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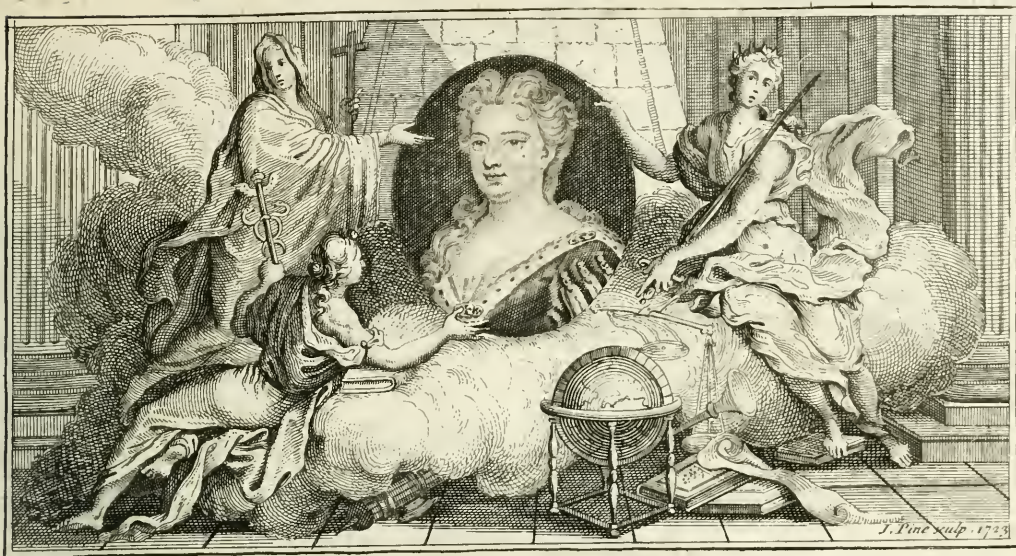
Front 127 plate 12





Shelam was given by Moses, but GRACE & TRUTH by Jesus Christ.
John 1. 17.

grace + truth



TO HER

1723
1724
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ROYAL HIGHNESS.

MADAM,



S the first publick Exercife of my Function, to which it pleased the good Providence of God to call me, brought along with it the Honour of ferving Your ROYAL HIGHNESS, it will not, I hope, be thought an unpardonable prefumption in me, to lay the following TRANSLATION at Your Feet.

a 2

I. AM.

I AM not ignorant, of how low a Rank *Translations* are in the Republick of Letters, when compared with Originals which are the Result of Genius and Invention ; nor am I insensible of the Unworthiness of the Performance. But as the Meanness of the Present heightens the Honour of a favourable Reception, I can no otherwise understand Your ready Acceptance of it, than as a most engaging Instance of that Benignity and Condescention, which equally charm and oblige all about You ; and which evidently incline You to countenance every well-meant attempt, and even to think a bare Desire of, and Endeavour after Merit, in some sort meritorious.

As to our Author and his Work, the Name of LAMY cannot, I presume, be unknown to a Lady, who is as curious in Literature as She is eminent in Station : And I am well assured, that no Attempt to illustrate, or explain the *Sacred Writings*, can be unacceptable to a Princess, whose Example and Conduct do honour, and promise Protection to that Part of the Christian Church, whose Principles and Practices are founded upon them ; and in whom, a constant and devout attendance on the publick
Offices

Offices of Religion, and a frequent Participation of one of its most solemn Rites, together with the Exercise of such publick and private Bounties, as leave no Calamity unpitied, no Object unrelieved, are the genuine Effects of a truly Christian Piety, which must needs be desirous of having those *Fountains of Divine Wisdom and Knowledge* opened to others, of which She her Self has so deeply tasted.

NOT that this Design of FATHER LAMY was only pious and laudable in it self, it has likewise, in the Opinion of the Learned world, been so happily executed in the following Treatise, that it has always been esteemed a Treasure. Upon which Account, as the offering it to the *English* Reader, cannot be displeasing; it will be a further Recommendation of the Work, that it is conveyed to him, under the Patronage of so great a Name. This will quicken his Enquiries after it, and lead him back from the Book it self, to the illustrious Patroness of it; and thereby render it doubly useful, in that it may both teach him how to understand the *Scriptures*, and present to his View the Glory and Loveliness of reducing them to Practice.

THAT we may long enjoy the Happiness of so shining an Example, and that Your ROYAL HIGHNESS
may

D E D I C A T I O N.

may, in Your Royal Father, Your Comfort, Your Self, and Your Descendants, be ever a Blessing and Support to this Church and Nation, are,

M A D A M,

The sincere and daily

Prayers of Your

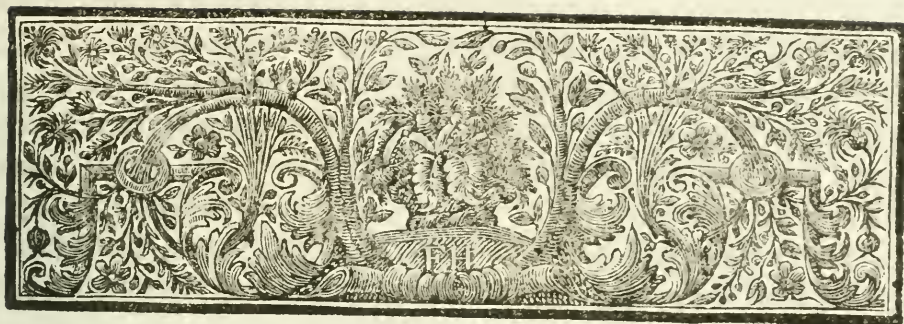
ROYAL HIGHNESS'S

Most Dutiful, and

Most Obedient Servant,

R. B U N D Y.

The



The *AUTHOR'S*
P R E F A C E.



THE HOLY SCRIPTURE, says S. Gregory, *is as it were a letter written by God to man.* And we ought therefore, as he goes on, to read it with reverence, to weigh attentively every word of it, and learn the will of God, from God himself. To despise so extraordinary a blessing, were not a bare piece of negligence only, it were a real crime. *The reading and meditating on the Scripture, are, says S. Bernard, a character of predestination; JESUS CHRIST having himself said, He that is of God, heareth God's words^a.* What can we read else that can be more agreeable than this book? *There is no true and salutary joy, says S. Austin, but that which arises from hope; that hope, most especially, whose object is the kingdom of heaven.* Now the mysteries of that kingdom are what the *Scriptures* only discover to us; they shew us the way thither, and fill the heart with innumerable secret delights, whilst we walk in it: Agreeably to what S. Paul says^b, that *through patience and comfort of the Scriptures, our hope becomes more steady and resolved.*

^a John viii. 47.

^b Rom. 15.

AND what other study can be more necessary for a Divine than this? It is a lamentable error for men to amuse themselves with useless knowledge; which yet is the error of a great part of mankind. For, how many are there even among those who have for so many years applied themselves to the study of divinity, whose heads are not rather filled with vain and frivolous school-disputes, than their hearts and minds nourished with the truths of the *Scripture*? They think they have seriously studied it, when they have thrown away some intervals of their time, in slightly running over some chapters of it. Truth is the end of all our studies; and yet (I know not by what fatality) we wander from the way which most naturally leads to it.

BUT in this we do not imitate the holy Fathers, from whom we have received both the books of *Scripture*, and the true interpretation of them. They did not leave the fountain, to have recourse to the streams; they drew from the *Scripture* it self those thundering arguments with which they vanquished heresy; and that heavenly food, wherewith they nourished the church. Let a man read the *Chrysostoms*, the *Gregories*, the *Basils*, the *Ambroses*, the *Jeromes*, and the *Austins*, and he will see, that these holy doctors being wholly taken up with this study, and having their minds filled with the truths it inspires, always speak, *out of the abundance of their hearts*.

IT is indeed a thing truly worthy of our compassion, to see men who are already embarrassed with an innumerable multitude of affairs, which divert them from the study of the truth, for which they were made, throwing away that little time they have left, in vain and ridiculous disputes. Hence come the *Sophists* of the schools; for how can a man really call those *Divines*, who so little know what the *Scripture* says, or the Fathers or Councils have determined, on any topick? And from hence likewise come the declaimers, which fill our pulpits; for I think no man can give the quality of preachers of the word of God, to those who quote it so seldom. We find them promising in the beginning of their discourses, to explain the *Scripture*; but in the pursuit of them, they think of nothing but tickling the ears and minds of their auditors, with far-fetched thoughts and elegant expressions. Thus is the people deprived of solid nourishment; thus do christians continue in ignorance of the knowledge of salvation.

PREACHERS are the more inexcusable in neglecting the *Scriptures*, in that they can no where find so rich and inexhaustible a fund for their
pur-

purpose, as there. All the foundations of true eloquence, extraordinary actions, rich expressions, examples, comparisons, and figures, are found in them in great abundance. We not only draw from thence sound doctrine, we not only meet with great variety of subjects in them, but we also find there all those ornaments which give strength and dignity to a discourse. What manner of instruction can be more clear, or more concise, than that of the *Gospel*? What orator can equal the force and vehemence of the *Prophets*? Who understands better how to captivate the mind, and affect the heart, than *S. Paul*? Who can better give the elevation and splendour of poetry, to a discourse, than the *Psalms*? and in a word, What an admirable crowd of sentences and maxims do we find in the books of *Solomon*?

BUT it is in vain to extol the value, and urge the necessity of studying the *Holy Scripture*, to men who are affrighted at the least appearance of labour, unless we can make this study easy for them. Which made me extract all that is necessary in order to understand it, from a great number of books, which are not to be found without difficulty, to be bought without a great expence, or to be read without an immense labour. I composed *Tables* of these things, which present to the eye, at one view, what is scattered about in several volumes. But the very form of this work laid me under a necessity of passing over a great many things, and of being very short in speaking to those which I did mention. Nevertheless, these *Tables* have their use and their value.

BUT having had both more leisure and more books, since I published them, I have here undertaken a much more extensive work, upon the same plan. I have given it another form; I have exceedingly enlarged it; and the reader may expect to find here, whatever can facilitate the understanding of the *Scripture*; or compleat an introduction to it.

Salvation is of the Jews, says JESUS CHRIST: It was to *Abraham*, *Isaac*, and *Jacob*, that the promise of the *Messiah* was made. It was from these patriarchs that he descended; it was in *Judea* that he was born, and wrought out the salvation of mankind. So that it is of the utmost consequence, to be thoroughly acquainted with every thing that relates to the Jews, if we would rightly understand the *Scripture*. This people was chosen by God, to declare JESUS CHRIST to the world, who is typified as well in what happened to the Jews, as in the *Scriptures*. He is represented under the shadows of the *Law*, and foretold by the *Prophets*.

When he appeared upon earth, the scene of his actions was *Judea*, he lived among the Jews, conversed with them, spake their language, and followed their customs. So that the knowledge of Judaism is not only necessary for the *Old Testament*, but also in order to the understanding of the *Gospel*, which relates the life of JESUS CHRIST. The authors of the sacred books, like all other writers, take no care to explain particularly, the laws, customs, and ceremonies of the Jews, and abundance of other things which were sufficiently known to those who lived when they wrote. So that this is a piece of knowledge we must borrow elsewhere when we apply our selves to the reading of the *Scriptures*.

AND this knowledge is what I have sought for, with all possible care, in an infinite number of volumes. You will find in the *First Part* of this work, the origin of the Jewish nation; their history, religion, and sacrifices; a description of the tabernacle, their temple, and their synagogues; their festivals, and whatever relates to the priests and levites; their laws written and unwritten; the form of their government, their magistrates, their different tribunals, their manner of administering justice, and punishing criminals; their customs, as well religious as civil; their practices, as to their dress, houses, marriages, and funerals; the different sects which sprung up among them; their calendar, and their weights, coins and measures.

I touch upon all these things, sufficiently to make them understood, but there are some of them which are not thoroughly explained. Had I said all that could have been said upon each of these heads, and supported what I said with reasons and authorities, I should have fallen into the inconvenience which it was the design of the work to avoid, namely, that of an excessive length. My book would then have been bigger than that which I undertake to render easy; and consequently, it would have been useless to those who seek for such an introduction to open the way to it, as shall not detain them long. If they who are more curious, and have more leisure, would search farther into the bottom of things, and be more perfectly acquainted with them, I shall here shew them the sources from whence I have drawn what I have said, and where they may more thoroughly inform themselves in it.

THE two authors which after the *Holy Scripture* give us the fullest accounts of what relates to the Jews, are *Josephus* and *Philo*. The
Talmud

Talmud is a work which contains all the traditions of the Jews, with the glosses and commentaries of the most famous *Rabbins*. It is a large work, and is as it were the *Canon-law* of the Jews. The most essential part of it, which they call the *Mischna*, is the text, which is a short book enough, considering the matters it contains. It explains in few words, and in a good order, the Jewish traditions, and contains the resolution of several cases of conscience. Some years since it was translated into *Latin*, and printed in *Holland*, in six volumes; which grew so bulky, by means of their having added to it the commentaries of two Jews, and the notes and dissertations of several of our learned men, upon some particular treatises in it; but *Maimonides* has made an excellent abridgment of all the *Talmud*, in a book which he calls, *The strong hand*. They who can read it, have no need of any other book to inform them of these matters. Nevertheless, the authors who have written upon them, have their use. I have made use of them, and lest therefore I should rob them of the glory they deserve, it is but just that I should say something of them here. They might be divided into three classes; the *First* might contain those who have written upon the *Hebrew* language, who have made grammars of it, and have made the text of the *Scriptures*, and of the *Rabbins* who have explained it, easy to be understood: The *Second* should contain those who have commented upon, or translated any treatise of the *Talmud*, or any of the works of the ancient, or modern *Rabbins*; and in the *Third* I would place those authors who have written upon the history, the government, the laws, or the religion of the Jews. But this enumeration of authors would be a sort of library, which I do not pretend to make here; I shall only mention the most famous authors, who, if I may so speak, opened the way to Hebraism, and first ran in it.

Sebastian Munster was the first Christian who after *Reuclin* applied himself to the study of *Hebrew* and the *Rabbins*. He composed a grammar, and dictionaries, and translated some *Hebrew* books. But *Raimund Martin*, who was more ancient than they, had pursued the same study, as appears by his book, which is entituled, *The ponyard of the faith*. *Galatinus* has almost entirely copied it. In the beginning of the sixteenth century, *Paul Riccius* translated some passages of the *Talmud*. After this, this study became fashionable, and the *Pagnins* and *Vatablusses*

appeared; who were followed by *Leo Judah*, *Fagius*, *Junius*, *Tremellius*, *Genelrard*, and *Arias Montanus*, who had the care of the impression of the Polyglott Bible, which was printed by *Philip the second* King of *Spain*, at *Antwerp*. And this *Arias* is the author of all the prefaces and different treatises with which this edition is enriched.

WHEN this new field of learning was once opened, the learned crowded into it in great numbers, to gather all the fruit it could produce. They who have most distinguished themselves, are the *Buxtorfs*, father and son, *L'Empereur*, *Coccius*, *Schmidius*, *John-Henry-Otto*, *Vagenselius*, *Seringhamius*, and *Peringer*.

Maimonides has had translators of some of his treatises; which translators are, *Vossius*, *Forstius*, *Pridaux*, *Voisin*, *De Veil*, and *Karpsovius*. Nor have the other *Rabbins* been forgotten, *Philip of Aquin*, *Gaumin*, *Ulman*, and *Rittangel*, have given us several translations of them. *Buxtorf's Great Dictionary* is a treasure of Jewish antiquities. His treatise *On the synagogue* is a compleat work, wherein you find all the modern practices of the Jews, by which their ancient customs may be judged of. His son trode in his steps. He wrote of *the ark*, of *the unleavened bread*, of *the washing of the hands*, and of *the Jewish marriages*, and these treatises are full of excellent things.

BUT it is also of importance to know the policy of the Jews, that is, their manner of government. And several authors have undertaken this subject, and written upon the form of the Jewish government. *Sigonius* wrote a treatise *Upon the republick of the Jews*, which was printed some years since with *John Nicholas's observations*. *Bertram* wrote upon the same subject, and his book was illustrated by *L'Empereur*. *Cuneus* and *Menochius* treated of the same matter, and very lately *Heidekker*. *Hottinger* wrote upon *the laws of the Hebrews*; and *Spencer*, who pretended to derive the origin of the Jewish ceremonies from *Egypt*, has been learnedly refuted by *Witsius*^a. *Schichard*, *Selden*, *Lightfoot*, *Hoornebek*, *Hulsius*, *Vitringa*, *Braunius*, *Gomar*, *Outram*, *Gejerus*, *Barlolocci*, *Henry Otto*, and *Voisin*, composed particular treatises, wherein we find a thorough knowledge of whatever relates to the Jews. *Leo of Modena*, wrote of *the rites of the Hebrews*, in *Italian*. *M. Simon* translated his book into *French*, and added to it some learned observations

^a And Lamy, throughout his book *De Tabernaculo*, &c.

of his own. And besides these, there are several other learned *English*, *Dutch*, and *German* writers, whose works I have read, but whose names I have forgotten. We see fresh treatises appear every day upon these subjects. *Bochart* wrote a treatise *Upon the animals mentioned in Scripture*, which I have abridged in the third part of this work. His *sacred Geography* was also of great service to me. *Ribera* gave the world a description of the tabernacle and temple. *Vallapandus* made a more exact and more copious work upon the temple, to which he added a plan of *Jerusalem*, and a treatise of measures. I have received exceeding great assistance from these works, as well as from those of *Serrarius* and *Bonfrerius*. *Scaliger*, *Grotius*, the two *Capelluses*, *Clophenbourg*, and *Attingius*, though they have not written expressly on these subjects, do yet give a great deal of light to them in their works.

AND whilst I am pointing out the fountains from whence I have drawn what I have said, that they who are desirous of knowing more of these things, may there quench their thirst, I must not forget the *Dictionaries* that have been made upon the Bible. Of these, some are both for words and things, as is that of *M. Simon*, which was printed at *Lyons* by *John Certe*, in two volumes in folio. That which *Flaccius Illyricus* printed under the title of *Clavis Scripturæ*, or a *Key to the Scripture*, is a dictionary of the words of *Scripture* which he pretends to explain. *Edward Leigh* published an *Hebrew* and *Greek* dictionary, wherein he has collected together the most curious observations of the criticks upon the words of these two languages which are found in *Scripture*. The *Bibliotheca* of *Ravanella*, is also a sort of dictionary of the Bible, in three great volumes.

THE work I here give the reader, is an extract from these learned authors; but I cannot without pleasure inform him at the same time, that many things which are here slightly touched upon, will be explained at length in a work *Upon the Temple*^a, which I have been long about. I there give all the reasons upon which I determine the value of the Jewish money and measures, as well long-measures as those of capacity. The tabernacle will be there described, with all its rich ornaments. There will be an ample description of the city of *Jerusalem*; of the Temple built by *Solomon*, re-built by *Zerubbabel*, after it had been

^a i. e. The book, *De Tabernaculo*, &c.

destroyed by the *Babylonians*, then adorned by the *Asmoneans*, and lastly, enlarged by *Herod*, after whose death it received its utmost perfection a few years before its final ruin. I explain in that work, every thing that concerns the sacrifices, and festivals, and all the calendar; so that what I here say in this, is only an essay and sketch of this great work. The treatise I have made *Upon the passover* and the *Commentary*, I have given *upon the harmony of the Gospels*, are full of rational dissertations upon the practices and customs of the Jews. I have there sufficiently explained their manner of measuring time, and of reckoning their months and years; I have there given an exact description of *Judea*, and of all the land of *Israel*, with a new map of it. But I don't undertake to give a perfect knowledge of things here; the design of this present work is only to give a taste of all those things in general, which it is at least necessary we should have some idea of.

IN a word, this is but an *Introduction*. It is divided into three books. The *First* contains an account of the things relating to the Jews, the knowledge of which renders the Bible easy to be understood. The *Second* relates to the Bible it self, its original text, its different translations, *Origen's* versions, the criticism of the *Massorites*, the invention of the points, the different sorts of the *Hebrew* characters, and the idioms of the holy language.

ALL these things have been already treated on in the *Prolegomena to the English Polyglott*. And we have also several excellent books upon this subject, as the *Prolegomena* of *Serrarius*, *Bonfrerius*, and *Du Pin*. Both catholicks and protestants have largely treated on them: It is one of the points in controversy between us; we put some books in the sacred canon, which they reject.

WITH regard to those books which they receive as well as we, *Heidegger's Enchiridion* is short, and very exact. *Bellarmino* and the other controversial writers treat of all the questions that can be started upon this subject; in what language each book was written; who wrote it; who translated it, and when; what then happened, what was their genius; and what the proprieties of each language.

SEVERAL of the authors I have named, have also written large volumes upon these subjects. There is a *Bare-foot Carmelite*, who promised the publick

publick twelve volumes in folio. It is now some years since he printed four of them.

BUT to compleat the idea here given of this *Introduction*, I must add, that I have put into the *Third part* of it, a particular account of several things which may be called foreign to the *Scriptures*, but which are useful to be known, if we would understand it: Such are the errors of the pagans, their idols, their false gods, and several of their customs. The *Scripture* often speaks of them, and does in some sort suppose the knowledge of them.

AND with all these assistances, it is yet farther necessary, that we should understand *Hebrew*, if we would perfectly understand the *Scriptures*. This was the original language in which these divine books were written. It has a force and energy which the versions cannot come up to. If any thing could supply the want of knowing it, it would be the number of the versions. The different turns the interpreters give it, and the different expressions they make use of, shew the force of the words which they translate. It is my hearty desire, Dear Reader, that this work may be of some assistance to you; that so being charmed with the pleasures which the *Scriptures* give, you may be able to cry out with *S. Austin*, *Let thy writings, O my God, be my chaste delights*.

GOD having given me health, and several new books having appeared upon this subject, within these ten years, since the former edition of this work was published in *French*^a, I have been thereby enabled to revise this work, and to alter it in so many places, that I may say, it is in the present edition^b new-cast, and almost a new-work.

^a Anno 1699.

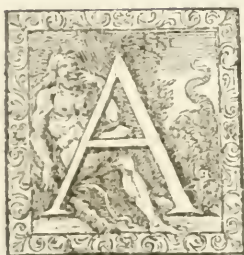
^b Anno 1709.

The End of the Author's Preface.



The TRANSLATOR'S

P R E F A C E.



After what our Author himself has said of the design of the following Introduction, and the sources from whence he drew it; I think it necessary to give some account of my endeavours to do justice to him, and improve in some measure the same design, in the present Translation of it.

The Additions, for the most part, are taken from our Author's own work, De Tabernaculo Fœderis, &c. and consist of such parts of

of it as give a new light to some dark and very difficult passages of Scripture; and of such as seemed most naturally to fall within the design of this Introduction. I have inserted them in the body of the text, between two crotchets, thus, [] to distinguish them from the original; and the Reader will all along find them referred to the books and places from whence they were taken.

The Additional Plates are, (besides the Frontispiece) numbers 3, 4, 8, 9, 10, 11, 12, 15, 17, 22, 23, 24 and 25; which are no less necessary in order to explain the work, than ornamental; whereas a great part of those in the French Edition, are, if not trifling, of very little use, like those plates of animals which I here give as a specimen of them. In those relating to the coins, weights and measures of the ancients, their reductions to the English are taken from Dr. Arbuthnot's Tables; both because that gentleman is thought to be very exact in his calculations, and because they more nearly answer to the French of our author, than any English I have seen. But lest the reader, who is unacquainted with the French weights and measures, should be likewise desirous of knowing the exact amount of his reductions in English, I thought it not improper to add such Notes to the two last chapters of the first book, (which treat of these things) as shew the difference between them.

The Notes in general are designed, either to contain such explanations of Scripture as appeared useful, and yet could not be well inserted in the body of the work; to explain difficult passages of the text; to rectify mistakes; to refer the Reader to other books, where he will find those subjects treated on more at large, which are here only transiently mentioned; to give him the opinions of such authors as are most famous for Scripture learning among us, as Mede, Prideaux and others, in cases where in they differ from Pere Lamy; or lastly, to direct him to those passages of Scripture (which are very many) and other authors, which our author has only quoted in general, without any reference to the places from whence they are taken.

As to the translation, I have taken the liberty of changing the chronology of the second chapter of the first book, from years of the world to

years before Christ; the latter being the most easy, and most approved method of computing. Here we have only to add the present Year of Christ to the date of any fact, and the product will give us the distance of that fact from the present time; the knowing which is the great end of Chronology. The books by which I have directed my self in this change, are Mr. Marshall's *Tabulæ Chronologicae*, or where they were not minute enough, the celebrated *Connexion*, &c. of the present learned Dean of Norwich.

In the passages of Scripture which are quoted by our Author, (who always quotes from the Vulgate) I have always followed the English translation, though different from the Vulgate, in cases where no stress is laid upon that difference. But in cases where the force of any observation or criticism (which very often happens) depends upon the difference between them, I thought my self obliged to translate the Vulgate, and distinguish those passages by Vulg, or Vulgate; and sometimes to give the difference of the English in the adjoining note.

In the 1, 2, 3, and 8th chapters of the third book, which treat of the Idols, Animals, Plants, and Diseases mentioned in Scripture, I have taken the liberty of transposing the paragraphs, in order to place them in an alphabetical order, according to the English names; and I have used the same freedom with some passages of the second chapter of the first book, to rectify thereby some mistakes in time; as I likewise have, with a paragraph or two, of the eighth chapter of the first book, and of the former part of the first chapter of the third book, for the sake of method and order.

In the 142 and 473 Pages, two passages are omitted, because they relate to the doctrines of the sacrifice of the mass, and Extreme Unction; and at the same time, lest I should seem to injure our Author in so tender a point as these matters in controversy may be thought to be, I have given the French translator's words at the bottom of those pages. But in the last chapter, which relates to his method of reading the Scriptures, there are several passages which are neither translated, nor given in the French; because they only contain such reasons for this method, as are drawn from the Missal, or Breviary, and such as therefore could neither be of any weight or use to those for whom this translation is designed; nor
are

are they, I conceive, of so tender a nature as to make the most zealous think the omission of them an injury to the Author. And therefore I here mention only those reasons for this method of reading the Scriptures, which are general, and arise from the books of Scripture themselves; and which may be equally applied to the customs and practises of the Church of England, to which they are accommodated.

I have only one thing more to add, whose novelty or singularity, if not its weight, must excuse the mentioning it. It relates to our Author's plan and elevation of Solomon's Temple, (which differs from those of Josephus, the book Middoth, Dr. Prideaux and Villalpandus) and it seems to carry at least the force of a strong probability in favour of it. It is this; that the Rev^d. Mr. Long, who is lately returned from Fort S. George in the East-Indies, assures me, and gives me leave to declare to the world from him, that the Gentouse, (a people in the East, who from their customs and other circumstances are, by the most judicious, believed to be the descendants of those of the Jewish ten tribes, who never returned from the Babylonish captivity) have a temple at Chillembrum, near Porto Novo, on the coast of Coromandel, which they call Zuliman's Temple; that they resort to it with the same devotion as the Jews formerly did to that of Jerusalem; and that it is divided into courts in the same manner as Pere Lamy's is, and is built much after the same plan which is here given. It were needless to observe, that these Plans of the Temple are curious and difficult, the nature of the thing implies it; and therefore, without presuming to determine of what force the proofs are, by which the different opinions are supported, I shall leave it to every Reader to judge for himself, both of the force of what is here said, and of all the proofs which our Author himself gives of his opinion. Only in justice to him, I could not forbear mentioning this, which with me has its weight; and I could wish no determination might be made concerning his opinion in this case, without consulting his book *De Tabernaculo*, &c. where he gives his reasons for his opinion at large, which could not possibly be done in so small a compass, as a part of one chapter of this book.

I cannot better conclude this Preface, than as he himself concludes his letter to the French translator of this work. God grant, says he, That the Sacred Writings, (lovely as they are) may meet with that degree of affection which they deserve; That men may now apply themselves to the study of them, since they can do it with so much ease and pleasure; That they may lay aside that vain curiosity which leads them indifferently to the reading of all sorts of books; That they may grow weary of those false and dangerous pleasures which they take in multitudes of wicked treatises; And that they may have a taste for those delights and comforts which the Sacred Volumes ever afford to those who read them with a spirit of piety and devotion.





A

T A B L E

OF THE

CHAPTERS

Contained in this B O O K.

Chap.

BOOK I.

1. **A** General account of the Hebrews; their origin, their names, their division into tribes and families; Hebrews by birth, and Hebrews by conversion. p. 1.
2. The history of the Hebrews divided into its several ages. p. 14.
3. A short view of the whole world. A particular view of the holy land. p. 48.
4. Of holy places; of the temple, the tabernacle, and the synagogues. p. 70.
5. Of the different ways of measuring time, in use among the Hebrews; their hours, days, weeks, months, years, and jubilee. p. 103.
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Dedication, Page. v. Line 10. r. Opinion. p. 20. l. 29. dele the. p. 29. l. 15. r. lifted up upon. p. 53. l. 8. add [. p. 54. l. 3. for 64. read 61. l. 15. for Moles, r. Mules. p. 56. l. 31. for 10. r. 16. p. 59. Note a. r. Gen. xi. p. 89. l. 2, 3. dele. For [Secondly. p. 90. l. 9. r. Temple represents. p. 94. l. 34. for Noted r. Note d. p. 138. l. 20. for this, r. his. p. 158. l. 8. add manner. p. 163. l. 31. r. Rev. ii. p. 214. l. 1. r. he hanged. p. 237. l. 11. r. it is. p. 266. l. 9. r. especially of some. p. 294. l. 26. r. took to. p. 296. l. 2. r. drops of. p. 350. l. 26. r. in the year. p. 351. Noted. r. 1592. p. 364. l. 25. r. endeavour. p. 376. Note d. r. Lev. xix. p. 403. Note a. r. 1 Sam. 6. 5. p. 431. l. 32. r. ipicafar eared. p. 450. l. 16. r. were. p. 454. l. 16. after Benedictine, for c. r. 2.



A N

INTRODUCTION

TO THE

HOLY SCRIPTURES:

BOOK I.

CHAP. I.

A general account of the Hebrews ; their origin ; their names ; their division into tribes, and families. Hebrews by birth, and Hebrews by conversion.



Y design, in this work, is to give an exact account ^{The design of the work.} of every thing which passed among the Hebrews, and which it pleased God to make use of, as a prelude to the incarnation of JESUS CHRIST. God had formed this people, only that they might be a figure of that which his Son was one day to gather together upon earth, namely, the Christians. So that their history is very different from that of other nations. The establishment of

of their republick, their laws, customs, ceremonies, and sacrifices, are full of mysteries, which refer to JESUS CHRIST. St. *Paul* himself tells us, that nothing happened to the Hebrews but ^a *for ensamples*; that is, that even the most minute events of their history, were so far from having been the effect of chance, as to have been regulated by the order of God, and to have had relation to what was afterwards to come to pass. And in order therefore to a perfect understanding of the Scriptures, it is absolutely necessary that we should be very well acquainted with so singular a people. This was the motive that induced me to draw up a history of it; and the different chapters of this book, are as so many different lines, which when united may give us a picture of it.

THERE were two sorts of Hebrews. I. Hebrews by birth. And II. Hebrews by conversion.

I. IN the former, we shall consider three things. 1. Their origin. 2. Their different names. And, 3. The order and division of their tribes or families.

*The origin
of the
Hebrews.*

I. THE Hebrews descended from *Shem*, whom the Scriptures call the first of the children of *Noah*. ^b *Arphaxad* his son begat *Salah*; from *Salah* descended *Heber*; from *Heber* *Peleg*; from *Peleg* *Ragau*, or *Ren*; from *Ren* *Serug*, who was the father of *Nahor*; and from *Nahor* *Terah* the father of *Abraham*. This patriarch had a son by *Hagar* his handmaid, called ^c *Ismael*, whom he ^d circumcised with all his house. But *Ismael* was not the child of promise; that blessing was reserved for ^e *Isaac*, whom God gave him in his old age, when he was an hundred years old, and *Sarah* his wife ninety. It was from this child, whose birth was so miraculous, that God promised to raise up to him that happy posterity, which should *be as the sand on the sea-shore for multitude* ^f; and on account of which it was, that this patriarch, who was first called *Abram*, had his name changed to that of *Abraham*, which signifies, ^g *the father of many nations*.

^h *Isaac* had two sons, *Esau* and *Jacob*. *Esau* was the first-born, and was surnamed *Edom*, that is, *the red*, from the time that the pressure of his hunger, and his desire of eating a mess of *red* pottage, which *Jacob* his younger brother had prepared for himself, made him purchase it at the price of his

^a 1 Cor. x. 11
^c Gen. xxi. 2.

^b Gen. xi. 12. *cum sequentib.*
^f Jos. xi. 4.

^g Gen. xvii. 5.

^e Gen. xvi. 15.
^h Gen. xxv.

^d Gen. xvii. 23.

birth-right, which *Jacob* got from him by this means^a (as will be shewn hereafter) and with it^b his father's blessing, becoming thereby both eldest, and the heir. *Jacob* had twelve sons, who were the fathers of this people, whom God chose, and^c honoured with his covenant, and the promises of *the Messiah*.

It is therefore from these three patriarchs, jointly considered, that the Hebrews derive their origin. For it would not be sufficient to say, that *Abraham* was their head, because he was so of the *Ismaelites*, as well as them. Nor is it sufficient to call *Isaac* their father, because he was likewise the father of the *Edomites*; and this is the reason, why the Scriptures always mention *Abraham*, *Isaac*, and *Jacob*, as oft as they speak of the fathers of the Hebrews.

2. THE Hebrews have had several names.

(1) THAT of *Hebrews* was given them from *Heber*, from whom they descended, and whose language they spoke. Unless it be rather said, Their different names. which perhaps is most probable, that this word signifies a *stranger*, from the Hebrew word *Havar*, which signifies *to pass over*; because *Abraham*, when God commanded him to go out of *Chaldea*, *passed over the Euphrates*, in order to come into the land of *Canaan*^d. Hebrews.

(2) THEY were called *Israelites*, from *Jacob*, who was surnamed *Israel*, which signifies *stronger than God*; a surname with which he was honoured, just after his wrestling, which is described in *Genesis*^e. The Hebrews were distinguished by this name from the posterity of *Esau*, who having been surnamed *Edom*, his posterity were called *Edomites*. Israelites.

(3) THEY had the name of *Jews*, which they derived from the Jews. tribe of *Judah*, for three reasons; because their kings were of that tribe; because *the Messiah* was to be born of it; and because that tribe returned from *Babylon*^f entire, and in a very flourishing condition under the conduct of *Zorobabel*. The tribe of *Benjamin*^g had been almost extinguished in the war, which the other tribes had made with it; and the ten tribes which had made the schism, and which *Shalmaneser*^h carried away into captivity, never return'd. So that, being either entirely destroyed, or dispersed, the tribe of *Judah* was the only one of all the Hebrew nation,

^a He is called prophane, Heb. xii. 16. for thus selling his birthright, because the priesthood (which he prophaned by setting no greater a value upon it) was then annexed to the primogeniture, *Lamy de Tabernaculo*, lib. 3. c. 8. §. 1. ^b Gen. xxvii. ^c Gen. xxiv, and xxx. ^d Gen. xi, and xii. ^e Gen. xxxii. ^f Ezra viii. ^g Judg. xx. ^h 2 Kings xvii.

which remained, and which could be looked on as any considerable people : they of the other tribes, which were not destroyed, mixed with the tribe of *Judah*, and losing their own names, were all called *Jews*.

The People of God. (4) They were called, *the people of God*. The reason of which glorious appellation, was this. Immediately after *Adam's* fall, God in his mercy promised him a deliverer, who should restore him. The Jews call him *the Messias*, the Greeks *the Christ*, that is, *the anointed* ; because it was customary to consecrate those, who had been called to any great employment, by anointing them. God likewise chose for himself a peculiar people, among whom he declared what he designed to bring about, by this restorer of mankind. And it pleased his wisdom to suspend this restoration of human nature for the space of four thousand years, that this long expectation, and all the miracles which should be wrought among this chosen people, might prepare men for receiving *the Messias*, turn their minds towards him, and make them earnestly desirous of him. Now this chosen people were the Hebrews. God entrusted them with his law, and by the different things which happened to them, as well as by their ceremonies, pointed out all those things, which were infallibly one day to come to pass. On the account of which, it is, that they had the glorious name of *the people of God*. The other nations of the earth are called in Hebrew *Goim*, in Greek *ἔθνη*, that is, *Gentiles*.

The Hebrews distinguished from other people by circumcision. IT was likewise necessary, that this people of God should be distinguished from others, by some particular mark ; which mark was at the same time an expressive character of another people, who were to be more nearly bound to God by the heart, than by the flesh, and who were to become more considerable for those spiritual gifts, which God would in a very sensible and abundant manner, pour out upon them. The Jewish people being, I say, a type, it was necessary that they should carry in their flesh the mark of that which they represented ; which mark was circumcision. This on the one hand distinguished the Hebrews from other nations, so that they gloried in calling themselves *the circumcised*, and gave other nations the name of *the uncircumcised* by way of contempt : and on the other, the very act of it pointed out the perfect purity of the christians, who ought to cut off from them every vain desire of the flesh, and stifle and subdue every shameful passion. *Abraham* was the first, to whom the law

of

of circumcision was given, both for himself and his posterity. It was the seal of the covenant which God made with this patriarch; and it could not be performed without the spilling of blood, which though it might serve to appease the wrath of God, could yet have no virtue in itself, but what it derived from the blood of **JESUS CHRIST**, which was typified by it.

ALL the time the Hebrews were wandering in the deserts of *Arabia*, *Why cir-* circumcision was not practis'd. For which *Cunæus* gives two reasons. *cumcision* One, that being obliged to decamp often, the weakness of those who *was not* had been newly circumcised, would have extreamly embarrassed them; and *observed* the other, that this mark of distinction was not necessary in a desert, *in the* where there was no other nation, with whom the people of God could *desert.* intermix. But to this it may be objected, that circumcision was not barely an external mark of distinction to the Jews, but likewise a sacred ceremony, which brought a great many graces with it, to those who received it. And how can it be probable then, that *Moses* should have deprived those Hebrews of these graces, who having been born in that time, should also have died in the desert? To which our author answers, that the Scripture does indeed say, that there were but two of all them, who came out of the land of *Egypt*, that entered into the land of promise, but it does not expressly declare that any one of those, who had been born in the desert, had died in it. It was to these Hebrews, who had been born in the wilderness, that that general circumcision related, which *Joshua* by the commandment of God performed, after they had passed over *Jordan*. Which commandment of God was in these words ^a, *Circumcise again the children of Israel the second time*: and this expression was by *St. Jerom* thought a very difficult one. For, says he, if we understand it literally, it cannot be true; a man once circumcised, can never have this ceremony performed upon him a second time. And this difficulty made him have recourse to allegory. He understood by this second circumcision, a spiritual circumcision, which was to be made with the knife of the Gospel; but the Scripture explains it self. It declares, that it was only the children of those who came out of *Egypt*, that were then circumcised; and this second circumcision was therefore only the renewal of it, after it had been unobserved ever since their departure from *Egypt*. Be-

^a Jos. v. 2.

fides; *Cuneus* only speaks by way of conjecture, when he says, that of all those who were born in the wilderness, there was not one who died in it. And if it be thought more probable that some did die there, we must judge of them who died without being circumcised, as we do of those who died before it was established; and the same must be thought of those children, who died before the eighth day. The modern Jews are indeed of another opinion. They think circumcision so necessary, that they circumcise children who die before the eighth day, even in their coffins. But it is an extravagant superstition.

*The eighth
day ap-
pointed for
circumci-
sion.*

To this we may add the reason, why the eighth day was appointed for circumcision. Some pretend, that this law is founded upon the relation that the eighth day has to the eighth age of the world, in which the dead shall rise. But nothing can be more low and forced than such allegories as these. It is as easy to find them out, as it is dangerous to search after them. They who use themselves to them, thereby accustom themselves to substitute pretended mysteries instead of the true reasons of things, and very often content themselves with vain subtleties. But it is better to have less ingenuity and more solidity. The true reason then of this law, is this. As animals are in a very weak condition at their birth, and are at first, if I may so speak, in a state between something and nothing, they are not thought to be perfect animals till the eighth day, before which their state is so disagreeable, as to be shocking to the senses. Which is the reason why God, who can be pleased with nothing that is either imperfect or polluted, forbade the offering up of such, in sacrifice to him. For which there is an express law in Leviticus. ** When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.* Now circumcision being a sort of sacrifice, in which children are offered up to God, it was necessary that the same law should be observed with regard to them, as was prescribed for other animals. The eighth day was also so absolutely fixed for circumcision, that it could neither be performed before nor after it. Even the sabbath it self, if it proved the eighth day, was not exempted from this ceremony, as our blessed Lord observes

^a Lev. xxii. 37.

in the Gospel ^a, notwithstanding that all manner of work was so strictly forbidden on it. Which was not because the number eight has something mysterious in it ; it was, because it was necessary that some day or other should be fixed. If it had been left to the choice of the parents to have done as their fancies led them, many of them might have deferred circumcising their children at all, and circumcision might at length have been entirely neglected.

BUT, as *Cunæus* goes on, it was but just, that the figures of the Old Testament, which pointed out *the Messias*, should disappear at his coming, as the shadows fly at the approach of light. And therefore circumcision has now lost its force, and is become useless. The heathens, who believed in JESUS CHRIST, were not obliged to receive it, and the Jews who had received it, were not thereby excluded out of the church of God. Which St. *Paul* formally determines, in his first epistle to the Corinthians : ^b *Is any man called to the faith, says he, being circumcised ? let him not become uncircumcised. Is any called in uncircumcision ? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God.* *When cir-
cumcision
became
useless.*

FOR there were some christians in the apostles time, who that they might the more perfectly renounce Judaism, which they had left, effaced the very marks of circumcision. This was a refinement upon religion, which St. *Paul* thought deserved his censure. But it was no new thing among the Jews. *Jos. phus* reports that some wicked men, having, in the time of king *Antiochus*, abandoned their religion, asked that prince's leave to build a place for publick exercises in *Jerusalem*, that they might fight naked as the Greeks did ; and that in order to resemble them the more perfectly, they took away the marks of circumcision. And the author of the books of the ^c *Maccabees* says the same thing. After which it is surprizing, that St. *Jerom* should look upon this as impossible, and should therefore explain that passage of St. *Paul* of celibacy and marriage. His interpretation of it is this ; *If when you have been called and have believed, you are circumcised, that is, unmarried, do not affect to appear uncircumcised, that is to say, do not marry, and entangle the liberty of circumcision and continence in the broils of marriage. And if on the con-*

^a John vii. 22.^b 1 Cor. vii. 18.^c 1 Mac. i. 16.

trary you are not circumcised, do not become circumcised; that is to say, were you in a married state when you believed, do not look on the faith as a reason for a divorce; that is rather a motive to you to live in peace. It is not necessary, in order to confute this opinion of St. Jerom, to produce the authorities of the most famous physicians, who say that the marks of circumcision may be taken away; the authorities of the Scriptures and *Josephus*, sufficiently prove the contrary. We come now

3. To the division of the Hebrews into tribes and families.

The division of the Hebrews into tribes and families.

THE Hebrews were divided into twelve tribes, according to the number of the sons of *Jacob*. God reserved to himself the posterity of *Levi*, and consecrated them to the service of his altars. So that, *that* could not properly be reckoned among the twelve tribes; but then *Ephraim* and *Manasseh*, the two sons of *Joseph*, made two different tribes, which thereby supplied the place of it. The tribe of *Levi* was divided into three families, which derived their names and origin from the three sons of *Levi*. From *Gershon* came the *Gershonites*; from *Kobath*, the *Kobathites*; from *Merari*, the *Merarites*. *Kobath* the second son of *Levi*, had *Amram* the father of *Aaron* and *Moses*; the latter of which was the governour and lawgiver of the Hebrews, the former their high-priest. *Aaron* had four sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. After the death of the two former, the priesthood remained with the two others; whose posterity *David*^a divided into twenty four classes, who performed the offices of the priesthood weekly, in their turns. Sixteen of these classes were in the family of *Eleazar*; whose names and order were as follows:

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|----------------------|----------------------|-----------------------|-----------------------|
| 1. <i>Jehoiarib.</i> | 5. <i>Malchijah.</i> | 9. <i>Jeshuab.</i> | 13. <i>Huppah.</i> |
| 2. <i>Jedaiah.</i> | 6. <i>Mijamim.</i> | 10. <i>Shecaniah.</i> | 14. <i>Jeshebeah.</i> |
| 3. <i>Harim.</i> | 7. <i>Hakkoz.</i> | 11. <i>Eliashib.</i> | 15. <i>Bilgah.</i> |
| 4. <i>Seorim.</i> | 8. <i>Abijah.</i> | 12. <i>Jakim.</i> | 16. <i>Immer.</i> |

So that there were but eight in the family of *Ithamar*, viz.

- | | | | |
|--------------------|------------------------------------|--------------------|---------------------|
| 17. <i>Hezir.</i> | 19. <i>Pethahiah.</i> | 21. <i>Jachin.</i> | 23. <i>Delaiah.</i> |
| 18. <i>Aphses.</i> | 20. ^b <i>Jehezekel.</i> | 22. <i>Gamul.</i> | 24. <i>Maaziah.</i> |

^a 1 Chron. xxiv.

^b Or Ezechiel.

THE other tribes were divided into different families, in the same manner, and their names were these :

THE tribe of *Reuben* had four families ; the *Hanochites*, the *Paluites*, the *Hefronites*, the *Carmites*.

THE tribe of *Simeon* had five ; the *Nemuelites*, the *Jaminites*, the *Jachinites*, the *Zarhites*, the *Shaulites*.

THE tribe of *Gad* had seven ; the *Zepkonites*, the *Haggites*, the *Shanites*, the *Oznites*, the *Erites*, the *Arodites*, the *Arelites*.

THE tribe of *Judah* had five ; the *Shelanites*, the *Pharazites*, the *Zarhites*, the *Hefronites*, the *Hamulites*.

THE tribe of *Issachar* had four ; the *Tolaites*, the *Punites*, the *Jashubites*, the *Shimronites*.

THE tribe of *Zebulun* had three ; the *Sardites*, the *Elonites*, the *Jableelites*.

THE tribe of *Manasseh* had six ; the *Machirites*, the *Gileadites*, the *Jezerites*, the *Helekites*, the *Asrielites*, the *Shechemites*^a.

THE tribe of *Ephraim* had four ; the *Shuthalhites*, the *Bachrites*, the *Tahanites*, the *Eranites*.

THE tribe of *Benjamin* had six ; the *Belaites*, the *Asbelites*, the *Akiramites*, the *Shuphamites*^b, the *Ardites*, the *Naamites*.

THE tribe of *Dan* had but one ; the *Shubamites*.

THE tribe of *Asher* had five ; the *Jimnites*, the *Jesuites*, the *Beerites*, the *Heberites*, the *Malchielites*.

THE tribe of *Naphtali* had four ; the *Jabzeelites*, the *Gunites*, the *Jezerites*, the *Shillemites*.

II. HITHERTO we have spoken only of the Hebrews by birth, who descended from *Abraham*, and belonged to one of the tribes ; whence it was, that they were better esteemed among the Jews, than those who had been born Gentiles, and had embraced Judaism. For thus we find *St. Paul* urging it, as a matter of merit among the Jews, that he was born a Jew. *I was*, says he, *circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee*^c. The second sort of Hebrews we men-

^a Add to these the *Shemidaïtes*, and the *Hepherites*, both of the tribe of *Manasseh*, Num. xxvi. 32.

^b Add here before the *Ardites*, the *Huphamites*, Ibid. v. 39.

^c Phil. iii. 5.

tioned, were such as were Gentiles by birth, but had embraced the Jewish religion.

NONE were excluded from receiving Judaism but Eunuchs. All strangers were received into it, whenever they thought fit to submit to its laws, or at least to the principal of them; for these *profelytes* (that is to say, ^a *strangers*) were of two sorts. Some were called *Profelytes of habitation*^b, others *Profelytes of justice*. The former had only their dwelling or *habitation* among the Jews, and did not engage themselves to an entire observance of the law. But they were nevertheless obliged to keep the sabbath, and what the Talmudists call *the precepts of Noah*, that is, what God commanded *Noah* to observe, namely, not to worship idols, and to abstain from blood; together with some other commandments which he gave him, and of which we shall speak more particularly in another place. For the Jews were far from suffering the *strangers*, who dwelled among them, to live without laws. All which *Maimonides* explains in his treatise of a profelyte^c. *What, says he, is a profelyte of habitation? He is one who engages to renounce idolatry, and observe the commandments, which were given to the children of Noah; but neither is circumcised, nor baptized. He is called A PROSELYTE OF HABITATION, because we are permitted to give such a one an habitation among the children of Israel, and he is received as a religious Gentile. He adds, Whoever engages to keep the commandments of Noah, and is exact in his observance of them, has a right to the rewards of a future state. And the Jews were forbidden to suffer any Gentile to live among them, who did not submit to the observance of these precepts: as we learn from the same author. We are obliged, says he, to kill all the Gentiles, who refuse to keep the commandments of Noah, if they are in our power. It is only to us, who are the inheritance of Jacob, and to those of any other nation, who will become profelytes, that Moses has given the law. For it is said, there shall be no difference between the profelytes and you. And therefore as to the law, let him embrace it that will; we force no body to it: but as for the commandments of Noah, Moses our master, who was taught by God himself, has commanded us*

Profelytes of habitation.

^a ὁ προσήλυτος. ^b Or Profelytes of the gate, because permitted to live within their gates, Prid. Con. Pt. II lib. 5. ^c Chap. 2.

to force all those who shall come into the world, to observe them, and to kill all those who shall refuse to keep them. He who receives them, is called a Profelyte of habitation, and must engage himself to do so, in the presence of three learned persons.

THE second sort of converted Hebrews, were called *Profelytes of justice*. ^{Profelytes of justice.} They were so called, because they embraced the whole law of *Moses*, and engaged themselves to live holily and justly. And they therefore had the rank and privileges of natural Jews. Of this sort was *Achior* ^a, who, as the Scripture expresses it, *was joined* to the people of God. And it is of them that we are to understand those words of our blessed Saviour in the Gospel, *Ye compass sea and land to make one profelyte* ^b.

IN order to become *a profelyte of justice*, there were three ceremonies ^{The manner of receiving profelytes.} to be performed ; the first of which was circumcision. The blood that was spilt in the performance of this, was called *the blood of the covenant*, and these new converts were thought to be *the children of it*. And as to the necessity of it, the commandment of God to *Abraham* is very exprefs : *The uncircumcised man-child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people* ^c. Circumcision was, as it were, the Seal, which sealed the covenant, which the profelyte entered into with God, and the solemn profession he made of observing the law of *Moses*. Which made St. Paul say, ^d *I testify to every man that is circumcised, that he is a debtor to the whole law*. And *Maimonides* ^e also, teaches the same thing. *When a Gentile*, says he, *has a mind to enter into the covenant, to shelter himself under the wings of the majesty of God, and to submit to the law, he must be circumcised*.

THE second ceremony was washing, or baptism ; which must have been performed, in the presence of at least, three Jews of distinction. At the time of the performance of it, the profelyte declared his abhorrence of his past life, and that it was neither ambition nor avarice, but a sincere love for the law of *Moses*, which prevailed on him to be baptized : and he was then likewise instructed in the most essential parts of the law.

^a Judith xix. 10.

^b Matt. xxiii. 15.

^c Gen. xvii. 14.

^d Gal. v. 3.

^e Or as the French has it, every man that causes himself to be circumcised.

^f Ibid. *ib.* i.

He promised, at the same time, to lead a godly life, to worship the true God, and to keep his commandments. And from hence the Christian church has borrowed those ceremonies, which she makes use of in receiving proselytes, whether Jews or Gentiles ; for it is manifest, that the institution of baptism by JESUS CHRIST, and the discipline of the primitive church in the administration of it, have a relation to this ceremony among the Jews.

THE third ceremony to be performed, was that of offering sacrifice. All these, except circumcision, were performed by the women as well as the men, who became proselytes. And as concerning those who had gone through all these ceremonies, it was a common opinion among the Jews, that they ought to be looked on as new-born infants. *Maimonides* says it in express terms. *A Gentile, says he, who is become a proselyte, and a slave who is set at liberty, are both, as it were new-born babes. Which is the reason why those who before were their parents, are now no longer so.* Whence it is evident, that nothing could be more just than JESUS CHRIST's reproaching *Nicodemus*, with his being ^a *a master in Israel*, and yet being at the same time ignorant how a man could be born a second time.

BUT to be more particular ; I cannot forbear relating here at large, all that *Maimonides* says, of the manner of their receiving proselytes. It will, I doubt not, be some pleasure to the reader to trace out in it, the origin of Christian baptism, and of the ancient ceremonies, which the church observed in it. For they are all borrowed from the Jews ; JESUS CHRIST and his apostles, not having thought fit to abolish them, or to substitute new ones in their room.

HOW, says he, *ought a proselyte now to be received ? When any one offers himself, if upon a strict enquiry it appears, that the motives to his conversion are pure, he shall be asked this question : What have you seen in us, which inclines you to become a proselyte ? Don't you know, that the Israelites live now in sorrow and reproach, that they are exiles, are dispersed abroad, and are laden every day with fresh miseries ? If he answers ; I know all this, and yet think my self unworthy of being received among them, he must be admitted. And then he shall be taught the*

^a John iii. 10.

principal articles of religion, the unity of God, and the prohibition of idolatry, in which he must be thoroughly instructed. And among the commandments of God, which are taught him, both some of the most and some of the least importance, shall be mentioned, but briefly. To which shall be added, the punishments annexed to the breach of these precepts. It shall be said to him; Are you sensible that before you embrace religion, you may eat fat, and not observe the sabbath? And that if after you are become a proselyte, you eat fat, you will be excommunicated, and if you break the sabbath, stoned? But nevertheless these punishments are not to be mentioned to him, but with a great deal of prudence, lest the terrible Idea they may give him of religion, should turn him from the right way. Men must first be won over by gentle methods; they must, as the Scripture expresses it ^a, be drawn with the cords of a man, with bands of love.

And as he must be instructed in the doctrine of punishments, so likewise in that of rewards. It shall be declared to him, that the observance of the law will gain him an immortal life in the other world, and that none are truly wise and just in this, but they who know the law and keep it. For, it shall be added, that a future life is reserved only for the righteous, which are the Israelites; and that if they are unhappy in this world, this very thing shews that they will be eternally happy in the next. It is not necessary that they should enjoy the same happiness upon earth, that other people do; their corrupt inclinations might lead them either into pride or error; and they might by that means loose the reward of the world to come. Jeshurun, as says the Scripture ^b, waxed fat, and kicked. So that, God does not punish the Israelites, with design to destroy them. No, they shall be preserved; and it is the Gentiles which shall be destroyed. It is proper to enlarge upon this subject, that his love and zeal may be doubled thereby.

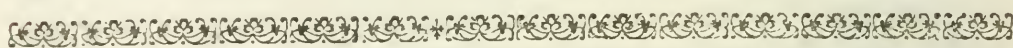
I F he alters his resolution, and no longer desires to be a proselyte, he shall be left at his liberty. If he perseveres, circumcision must not be deferred. And if he has been already circumcised, the blood of the covenant must be drawn afresh from the wound. And then time shall be given him for his cure; after which he must be baptized.

^a Hof. xi. 4.

^b Deut. xxxii. 15.

THREE chosen men shall stand before him, when he is in the water, and shall again propose to him, some of the commandments of the law. If it be a woman, women shall put her into the water, the Doctors shall instruct her while she is in it, and then they shall go out, and turn away their eyes from her, while she comes out of it.

THUS have we given a general Idea of the Hebrews; and for the fuller explanation of it, proceed now to a particular account of the history of that nation.



C H A P. II.

The history of the Hebrews divided into its several ages.

THE whole space of time, which passed between the creation of the world, and the birth of CHRIST, is four thousand years^a; and it is usually divided into six ages: which is the order we shall follow, in this chronological abridgment of the Hebrew history.

*A proof
of the ex-
istence of a
God.*

THAT there is a God, appears from every thing both within and without us. If we look into our selves, we there find so lively and so distinct an idea, of a perfect, infinite, eternal, and almighty being; as nothing could have so universally engraven on the minds of men, but the hand of him, who is signified by it. And if we look without us, the universe, which presents itself to our view, is so vast in its extent, so wonderful in the disposition of its parts, so regular in its order, and so constant in its motions, as convinces us, that God alone, could have made and preserved so stupendous a work. But, though nature can thus lead us to the knowledge of God, yet it is faith alone that can teach us, that there are three adorable persons, the FATHER, SON, and HOLY GHOST, who are truly distinct from one another, and are but one God. The SON is

^a Between the creation, and the vulgar æra, 4004 years.

called in Latin, *Verbum*, which signifies, *the Word* ; but this does not sufficiently express the word λόγος, which is the term St. *John* uses in his Gospel ^a ; for that not only signifies, *the word*, but also *reason* and *wisdom*. For the SON is not only the *word*, but also the *reason*, and *wisdom* of God.

WE discover a sort of feint resemblance of this incomprehensible Trinity, in the soul of man. It is one, and yet there are many different faculties, which subsist in it. For it knows, it wills ; and yet neither is its knowledge its will, nor its will its knowledge : whence we must conclude that fecundity does not destroy unity. If the soul be of a nature so superiour to that of the body, as that it does, notwithstanding its confinement to this close prison, contain in it, if I may so speak, the whole world, of which it conceives clear and distinct ideas ; why should it surprize us, to think that God, who is infinitely more perfect than the soul, should have an unity of essence, and yet a Trinity of persons, in himself ? I do not pretend to say, that the things we know, can give us an evident knowledge of this ineffable mystery ; all I would prove from this, is, that what faith teaches upon that article, is not contrary to what we feel in our selves.

BUT to proceed ; we can form no other conceptions of a God, than as of a being perfectly happy. Now, we perceive by our selves, that the most perfect happiness, is that which proceeds from knowledge and love. And if God then be single, if I may so speak, he is incapable of enjoying that happiness : but he has it compleat in the company of *the Logos*, who is the very divine expression of his knowledge ; and of the HOLY GHOST, who is the sacred product of his love. It is not indeed to be imagined that a man can arrive at a clear knowledge of these truths ; but the reason of that is not, that they contradict his reason, but that they are too much exalted above it. How many things are there, even among the objects of the senses, which we certainly know do exist, and yet cannot comprehend the manner how they do so ?

THE safest method in this case, is, to submit our reason to the authority of the Scriptures, in which God is pleased to instruct us, in the sentiments he would have us entertain, of his supream majesty.

^a Ch. 1.

Genesis tells us the manner in which the world was created. And the history of this creation was long enough preserved in the memories of men, to have spread itself among the heathens, who were instructed in and persuaded of it. They prove it even by the invention and improvement of arts, which they certainly knew had been found out, and brought to perfection, only a few ages before them : and this is doubtless, a very convincing proof, of the novelty of the world. But it is very difficult to conceive, what could incline God, after the infinite spaces of eternity which preceded the creation of the world, to create it in time. (What could he stand in need of, who is, and has all things, and is alone all sufficient ?) Unless it be that he had his divine WORD in view, who, he foresaw, must become incarnate, and offer himself up a sacrifice. Nothing is worthy of God, but God himself. It was for his glory that he made the world out of nothing, and he was to be honoured by sacrifices in it ; but all these sacrifices of whatever kind, were of no value, but only so far as they were types of that one, which the SON was to offer up. Thus was the world made by the WORD, and created for the WORD, who was one day to restore it by his own death, and thereby render a glory to God, which was infinitely worthy of him. A short account of the most considerable things, which happened in the first age of the world, is, as follows.

THE
FIRST
AGE OF
THE
WORLD.
*From the
creation,
to the de-
luge.*
YEAR
BEFORE
CHRIST.
4004.

G O D created the heaven and the earth^a ; made *Adam* and *Eve* ; placed them in paradise, that is to say, in a *delightful garden* : and afterwards drove them out from thence, after they (being deceived by the devil, who had assumed the shape of the serpent) had eaten the forbidden fruit. They had otherwise been immortal, and had enjoyed every good thing ; but in punishment to their sin, they were made subject to diseases and death, and were condemned *to eat their bread in the sweat of their brows*^b. Nevertheless it pleased God, to promise them a restorer^c, who, as has been observed, is called in Hebrew, *Messiah*, and in Greek, *Christ* ; which two words signify one and the same thing. This *Messiah*, is no other person, but the divine WORD. And indeed who could be more proper to restore the world, than he who made it ? But the execution of this great work was deferred for four thousand

^a Gen. i. 1.

^b Gen. iii. 19.

^c Ibid. v. 15.

years,

years, during which time, all that happened to the Hebrews, was appointed to be the types and figures of it. The mysteries of the Scriptures are to be perfectly understood by none, who are not well acquainted with JESUS CHRIST. Every thing in them, their promises, prophecies, sacrifices, ceremonies, and events, have all a relation to him; he is the object and end of all these things. And can any one, after all this, look on JESUS CHRIST, only as a meer man? How excellent soever the qualities may be, which they attribute to him, yet if he be not God, such a pompous attendance would be too great for him.

It was soon seen, that the sin of the first man had corrupted his posterity; and that they wanted such a restorer, as could not only provide a remedy for their outward miseries, but likewise for the corruption of their manners. The life of man is so short, that neither should its misfortunes make any great impressions of fear upon him, nor its pleasures, of love. Every thing that must have an end, is of little consequence. What we ought chiefly to have regard to, is the enjoyment of an eternal happiness, which vice, and a corruption of manners, will exclude us from. For God is just, and it is impossible that wicked men should be for ever happy. Men therefore stood in need of JESUS CHRIST's coming into the world, not only that he might instruct them, but also that his grace might cure their will, which was become corrupt, and an enemy to the will of God, as was soon experienced. For envy inspired *Cain*, the son of *Adam* and *Eve*, with a design of killing his brother *Abel*, out of rage to see that *God had more respect to Abel's sacrifices, than to his*^a. And this death of *Abel*, was the first type of that death, which the envy of the Jews was one day to inflict upon JESUS CHRIST. Thus men became daily more and more wicked, till their wickedness forced God to destroy them by the flood^b. *Noah* and his family were the only persons, who were preserved from it, in the ark which God had commanded him to build, and in which were shut up all sorts of animals, that they might not be destroyed by the waters of the deluge. Which ark was an admirable representation of the church, which JESUS CHRIST was to assemble, and in which few persons would be saved, the number of the elect being very small, in comparison of the multi-

^a Gen. iv. 5.

^b Gen. vi. 7, 8.

*Near be-
fore Christ.
2349.*

tudes of the wicked, who perish. Which made JESUS CHRIST himself often say, that there are few, who will be saved. And in this small number of persons, the bad are mixed with the good, as *tares with wheat*, as *the same net gathers up both good fish and bad*^a, and as both the clean and unclean animals were shut up together in the same ark. This is the first age, which passed between *Adam*, and the deluge; and lasted for the space of 1656 years.

THE SE-
COND
AGE OF
THE
WORLD.
*From the
deluge to
the calling
of Abra-
ham.
2247.*

FROM *Noah's* three sons, *Shem*, *Ham*, and *Japhet*, descended all the people of the earth^b. Their first descendants, before they dispersed themselves into the regions of the world, formed a design of building a tower of a prodigious height. But God brought this design to nought, by the confusion of languages, the consequence of which was, that as they before spoke all one language, they were then on a sudden unable to understand one another^c. This is the epocha of idolatry, and desertion from the true God.

As God had created men, only that they might adore him; if they had all left off to know and serve him, his design would have been in vain, and the malice of the devil would have triumphed over his wisdom. But he only suffered sin, in order to make it subservient to his glory; and the restorer of mankind, who was to blot it out, was to pay him an honour, which was infinitely greater than that, which the devil had endeavoured to wrest from him. It was so surprizing a thing, that God should become man, in order to appease the anger of the eternal FATHER by his death, and in order to renew in man that image of God which sin had blotted out, and make him a new creature, this, I say, was so wonderful a prodigy, that it was necessary to prepare mens minds for it, and accustom them insensibly to the belief of it, long before it should be accomplished. And therefore it pleased God, to make known by figures, from the very beginning of the world, the wonders which were to be brought to pass in after ages. And it was at a time, when darkness and iniquity covered the face of the whole earth, that God be-

^a The parables in Matt. xiii. 24. and 47. (which seem to be here referred to) relate to the whole church in general, and not to the few persons who would be saved, as our author here applies them: for this small number is the elect only, who have no bad mixed with them; and to whom therefore these parables are not applied in the Gospel.

^b Gen. x.

^c Gen. xi.

gan to prepare the way for JESUS CHRIST, by forming to himself a glorious, peculiar, and mysterious people, whose laws, ceremonies, and actions were as so many different resemblances, which represented him in such a manner, as was proper to make him be readily acknowledged and known by the whole world, whenever he should come to make his appearance in it. So that it pleased God, to form to himself a people which filled the world with the expectation it was in, of that restorer of mankind, who had been promised to it. And for this purpose he commanded *Abraham* ^a to go from *Ur* in *Chaldea*, whose inhabitants were idolaters, that he might make him the head of this nation, which he resolved to make his peculiar people. Year before Christ. 2247.

WHEN God called *Abraham*, he promised him that the *Messiah* should be born of his race, and that he would make him master of the land of *Canaan* ^b. The patriarch therefore obeying the commandments of God, left his relations, and came to settle himself in that land, with *Sarah* his wife, and his nephew *Lot*, his brother's son ^c. But how fertile soever this country may have been, he did not think of getting himself any great possessions in it. Being wholly taken up with a happier habitation, he looked on himself as a stranger in the land of *Canaan*, dwelt there only in tents, and would possess no more land in it, than what he set apart for his burial place. However, this country ^d not being sufficient for the support of both *Abraham's* flocks and *Lot's*, this raised quarrels between their shepherds, upon which *Lot* retired to *Sodom* ^e, which *Cedorlaomer* plundered, and carried him away prisoner ^f. But *Abraham*, with one hundred and eighteen servants, set him and all the rest of the captives at liberty ^g. And as he was victoriously returning, the priest *Melchisedec* met him, blessed him, and took tithes of him ^h. Which shewed the superiority which JESUS CHRIST, who had been ordained by his Father, a priest after the order of *Melchisedec*, was to have over the Jewish priests, in that he was to bless them as his inferiours, as *Melchisedec* then blessed their father *Abraham*, and took tithes of him ⁱ. THE THIRD AGE OF THE WORLD. From the calling of Abraham to the Israelites departure out of Egypt.

Abraham took *Hagar*, *Sarah's* handmaid, at *Sarah's* request, and had by her a son named *Ishmael*, from whom the *Ishmaelites* descended ^k. This

^a Gen. xii. ^b Ibid. v. 7. ^c Ibid. v. 9. and Gen. xiii. ^d Or rather that part of this country in which *Abraham* and *Lot* lived. ^e Gen. xiii. 7.---12. ^f Gen. xiv. 1.---12. ^g Ibid. v. 14.---16. ^h Ibid. v. 18.---20. ⁱ Heb. vii. 1.---22. ^k Gen. xvi. 3.---16.

Year le- sure Christ.
1910. nation became a scandal to this illustrious descent by their brutish manners ; and drew upon it self the hatred of God, who has no regard to our birth,

if our virtue does not correspond with it. And the same misfortune which *Ishmael* had, in not having been *Abraham's* heir, though he was his eldest son, the same have the Jews since had, in being deprived of the blessings, though they were the children of the promise.

1897. GOD promised *Abraham* a numerous posterity a second time, and on that account, changed his former name *Abram* into that of *Abraham*^a, as has been observed.

THE first of these names signifies *an exalted father*, that is, an excellent father ; and the other, *the father of a great people*. This name was a prophecy, the accomplishment of which is daily seen with admiration ; for the earth to this day is covered with Jews, which are descended from *Abraham* : and though there are very few families to be found, scarce above two or three, who can trace up their genealogy beyond five or six centuries (for families are usually soon confounded, and lost) yet the posterity of *Abraham* is now, and always has been remarkably distinguished.

THE holy Scripture also teaches us, that the almighty God (who in the Hebrew tongue calls himself *Jehovah*) was pleased to discourse familiarly with this patriarch^b : and all antiquity has believed, that it was the WORD himself, who appearing under a human shape, did, as it were, give him a specimen of his incarnation. The WORD, I say, was one of the three angels, which appeared to *Abraham*, and promised him that he would one day be born of his posterity. *Abraham* worshiped him, and acknowledged him to be the almighty God, and this discourse transported him with joy. And I believe it is to this famous appearance of his, that JESUS CHRIST alludes in the Gospel, when he says, *Your father Abraham rejoiced to see my day, and he saw it and was glad*^c.

AND these so frequent and so familiar apparitions would not at all surprize us, if we considered, that something more surprizing passes within our selves. The WORD of God is within us ; he is in the inmost recesses of our souls. He speaks to them, he instructs them, he admo-

^a Gen. xvii. 5.

^b Gen. xviii.

^c John viii. 56.

nishes them, he corrects them. *He is the light, which lighteth every man that cometh into the world*^a; and this light is at the same time, the rule of truth, the punishment of guilty consciences, and the delight of the righteous. But sin having made us deaf to these internal discourses of the WORD of God, and the senses being become almost the only rules of our understanding, it pleased him to put on a body, to make himself sensible, and to shew himself to us in such a manner, as that it should not be in our power to avoid both seeing and hearing him.

Year before Christ.
1897.

THE inhabitants of the city of *Sodom*, among whom *Lot* sojourned, gave themselves up to the most horrible impurities; and God signalized his wrath against that city. He resolved to consume it with fire, after he had brought *Lot* out of it: and sent his angels to bring out him, his wife, and his two daughters^b. It pleased God to give us this one terrible example of that vengeance, which he will execute upon sin in the world to come; and to set before our eyes, by this conflagration, as he had done by the deluge, that the number of those who will perish, is infinitely greater than that of those who will be saved; because there are very few among them, who hearken to the advice of those, whom God has sent to deliver them from the corruption of the world.

Lot's wife, having contrary to the commandment of the angels, turned her head towards *Sodom*, as she was retiring from it, *became a pillar of salt*: a punishment which evidently carries this instruction along with it, that when men once forsake the world, they should never suffer either their eyes, or inclinations to turn towards it again.

Lot and his two daughters retired into a cave, which was near the city of *Zoar*; where his daughters imagining, that they and their father were the only persons left upon the earth, thought themselves at liberty to make him drunk, and deceive him. The fruits of which incest, were *Moab* and *Ammon*, the heads of the *Moabites* and *Ammonites*^c.

Abraham obeying the commandment of God, drove *Ismael* and *Hagar* his mother from his house^d; after he had, at the age of an hundred

^a Or rather, which coming into the world lighteth every man, *John* i. 9. ^b Gen. xix. 15. ^c Gen. xix. 37, 38. ^d Gen. xxi. 14.

Tear before Christ.
1891. years, had *Isaac* according to the promises of God, by *Sarah*, who was herself ninety. It was *in him that all the nations of the earth were to be blessed*^a, since it was of his race that the *Messiah* was to be born.

ALL that happened to *Abraham*, and the people of whom he was to be the father, was only the first representations of what was afterwards to be done, at the coming of *JESUS CHRIST*; and therefore, in order to point out the wonders of his birth, it pleased God that the birth, which was the figure of his, should likewise be attended with miracles. He suffered a Child, *in whom all the nations of the earth were to be blessed*, to be born of a father and mother, who were of a very advanced age, contrary to the common course of nature, that he might at the same time shew, that as he had made the heaven and the earth out of nothing, so it was easy for him, to form to himself an holy people, even in the midst of corrupt mankind.

1871. AND it was not long, before God shewed in the same *Isaac*, another type of the sacrifice which the *Messiah* was to offer up, by his submitting willingly to that death, to which his *Father* was to condemn him. For he commanded *Abraham* to offer up in sacrifice this beloved son; upon whom, nevertheless all his hopes of that numerous posterity, which had been promised him, depended. *Abraham* obeyed without hesitation; and God satisfied with his obedience, sent his angel to stop the stroke, which would have sacrificed *Isaac*^b. So that this was only a sketch of that excellent sacrifice, which *JESUS CHRIST* has since actually offered up on mount *Calvary*.

1856. *Abraham* sent one of his Servants into *Mesopotamia*, to demand of *Bethuel* his daughter *Rebekah* for his son *Isaac*^c; and *Bethuel*, who descended from *Nahor*, this patriarch's brother, granting his request, *Rebekah* married *Isaac*.

1836. *Rebekah* bore *Esau* and *Jacob* both at a birth^d. As she had felt them struggle in her body, she consulted God about it, and he told her, that they would become the fathers of two different nations, who would be at enmity with one another^e. The war of the twins in the body of their mother, was the prelude of that war which was afterwards to ensue between the Jews and Gentiles; the latter of which have by their readi-

^a Gen. xxii. 18. ^b Gen. xxii. 1-13. ^c Gen. xxiv. ^d Gen. xxv. 24 ^e Ibid. 22. 23.

ness to hearken to the Gospel, taken away that blessing, which seem'd to be the birth-right of the former. Year before Christ.

Abraham died aged an hundred and seventy five years ^a.

AGE having made *Isaac's* eyes very dim, *Jacob* his younger Son, by the advice of his mother, covered his neck and hands with goat-skins, the better to resemble *Esau* who was an hairy man, and by this Artifice got the blessing which was design'd for his elder brother ^b. Afterwards, his fear of *Esau* made him retire to *Laban*, *Rebekah's* Brother ^c. In this journey, he saw the wonderful ladder, which reached from earth to heaven; and God again assured him, that the *Messiah* should be born of his race ^d.

HE demanded of *Laban* his Daughter *Rachel* in marriage, but *Laban* deceived him, and gave him *Leah*, who was the eldest. Afterwards he married *Rachel*, and by these two wives and two of their hand-maids, had twelve sons, who were the patriarchs of the Jews; for from them descended the twelve tribes, into which that nation has been since divided ^e. 1821.
1759.

THE blessings which God poured down upon *Jacob*, raised *Laban's* envy: and *Jacob* therefore fled from him, with his wives, his children, and his flocks. *Laban* pursued him, in order to revenge himself; but God prevented it ^f. Afterwards *Jacob* wrestled with an angel, came off victorious, and was therefore called *Israel*, that is, *a man of God*, or, *a man stronger than God* ^g. Upon his return into his own country, he found *Esau* very tractable, he having first taken the precaution to send his brother some presents, before he would appear before him ^h. 1753-
1739.

A jealousy arose among the children of *Jacob*. The tenderness and friendship he shewed *Joseph*, made him hated by his brethren. They therefore sold him to some merchants, who carried him into *Egypt* and he entered into *Potiphar's* service ⁱ. And what resemblance can be more natural, than that which was between *Joseph* and *JESUS CHRIST*; who were both sold by their brethren, both delivered up into the hands of strangers, and were both the preservers of those very people who had betray'd them? 1728.

^a Gen. xxv. 8. ^b Gen. xxvii. 1-29. ^c Ibid. v. 43. ^d Gen. xxviii. 10-15. ^e Gen. xxix. xxx. ^f Gen. xxxi. 1-24. ^g Gen. xxxii. 24-32. ^h Gen. xxxiii. ⁱ Gen. xxxvii.

Year be-
fore Christ.
1717.
1716.
1715.

Potiphar's wife having falsely accused *Joseph* of having made an attempt upon her virtue, he was therefore loaded with chains ^a.

Isaac died aged 180 years.

Pharaoh gave *Joseph* his liberty, on account of the reputation he had acquired of interpreting dreams; and he explained *Pharaoh's* dream to him, and gave him warning, that after seven years of plenty, there were to be seven years of famine.

1708. THE famine came, and *Joseph* had heaped up great quantities of corn in the years of plenty ^b.

1707. HIS brethren were forced to come into *Egypt* to buy corn; and after he had treated them as spies, that he might discover their intentions, he made himself known to them, and caused *Jacob* to be brought into *Egypt* with all his family ^c. We are told in three different places of the Old Testament ^d, that it then consisted of seventy persons: but the LXXII. in all these places read seventy-five; and St. *Luke* has in the *Acts* ^e followed them.

1689. SOME years after, *Jacob* died ^f. Before his death, he uttered a famous prophecy concerning the time when the *Messiah* should be born, namely, when *the scepter should depart from the tribe of Judah*, and the Jews should no longer be a common-wealth ^g; for, their republick having been only formed, that it might be a figure of the church, as soon as JESUS CHRIST should come to establish it, this republick would become useless to the world, and was therefore no longer to subsist.

1635. *Joseph* died likewise ^h. The children of *Jacob* multiplied to such a degree, that though they were but seventy when they came into *Egypt*, as has been said, yet in the space of two hundred years, they became six hundred thousand ⁱ; which made them formidable, and made the *Egypt*-

^a Gen. xxxix. ^b Gen. xli. 53. ^c Gen. xlii. xlv. ^d Gen. xlvi. 27. Exod. i. 5. Deut. x. 22. ^e Acts vii. 14. ^f Gen. xlix. 33. ^g Gen. xlix. 10. ^h Gen. l. 26. ⁱ Num. i. 46. *We need not be surprized that this increase is said by Moses to have been so great, it is demonstrable that many more might have descended from seventy persons in that time. Lamy demonstrates (De Tabernaculo, lib. 2. c. + §. 4.) that the male descendants from Noah and his three sons, might have been at the building of Babel, (which he supposes to have been 100 years after the flood,) 66752 supposing them to have had but one wife each, and but one child in a year, and not to have had any children till they were each twenty years old, and to have had as many daughters as sons. But if we throw Polygamy, twins, and fifth births every four years, which may naturally happen, into the balance, they*

ans persecute them, after the death of that king, who protected them on *Joseph's* account, whose services were then forgotten. The people of God therefore underwent a cruel slavery, from which they were at last delivered by the ministry of *Moses*, who led them into the land which God had promised to the descendants of *Isaac*.

near be-
fore Christ.
1574

DURING the time of this persecution, the male-children of the Hebrews were thrown into the *Nile* ^a, by the order of the new *Pharaoh* (which was a name common to all the kings of *Egypt*) and *Moses's* parents, after having concealed him three months, exposed him upon the waters. But the king's daughter took him out, and caused him to be educated in her palace ^b. Nevertheless *Moses* left it, and at the age of forty years fled into the land of *Midian* ^c.

1573

1571.

1531.

1491.

GOD there shewed himself to him in a burning bush; and commanded him to deliver his people from the tyranny of *Egypt*, and for that purpose to take with him his brother *Aaron*, who was afterwards made high-priest. And accordingly *Moses* told *Pharaoh* the commandment he had received from God, and confirmed his mission by miracles; and the king, after having long resisted; was at last by plagues and severe punishments, forced to give the Hebrews their liberty ^d. An event, which being so wonderful, and at the same time both a figure and prophecy of the manner, in which *JESUS CHRIST* was to deliver us from the slavery of sin, deserves a little enlargement upon it.

GOD commanded that every family of his people should on the fourteenth day of the month *Nisan*, in the evening, offer up a lamb in sacrifice, and mark the doors of their houses with the blood of it. The *Israelites* obeyed this commandment, and the night following, the angel of the Lord passed through them, and slew all the first-born of the *Egyptians*: and spared no houses but those, which were marked with the blood of the lamb ^e. And thus shall it be with those, who shall be marked with the blood of *JESUS CHRIST*, who alone shall be able to secure themselves from eternal death. And that the memory of so signal a mercy might be preserved throughout all succeeding

may well be computed at 100000. And if then 100000, or as is certain according to the lowest computation, 66000 males may have descended from 4 males and 4 females in 100 years, how much more may 600000 males have descended from 35 males and 35 Females in the space of 215 years, which is the term of years all allow to have passed between Jacob's going into Egypt, and his descendants coming out of it? ^a Exod. i. 16. ^b Exod. ii. ^c Exod. ii. 14. ^d Exod. xii. 31. ^e Ibid.

Year be-
fore Christ.
1491.

generations, God instituted a solemn feast called the *Passover*, in which the *Jews* annually offered a lamb, on the same day, and in the same hour, in which *JESUS CHRIST*, the true paschal-lamb has since been offered up on mount *Calvary*^a. The Hebrews ate this lamb, in the habits and postures of men ready to take a journey. *Pharaoh*, whose first-born son the angel had not spared, drove them out of *Egypt*. The Red-sea divided itself, to make a passage for them, and swallowed up the *Egyptians*, who having changed their minds pursued them, in order to bring them back again into slavery^b.

THE
FOURTH
AGE OF
THE
WORLD.
From the
Israelites
departure
out of *E-*
gypt, to
the build-
ing of the
Temple.

THE Hebrews, as soon as they were got through the Red-sea, entered into the wilderness. Where they had scarce marched three days, before their thirst made them murmur, because they could find nothing but bitter waters to quench it. *Moses* therefore, by the commandment of God, threw a piece of wood into those waters, which changed their bitterness into sweetness^c. And the cross of *JESUS CHRIST*, has a virtue not unlike to that of this mystical wood: for to Christians, it sweetens the most bitter pains of life. Some time after, hunger raised a fresh disturbance among this people, and made them regret the leaving the slavery of *Egypt*, where they had at least all the necessaries of life in great abundance^d. Whereupon an innumerable multitude of quails covered the Hebrew camp, and gave them wherewithal to satisfy it. And the next day God wrought a second miracle, which was more wonderful and more lasting. The earth appeared covered with a sort of hoar-frost, which was in shape like coriander-seed. All the people immediately cried out in a surprize, *Manhu*, that is to say, *what is this?* and from thence comes the name of *Manna*, which was given to this heavenly food, with which God regularly fed them every day, for forty years^e.

^a Our blessed Lord was condemned soon after the sixth hour, John xix. 14. i.e. after our twelve at noon; and he gave up the Ghost, soon after the ninth hour, Mat. xxvii. 46. 50. that is, our three in the afternoon; and the paschal-lamb was to be killed between the two evenings, Exod. xii. 6. i. e. between twelve at even, and six at night, or about our three in the afternoon. Josephus (De Bell. Jud. lib. 7. c. 17.) says the *Passover* was offered between the ninth and eleventh hours, i. e. between three and five, according to our way of reckoning; the Mishna says (chap. 5.) that the sacrifice was constantly slain, at half an hour after the eighth hour, i. e. half an hour after two in the afternoon; and offered up half an hour after the ninth, that is, half an hour after three. And Maimonides says in his Corban Pesach, that the paschal-lamb was slain and offered up immediately after the usual time of killing and offering up the evening sacrifice, De Tabern. lib. 7. c. 9. §. 2.
^b Exod. xiv. ^c Exod. xy. ^d Exod. xvi. ^e Ibid.

In the third book, I shall treat at large of this *Manna*, and the etymology of its name. Every one gather'd enough of it early in the morning, to serve him the whole day, and if he gather'd more of it, it corrupted and stank. But it kept from friday to the sabbath-day, without corrupting, God having forbidden that any should be gathered on the sabbath. A figure which *JESUS CHRIST* himself explains, by applying it to that divine food, namely, his own flesh and blood ^a, with which he feeds the faithful.

Year before Christ.
1491.

The want of water rais'd fresh murmurings, and *Moses* narrowly escap'd perishing in the sedition. But he struck the rock with his rod, and made a plentiful stream to flow from it. The *Amalekites* oppos'd the march of the Hebrews, and by their continual attacks figur'd out the obstinacy of the devil in making war upon Christians in this life. *Joshua* engag'd them: *Moses* in the mean time pray'd upon the mountain, and *Aaron* with him. Whilst he kept his hands held upright, *Joshua* was victorious; and as soon as weariness made him hang them down, *Amalek* had the advantage ^b.

Moses had married *Zipporah* the daughter of *Jethro* priest of *Midian*, when upon being forced to leave the court of *Pharaoh* out of fear, he had retired to the desert of *Midian*. But *Zipporah* had not followed him into *Egypt*, when he returned thither in order to deliver the Hebrews. *Jethro* therefore having heard of the miracles which *Moses* had wrought, came in search of him, and brought *Zipporah* to him: and advis'd him to establish certain officers, upon whom he might devolve a part of the trouble, with which he was overburdened, in conducting this people. For which purpose, *Moses* divided the Hebrews into different classes, and created Tribunes, Centurions and Decurions; and the order he then established, was ever after preserv'd among the Jews. *Jethro* returned into his own country ^c.

Three months after the Hebrews left *Egypt*, they came to mount *Sinai*. There God commanded *Moses* to sanctify the people, thereby to prepare them for hearing his voice. God descend'd to the top of the mountain, the trumpets sounded, and the lightnings darted on every side. The people continued at the foot of the mountain, while *Moses* and

^a Or rather his doctrine, see John. vi. ^b Exod. xvii. ^c Exod. xviii.

*Year be-
fore Christ.
1491.*

Aaron went up it ; but *Moses* alone entered into the cloud, where God was ^a, and there discoursed with him for forty days and forty nights ^b. The people in the mean time thought him dead, and despairing of his return, forced *Aaron* to make them a golden calf, which they worshipped ^c. *Moses* at last appeared, carrying in his hands the two tables of stone, on which God had engraven the most holy commandments with his own hand. He perceived the idolatry of the Hebrews, and struck with resentment and surprize at their ingratitude and sacrilege, broke the tables, assembled the Levites together, and ordered them to fall upon the people, and kill all they met, without distinction. And in this slaughter there fell three and twenty thousand men ; after which, *Moses*, by God's command, made new Tables ^d.

In this manner did God give the law to his people, and prescribe the manner in which he would have them to worship him. Sin had blotted out that law, which nature had engraven upon the heart of man, who wandering from God, and turning to the creatures, no longer hearkened to that secret voice which spoke within him. It pleased God therefore to engrave the chief of his commandments on tables of stone, that men might learn them by their eyes and ears : and the sins that were not mention'd in the Decalogue, were forbidden in the sacred books, according to the instructions which *Moses* receiv'd from the mouth of God himself. Upon this same mountain God likewise shewed *Moses* a model of the tabernacle, which he would have consecrated to him, till such time as a temple should be built and dedicated to him, in the land of promise ; and it was after this model that *Moses* built the tabernacle, and enriched it with all that pomp and magnificence which was about it, of which we shall speak in another place.

The Hebrews wandered forty years in the wilderness, under the guidance of God. The cloud which cover'd the tabernacle, shewed them the way they were to go ^e : and they wanted nothing that was necessary for life. The miraculous water, which ran from the rock ^f *followed them*, and their garments waxed not old in all that time. It is asked, whether likewise their garments did increase in proportion as they advanced in age ;

^a Exod. xix. ^b Exod. xxiv. ^c Exod. xxxii. ^d Ibid. ^e Num. ix. 15, 23. ^f i. e. they carried it along with them in their journeys, for so the word signifies in 1 Cor. x. 4. See De Tab. lib. 3 c. 2. §. 9.

but it is in vain to desire to search into what we can never thoroughly discover. In the mean time, though this rebellious people was engaged to be faithful to God, by so many mercies, though it was fed with the *Manna* which came down from heaven, yet was it tired with this very food, and often rebelled against God and against *Moses* ^a. For this they were punished with a great number of serpents, whose stings destroyed a multitude of people: and *Moses* therefore, by the command of God, erected a brazen serpent, which they who were bit by the serpents, needed only to look upon, in order to be healed ^b. A figure which *JESUS CHRIST* has also applied to himself ^c, and the Apostle tells us ^d, that it is thus that the Saviour of the world cured us of our sin ^e, by the resemblance of sin. The devil borrowed the shape of the serpent to deceive the first man, and he daily surprizes us in the like manner; and when he wounds us, we can only be cured by looking at *JESUS CHRIST* lifted upon the cross, that is to say, by the grace which his passion has merited for us.

Year before Christ.
1491.

1452.

Moses being at last arrived at the land of promise, sent spies to discover it. They made a report, that it was a rich land, and fruitful in all good things, and in proof of it, shewed a cluster of grapes, which they had gather'd in it: but they said at the same time, that it was inhabited by warlike nations, and that its cities were fortified with high walls ^f.

1490.

This news threw them into a consternation, the people mutinied, would no longer acknowledge *Moses*, and were upon the point of choosing new-leaders to carry them back again into *Egypt*. But *Joshua* and *Caleb*, who had gone to spy out the land of *Canaan*, bursting into tears, and renting their cloaths, conjured them not to rely entirely upon the report of these spies; and told them that they had exaggerated things; that they had seen the land of promise as well as the others; that they had discover'd nothing in it which might justly discourage them; that besides, the promises of God were inviolable, and that the great number of their enemies would serve only to increase the glory and riches of *Israel* ^g. Which discouragement was a lively representation of that

^a Num. xi. xii. ^b Num. xxi. ^c John iii. 14. ^d 2 Cor. v. 21. ^e *i. e.* By bearing in his person the resemblance of sin. ^f Num. xiii. ^g Num. xiy.

*Near be-
fore Christ.*
1490.

into which most christians fall. The pleasures of life, though so transitory and so deceitful, bewitch them, they prefer slavery to liberty, and the light difficulties which are to be overcome, in order to their entering into the land of promise, appear to them insuperable. And from hence it is, that the number of those who will be saved is so small. Of all that multitude which came out of *Egypt*, *Joshua* and *Caleb* were the only two persons who entered into the promised land.

1452. *Aaron* died upon mount *Horeb*^a.

THE Israelites were, during their journey, frequently attacked by several nations, and especially the *Moabites*, whose king brought *Balaam* the prophet to curse the people of God. But he instead of curses, pronounced a signal prophecy, that the *Messiah* should come *as a star out of Jacob*^b.

1451. *Moses* tired out with the fatigues and dangers of so long a stay in the wilderness, at length gave way to his uneasiness, and had not so much confidence as he ought to have had in the promises of God: whereby he displeased God, and died in the wilderness, before he came into the land of promise, which he only saw at a distance^c. And *Joshua*, whom he had by God's commandment made conductor of the Hebrews in his room, opened the way into it for them, forty years after their departure out of *Egypt*^d.

THE Scripture says, that this wonderful land *flowed with milk and honey*^e; but this was only a shadow of that other land of promise, where true happiness is to be found, and into which none will enter, but those whom JESUS CHRIST, the true *Joshua*, shall bring in, after having deliver'd them from the captivity of sin, and conducted them upon earth, as strangers, who look upon themselves here as only on the road to a better state.

THE Hebrews met with the river *Jordan* in their way, which they could not ford, nor had they boats to pass it in. *Joshua* therefore commanded the priests to take up the ark, and go into the river, and there stop. Immediately *Jordan* divided it self, and the people passed over dry shod^f. By a like mi-

^a Num. xx. 28. ^b Num. xxii. xxiii. xxiv. ^c Deut. xxxiv. 8. ^d Josh. i. ii. ^e Exod. iii. 8. Josh. iii.

racle the walls of *Jericho* fell down of their own accord, after the priests had gone round them seven times with the ark of God upon their shoulders ^a. The *Gibeonites*, a very valiant people, voluntarily submitted ^b. The other nations were conquered, their cities taken by force, and their kings killed ^c. After which *Joshua* divided the land of promise among the twelve tribes, and caused the Hebrews to enjoy a profound peace ^d.

Year before Christ.
1451.

1444.

AFTER his death a sort of anarchy prevailed among them, they having no head to govern them. The tribe of *Judah* had the conduct of the war, which they were forced to maintain against the *Canaanites*, and came off victorious ^e. And all the neighbouring nations having either submitted or been conquered, the Hebrews enjoyed great plenty of every thing; but prosperity had its usual effects upon them, and corrupted them. They neglected the word of God, they fell in with the manners of the *Canaanites*, did not so much as scruple making inter-marriages with them, and their looseness led them even to idolatry ^f. This sin was the consequence of the commerce they had with these nations, which God (well knowing how dangerous it would be to them and being willing to prevent it) commanded them to root out. But the Hebrews looked on the pleasure of commanding the conquered as the most agreeable fruit of their victory, and therefore would not entirely destroy them.

1425.

IT was about this time, that a Levite's wife, having been violated by some *Benjamites*, died of grief ^g. The other tribes to revenge this crime, declared war with that of *Benjamin*, and almost entirely destroyed it ^h.

1406.

THE Hebrews having forsaken the worship of God, for the worship of idols, God did not leave their infidelity unpunished. The King of *Mesopotamia* declared war with them, defeated them, and kept them eight years under his dominion ⁱ. *Othniel* delivered them, and gave them peace for forty years ^k. But this long peace became fatal to them; they relapsed into idolatry, and the punishment followed the crime. God made use of *Eglon* king of *Moab* to chastise them ^l; and they continu'd under his yoke for the space of eighteen years ^m, till *Ehud*, moved thereto by God,

1391.

1383.

1343.

1325.

^a Josh. vi. ^b Josh. ix. ^c Josh. x. xi. xii. ^d Josh. xiv. xxii. ^e Judg. i. ^f Judg. ii. ^g Judg. xix. ^h Judg. xx. ⁱ Judg. iii. 8. ^k Judg. iii. 10, 11. ^l Ibid. v. 12. ^m V. 14.

Year be-
fore Christ
1325.

made an attempt upon the king of *Moab*, killed him privately, and having tumultuously armed the Hebrews against the *Moabites*, caused them to recover their liberty, which they enjoyed for fourscore years^a, reckoning from the time, that *Othniel* first procured it them.

1306. THE Philistines disturbed the Hebrews. *Shamgar* after *Ehud* undertook their defence, and killed six hundred Philistines with a^b plowshare.

1305. THE Hebrews forsook the worship of God, and offered sacrifice to idols a third time. *Jabin* king of the *Canaanites* subdued them, and
1285. cruelly exercised his dominion over them for twenty years. *Deborah*, (for want of a man whom he could put at the head of them) was chosen by God to deliver them; and she governed them for forty years^c.

1245. THE Hebrews according to their usual inconstancy again forsook God, who gave them up to the *Midianites*; and the extream misery to which they found themselves reduced, made them have recourse to him. Thus did they in prosperity forget all his benefits, and sacrifice to idols; and in adversity invoke his holy name. They therefore confessed their sin, and God moved by their prayers, resolved to relieve them. For this purpose he gave them *Gideon* for their head, under whose conduct they vanquished the *Midianites*, and shook off their yoke^d. *Abimelech*, one of his
1232. children, succeeded him, after having killed seventy of his brethren. But
1199. so horrible a massacre was not long unpunished: this impious wretch
1196. about three years after, was dashed in pieces by a stone, which a woman threw down upon him from the top of a tower^e.

1173. *Tola* governed after him, and was succeeded by *Jair*. Under this prince
1171. the Hebrews fell into idolatry again, and were conquered by the *Ammonites*^f.

1152. *Jephthah* restored them their liberty. This prince made a vow to God, that if he gave him the victory, he would offer up to him in sacrifice, whoever should first come out of his house to meet him, at his return. This proved to be his only daughter, who first met him after his conquest: and accordingly he put her to death in performance of his vow^g. Though there are some interpreters, who contend that *Jephthah* only obliged his daughter to a perpetual virginity.

^a Judg. iii. 15-30. ^b Eng. transf. an Ox-goat, Judg. iii. 31. ^c Judg. iv. v. ^d Judg. vi. vii. viii.
^e Judg. ix. ^f Judg. x. ^g Judg. xi.

AFTER *Jephthah*, *Ibzan*, *Elon*, and *Abdon* were successively both Judges and princes of the people of God ^a. Who having relapsed again into their usual crime, were subdued by the *Philistines*: and found a deliverer in *Sampson*, who with the strength of his arms broke off their yoke ^b. But this man of such strength, suffered himself to be overcome by a woman, who after she had cut off his hair (in which his strength consisted) delivered him to the *Philistines*. They put out his eyes; and on a festival, when the most considerable among them were assembled together in their temple, brought him out to insult him. But his hair being grown again, he took hold on the two pillars which supported the temple, and had strength enough to overturn it ^c. So that he bury'd himself as well as his enemies in the ruins; and became thereby a type of JESUS CHRIST, who perfectly overcame the devil, only by his own death.

Year before Christ.
1147.
1140.
1130.

1132.

AFTER the death of *Samson*, *Eli* was both Judge and High-priest at the same time ^d. (Some skilful chronologists make the twenty years of *Samson's* government, to be the first twenty of the forty, during which *Eli* judged the people.) *Hophni* and *Phinehas*, *Eli's* sons, having drawn down the just anger of God upon themselves and the people, by their licentiousness, were overcome and slain by the *Philistines*, and the ark of God, which they had carried into the camp, was taken ^e. *Eli*, upon hearing this news, fell backwards from his chair and broke his skull ^f. And the *Philistines* being unable to endure the miseries which God poured down upon them, sent the ark back ^g.

1131.

Hannah, the wife of *Elkanah*, after having been long barren, obtained a son from God, whom she consecrated to him ^h. He was named *Samuel*, and became *Eli's* successor. In his time the form of the government was changed. The Jews desir'd to be governed by a king like other nations ⁱ; God consented to it, and *Samuel* by his command chose SAUL ^k, who nevertheless displeased God, and deserved to be rejected, for not exactly pursuing the commandments which God had sent him by *Samuel* ^l. God therefore commanded *Samuel* to consecrate DAVID to be King, in SAUL's room ^m. DAVID was yet very young; nevertheless he

1122.

1095.

1063.

^a Judg. xii. ^b Judg. xiii. xiv. xv. ^c Judg. xvi. ^d 1 Sam. i. 9. ^e 1 Sam. iv. ^f Ibid. ^g 1 Sam. v. 6. ^h 1 Sam. i. ⁱ 1 Sam. viii. ^k 1 Sam. ix. x. ^l 1 Sam. xv. ^m 1 Sam. xvi.

Year before Christ.
1063. fought with *Goliath*, killed him, and by this victory humbled the *Philistines*, who had been hitherto the most formidable enemies the Hebrews had ^a. A victory so considerable rais'd *Saul's* envy against *David*, who
1055. was forced to fly and conceal himself ^b, till upon the death of *Saul* he ascended the throne ^c. This great prince made his reign illustrious and happy, both by his piety and his valour. Nevertheless he forgot his duty in the midst of his prosperity, was guilty of an horrible adultery with
1034. *Bathsheba* the wife of *Uriah*, and caused the husband to be killed, because he could not otherwise conceal his crime ^d. Afterwards he confessed his fault, and was sincerely penitent for it, whereby he obtained of God a renewal of the promise he had made, that the Redeemer of the
1015. world should be born of his posterity ^e. *Solomon* succeeded his father ^f, and amidst all the delights of a profound peace, built God a magnificent temple upon mount *Moriah* ^g, which was finished in the year of the world three thousand. Till this was built, the Hebrews had no other temple, but the tabernacle of *Moses*.

THE
FIFTH
AGE OF
THE
WORLD.
980.
975.

From the
building of
the Temple,
to the end
of the captivity
of
Babylon.

Solomon loved peace, and was the wisest, and most magnificent prince of his time. Nevertheless, the love of foreign women, whom he had married contrary to the express command of God, led him into idolatry ^h. God punished this crime in the person of *Rehoboam* his son, to whom he left only the tribes of *Judah* and *Benjamin*, and established *Jeroboam* king over the other ten ⁱ.

THE kingdom of *Rehoboam* was called the *Kingdom of Judah*, and that of *Jeroboam*, the *Kingdom of Israel*. This last prince, fearing least the people should return to their obedience to *Rehoboam*, if they continued to go up to sacrifice in the Temple at *Jerusalem*, which was the capital of the kingdom, caused two golden calves to be made, and commanded his subjects to worship them, as the Gods, which had delivered them out of *Egypt* ^k.

^a 1 Sam. xvii. ^b 1 Sam. xviii. ^c 2 Sam. i. ^d 2 Sam. xi. ^e 2 Sam. xii. ^f 1 Kings ii. 12.
^g 1 Kings v. vi. vii. viii. ^h 1 Kings xi. ⁱ 1 Kings xi. xii. ^k 1 Kings xii. 25.
--- 33.

THE names of the kings of *Judah* and *Israel*, from the division to ^{Year be-} the destruction of the two kingdoms, are as follows: ^{fore Christ.}

KINGS OF JUDAH.

1. REHOBOAM ^a.
2. ABIJAM ^c.
3. ASA ^d.

KINGS OF ISRAEL.

1. JEROBOAM ^b. 975.
- 978.
- 955.
2. NADAB ^e. 954.
3. BAASHA ^f. 953.
4. ELAH ^g. 930.
5. ZIMRI ^h. 929.
6. OMRI ⁱ. 925.
7. AHAB ^k. 918.

At this time lived the prophet *Eli-*
 4. JEHOSHAPHAT ^l. *jah* ^m, who is so famous for his zeal,
 and who being taken up into hea-
 ven in a fiery chariot, left his disci-
 ple *Elisba* to be his successor ⁿ.

5. JEHORAM ^q.
6. AHAZIAH ^r.

8. AHAZIAH ^o. 897.
9. JEHORAM ^p. 896.
- 889.
- 885.

7. JOASH ^v.

Elisba prophesied ^t.

10. JEHU ^f. 884.
- 878.

8. AMAZIAH ^y.

11. JEHOAHAZ ^w. 856.
12. JOASH ^x. 839.

9. UZZIAH or AZARIAH ^z.

13. JEROBOAM
the second ^z. 825.
- 810.

IN the reign of *Jeroboam the second*, king of *Israel* ^u, *Jonah* the prophet was sent by God to *Niniveh*, to declare to its inhabitants that their city would be destroyed, if they did not turn and repent. But he, to avoid so disagreeable a commission, got on board a ship, and the

^a 1 Kings xi. 43. ^b Ibid. xi. xii. xiii. xiv. ^c 1 Kings xv. 1-7. ^d Ibid. v. 8-23. ^e Ibid. v. 25, 26, 27. ^f Ibid. v. 28-34. and c. xvi. v. 1-7. ^g 1 Kings xvi. 8, 9. ^h Ibid. v. 10-22. ⁱ Ibid. v. 23-27. ^k Ibid. v. 28-34. and c. xvii-xxi. ^l 1 Kings xxii. 41-49. 2 Chron. xvii-xx. ^m 1 Kings xvii. ⁿ 1 Kings xix. 19. ^o 1 Kings xxii. 51, 53. 2 Kings i. ^p 2 Kings iii-vii. ^q 2 Kings viii. 16-24. ^r Ibid. v. 25-29. ^s 2 Kings ix. x. ^t 2 Kings iv-vii. ^v 2 Kings xi. xii. ^w 2 Kings xiii. 1-8. ^x Ibid. v. 9-12. ^y Kings xiv. 1-20. ^z Ibid. v. 23-28. ^z 2 Kings xv. 1-7.

^u Mr. Marshal places this mission to *Nineveh*, in the year 862, and consequently in the reign of *Jehu* king of *Israel*, and *Joash* king of *Judah*. See his *Tabulæ Chronologicæ*.

Year before Christ.
810. ship in which he was, being beaten upon by a furious tempest, and he, knowing what was the cause of it, caused himself to be thrown into the sea. Immediately a great fish swallowed him, and after three days threw him up^a upon the shore. Whereby he became one of the most lively figures of JESUS CHRIST, who by his death calmed that violent tempest, which would have destroyed the whole world, and after having lain three days in the bosom of the earth, arose full of life^b.

800. *Joel* prophesied at this time.

760. THE prophet *Isaiah* appeared. He related all the circumstances of the death of JESUS CHRIST so exactly, that he seems rather to have been an historian than a Prophet. All the scriptures of the Old Testament were design'd only to represent to us JESUS CHRIST. When he was come upon earth, he only made clear, what was before obscurely contained in the predictions of the prophets, and the figures of the law.

[*Amos*^c,] *Hosea*^d, *Obadiah*, and *Nabum*^e prophesied in these times.

772.

14. SHALLUM^f.

761.

15. MENAHEM^g.

759.

16. PEKAHIAH^h.

758.

10. JOTHAM^k.

Michah prophesied^l.

753.

Rome was built.

742.

11. AHAZ^m.

730.

18. HOSHEAⁿ.

726.

12. HEZEKIAH^o.

IN the reign of *Hoshea*, king of *Israel*, *Shalmaneser* took *Samaria*, and carried the ten tribes into captivity. By this the kingdom of *Israel* was destroyed: and the *Cutheans* were sent by *Shalmaneser* to inhabit the country of *Samaria*. But they continuing to worship their own Gods, were visited with a cruel plague, during which they were informed, that the only means to deliver themselves from this scourge, was to worship the

^a Jon. i. ii. ^b Matt. xii. 39. ^c Year before Christ, 787. ^d Year 785. ^e Year 758. ^f 2 Kings xv. 13-15. ^g Ibid. v. 17-21. ^h Ibid. v. 22-26. ⁱ Ibid. v. 27-31. ^k Ibid. v. 32-38. ^l Year 753. ^m 2 Kings xvi. ⁿ 2 Kings xvii. ^o 2 Kings xviii-xx.

true God. And they therefore desired the king of *Assyria*, to send them some of those *Israelitish* priests, who were in captivity. By them they were instructed, in the manner in which God would have us to worship him, were thereby cured of the plague, and persevered in that religion, of which *Samaria* was the principal seat ^a. This city had been built by *Omri* king of *Israel*, upon a mountain which he had bought of *Shemer*. And it having been repeopled by the *Cutheans* and *Israelites* which were sent thither, the *Samaritans* were a mixture of *Israelites* and *Gentiles*.

13. MANASSEH succeeded *Hezekiah* ^b.

698.

14. AFTER him reigned AMON ^c.

643.

15. JOSIAH succeeded him at eight years of age ^d. Under this king *Jeremiah* began to prophesy ^e; and *Zephaniah* ^f, and *Habbakkuk* ^g, wrote their prophecies ^h.

641.

16. SHALLUM, or JEHOAHAZ, was his successor. But three months after he had been upon the throne, he was overcome, and carried captive into *Egypt* by king *Necho* ⁱ.

610.

17. ELIAKIM his brother, was made king in his room ^k, and called JEHOIAKIM. *Nebuchadnezzar* took him captive in order to carry him to *Babylon*, but left him, and contented himself with imposing a tribute upon him. Nevertheless, he took away with him part of the vessels of the temple, and carried some children of the blood royal, and of the first families into captivity, among whom were *Daniel* and his companions. This was the beginning of the seventy years, during which the captivity of *Babylon* lasted.

607.

606.

18. JEHOIACHIN reigned after the death of his father: and was carried captive into *Babylon*; with all the treasures of the temple and palace ^l.

599.

19. ZEDEKIAH was substituted in the room of *Jehoiachin* ^m his nephew ⁿ; and he also was made prisoner and carried to *Babylon*; *Jerusalem* having been entirely destroyed, and the temple burned ^o.

590.

^a 2 Kings xvii. ^b 2 Kings xxi. 1-17. ^c Ibid. v. 18-26. ^d 2 Kings xxii. xxiii. ^e *An.* 631. *Marshal, An.* 628. *Prideaux.* ^f *An.* 630. ^g *An.* 609. *See Prid. Con. P. 1. B. 1. Under this year.* ^h Our author here joins Baruch with Zephaniah and Habakkuk, but till such time, as better proof be given of the authentickness of the book which goes under his name, and of his own inspiration, than what has yet appeared, I hope I may be pardoned the omitting to place him among the prophets. *See Prid. Con. P. 1. B. 1. under the year 595.* ⁱ 2 Kings xxiii. 31-35. ^k 2 Kings xxiii. 36, 37. ^l 2 Kings xxiv. 5-16. ^m Ibid. v. 17-20. ⁿ His brother, 2 Chron. xxxvi. 10. ^o 2 Kings xxv.

Year be-
fore Christ.
588.

Ezekiel began to appear in the first years of the captivity ^a, during which *Daniel* determined the differences that the *Israelites* had among them. It was *Daniel*, who was most express in his prophecies, in marking out the time, when the slavery of the Hebrews was to end, the *Messiah* to be born, and the law of *Moses* to give place to a law, which would be both more holy and more lasting ^b. And his ability and knowledge having made him known to the king of *Babylon*, he was chosen out to read and explain the characters, which appeared written on the wall of the hall, at a feast which he made for the great men of his court, when they were drinking out of the sacred vessels, which had been taken in the temple at *Jerusalem*. No body else could explain what these characters signified: but *Daniel* discovered in them a dead warrant for the king ^c, which was immediately executed at the taking of *Babylon*, which *Cyrus* made himself master of, [that very night ^d], and afterwards gave the *Jews* their liberty. This *Cyrus* put an end to the kingdom of *Babylon*, he having been raised up by God to punish those kings, for having burned the Temple at *Jerusalem*. This prince favoured the *Israelites*.

THE
SIXTH
AGE OF
THE
WORLD.
From the
end of the
captivity
of Baby-
lon, to the
birth of
JESUS
CHRIST.

HAD the *Jews* been less *slow of heart to believe*, the terrible revolution, which laid desolate that promised land, which God had put them in possession of by so many miracles, would have been enough to have convinced them, that *that* was only the shadow of another more happy country. For what calamities had they not undergone in this very country, where they were to have been happy, even before they were carried into captivity? Could wars, defeats, long slaveries, a severe exercise of authority in their own kings, and at last the destruction of *Jerusalem*, the burning of the Temple, and the carrying away of the people into a strange land, could these be the things, in which such magnificent promises, as those were which God had so often repeated to their fathers, were to terminate? It is easy to perceive, that they pointed at something else. But because these mystical figures, which represented JESUS CHRIST, were not yet compleated, it was necessary that the republick of the Hebrews should yet subsist, and the Temple be rebuilt; and *Cyrus* therefore became the restorer of them. He gave

^a Year before Christ, 595. and consequently before the captivity, according to Marshal. ^b Dan. ix. 24-27. See Prid. Con. P. 1. B. 5. under the year 458. where the completion of this prophecy is fully proved. ^c Dan. v. ^d See Prid. Con. P. 1. B. 2. under the year 543. in which year he places it.

the *Jews* leave to return into *Judea*, and to rebuild the city of *Jerusalem* and the Temple ^a. *Zerubbabel*, the son of *Salathiel*, and *Jeshua*, the son of *Zozadack*, the high priests, were the directors of it; and they began with raising an altar to God, and re-establishing the daily sacrifice ^b. The next year they laid the foundations of the Temple, and were hindered by the malicious reports, which their enemies made of it to the court ^c. But *Darius* the son of *Hystaspes*, gave them leave to finish it in the second year of his reign ^d.

Haggai, and *Zechariah* prophesied at this time; and *Malachi*, [some time after ^e.]

THE *Jews* were two hundred years subject to the *Persians*, who subdued almost all the *East* to their dominion. And *Darius* their last king, having sent *Sanballat* to be governour of *Samaria*, this commander married his daughter to *Manasses*, the brother of *Jaddus*, the high priest at *Jerusalem* ^f, which alliance made *Manasses* odious to the *Jews*. It was about this time, that God made use of *Alexander the Great*, son of *Philip*, king of *Macedon*, to overturn the empire of the *Persians*. In his passage from *Greece* into *Asia*, he came to *Jerusalem*; where they shewed him the prophecies *Daniel* had made, of the establishment of a new empire which was to be founded by him ^g; this made him treat the *Jews* well, and have a respect for their religion, and their Temple: and *Sanballat* got leave of him, as he had already done of *Darius*, to build a temple ^h on mount *Gerizim* like that at *Jerusalem*; and he gave the high priesthood of it to his son-in-law *Manasses*.

Alexander made himself master of all the *East*, and destroyed the *Persian* empire, which *Cyrus* had founded ⁱ: but he did not long enjoy his conquests. He died ^k, and his captains dividing his empire among them, *Egypt* fell to the *Ptolemies*, and *Syria* to the *Seleucidae*. And the *Jews* being situated between these empires, were often ill-treated by the Sovereigns of both of them. Their religion also was cruelly persecuted, especially under *Antiochus*, who was of the race of the *Seleucidae*.

^a Ezra i. ii. ^b Ezra iii. ^c Ezra. iv. ^d Ibid. ^e He wrote his book, *An.* 397. Marshal, *An.* 428. Prid. Con. P. 1. B. 6. under this year. ^f Neh. xiii. 28. The Dean of Norwich places this marriage, *An.* 409. and gives his reasons for it, Con. P. 1. B. 6. under that year. ^g Dan. viii. ix. ^h Josephus is mistaken in saying, Sanballat had leave of Alexander to build this temple, it was built before this time; and therefore the Samaritans petition to him, must have been of some other favours. Prid. Con. P. 1. B. 7. under the year 332. ⁱ 331. Prid. ^k *An.* 323.

Year be-
fore Christ.

167.

WHEN this persecution was come to the highest, *Mattathias* killed *Antiochus's* officer, who forced the *Jews* to offer sacrifice to idols ^a. Upon this, he fled from the city of *Modin*, and having gathered together a company of the *Jews*, despised the king's threatnings. He had five sons equally wise and valiant, of whom *Judas*, surnamed *Maccabeus*, *Jonathan* and *Simon*, were the most considerable ^b. Their father with his last breath exhorted them to defend their religion, and liberty ^c: and ^{166.} *Judas* accordingly put himself at the head of the *Jews*, gained several victories over *Antiochus's* lieutenants, purify'd the temple, and ^{165.} establish'd the worship of God ^d. The name of *Maccabees*, which was given to these brothers, is thought to have been taken from their having born these four letters, *M. C. B. I.* in their standards; which in Hebrew are the first letters of this passage in Scripture, *Mi Camoca, Baelim, Jehovah*, that is, *who is like unto thee, O Lord, among the mighty ones* ^e? They were also called *Asmoneans*; the origin of which term some draw from the Hebrew *Hasidim*, of which the Greeks make *Ἀσιδιμαί*, that is to say, *holy and religious men* ^f. These *Asmoneans* having driven the *Syrians* out of *Judea* reigned in it two hundred years ^g. As they were of the tribe of *Levi*, the scepter was now departed from the tribe of *Judah*; for the *Jews* then lived according to their own law. It is true indeed, that the princes of the house of *David* no longer governed them, but yet as their republick still subsisted, the time was not yet come, in which the *Messiah* was to be born according to the prophecy of *Jacob*; who marks out the time of his birth to be, when the republick should be ready to be destroy'd.

^{161.} *Judas* was succeeded by *Jonathan* ^h. The *Jews* were at this time always at war with the *Syrians*, and annexed the high-priesthood to the sovereign authority. And in the time that the *Syrian* princes flourished, *Onias*, the son of *Onias the third* high-priest, seeing that *Antiochus* had ^{149.} given the dignity of the high-priesthood to the wicked *Alcimus*, went into *Egypt*, and having no farther hopes of getting the high-priesthood,

^a 1 Mac. ii. 15. ^b Ibid. v. 2, 3, 4, 5. ^c Ibid. v. 50-70. ^d 1 Mac. iii-viii. ^e Exod. xv. 11. ^f The *Asideans*, *Chasidim*, or *Asmoneans*, were not the Maccabean brothers themselves, but a particular sort of men who joined them; and who were so called, on the account of their very rigorous observance of traditions, as well as the law. *Prid. Con. P. 2. B. 3.* under the year 167. ^g The *Asmoneans* reigned but 120 years, viz. from the year before Christ, 166. to the year before Christ, 37. exclusive. *Ibid. B. 3, 4, 5, 6, 7.* ^h 1 Mac. ix-xii. which

which was now in the possession of the *Asnoneans*, he got leave of *Ptolemy Philometor*, to build a temple at *Heliopolis*, like that at *Jerusalem*, and was himself made the high priest of it.

Year 149.
before Christ.

Jonathan was succeeded by *Simon* ^a.

144.

Simon by his death left the command to *John Hircanus* ^b.

135.

John Hircanus destroy'd the temple of the *Samaritans*, two hundred years after *Sanballat* had built it. He also subdued the *Idumeans*, forced them to be circumcised, and by this means incorporated them with the *Jews*.

130.

Judas Aristobulus, successor to *Hircanus*, changed the form of the government, and made himself king.

107.

AFTER him reigned *Alexander Jannæus*.

106.

Hircanus [the second] succeeded *Alexander*, but his brother *Aristobulus* disputing the crown with him, this difference gave occasion to the *Romans*, to come and subdue *Judea*.

79.

Pompey took *Jerusalem* and the temple, deposed *Aristobulus*, deprived *Hircanus* of the crown, and leaving him only the high-priesthood, made the *Jews* tributary to the *Romans*. From this time the republick of the *Hebrews* grew every day weaker and weaker, till at length the *Messiah* being come, it was entirely destroy'd, as *Jacob* had foretold.

63.

Crassus going to make war upon the *Parthians*, entered *Jerusalem*, and plundered the temple.

54.

Cæsar and *Pompey* raised a civil war in the *Roman* empire, in which the former was victorious. He had, at the beginning of the war, sent *Antigonus* the son of *Aristobulus*, into *Judea*, to draw it off from *Pompey's* party. And as soon therefore as *Cæsar* became master of the empire, *Antigonus* preferred complaints to him against his uncle *Hircanus*, and against *Antipater* his first minister. This *Antipater*, by nation an *Idumean*, was the father of *Herod the Great*, and had the address to get into *Cæsar's* good graces, and obtain of him a confirmation of the high-priesthood to *Hircanus*, and the government of *Galilee* for his son *Herod*, who was yet very young.

49.

45.

Cæsar was killed in the senate; and *Octavian* his nephew and heir, came into *Italy*, put himself at the head of his troops, and having struck

44.

^a 1 Mac. xiii. xiv. xv. ^b 1 Mac. xvi.

Yar be-
fore Christ.

43.

up a league with *Mark Antony* and *Lepidus*, formed the triumvirate. Afterwards he declared *Cæsar's* murderers, enemies to the republick, and made war upon them.

43. *Antipater* having been poisoned, *Herod* got the friendship of *Anthony*, and married *Mariamne* grand-daughter to *Hircanus*. But *Pachorus*, the son of the king of the *Parthians*, having made himself master of *Syria*,
40. entered *Palestine*, deposed *Hircanus*, cut off his ears in order to render him incapable of exercising the office of high-priest ever after, carry'd him away captive, and put *Antigonus* in his room. And his invasion of the *Parthians* having forced *Herod* to fly, he therefore came to *Rome*, and by the favour of *Anthony*, obtained the kingdom of *Judea*: and *Antigonus* was declared an enemy, for having served the *Parthians*.

37. *Herod* came and besieged *Jerusalem*, took it, and by his intrigues prevailed on *Anthony* to have *Antigonus* beheaded. Thus did the scepter fall into the hands of a foreigner, since *Antipater*, *Herod's* father, was an *Idumean*. And this prince put *Hircanus*, who had been set at liberty, to death. The son he had by *Mariamne*, and to whom he could not refuse the dignity of the high-priesthood, was likewise by his own order stifled in a bath, and he never after gave this office to any, but persons of an obscure birth.

27. THE *Triumviri* having quarrelled among themselves, *Lepidus* was driven away, *Anthony* overcome, and *Octavian* remained master of the empire, and was surnamed *Augustus*. This great prince finished the civil and foreign wars, and procur'd that universal peace, in which, it pleas'd God,
26. the *Messiah* should come into the world.

NOTWITHSTANDING the friendship *Herod* had had with *Anthony*, he had the address to insinuate himself into the favour of *Augustus*, and he continued the kingdom of *Judea* to him. After this he put *Mariamne* to death, and having now nothing to fear, he was no
18. longer very scrupulous and exact in his observance of the manners and ceremonies of the Jews. Nevertheless, he rebuilt the temple: and it was of this work of his, that the Jews spake, when they told JESUS CHRIST in the Gospel, that *the temple was forty and six years in building*^a: and his own family suffered more by his cruelty than any other; for he destroyed a great many of his own children.

^a John ii. 20.

THE time being now approaching, when the *Messiah* was to be born, ^{Year be- fore Christ.} God chose *Mary* to be his mother. She was to remain a virgin [†] *after she had conceived* by the sole operation of the HOLY GHOST, which was to be a secret; and a marriage therefore was necessary to conceal this condition of a mother and a virgin at once. Accordingly she was espoused to *Joseph*: and then God sent the angel *Gabriel*, to let her know, that he had made choice of her to be the mother of his son, and she immediately conceived. *Joseph* perceiving her to be with child, would not have married her, but that the angel discovered the mystery to him ^a. Every thing in the world now seemed to prepare for the birth of the *Messiah*, at the time and in the place the prophets had marked out; and it came to pass accordingly.

A little before the death of *Herod*, *Augustus* resolved to have an account taken of his revenues, his forces, and his subjects throughout his whole empire; (which reached all over the world,) and *Cyrenus*, or *Quirinius*, the governour of *Syria*, had the charge of that of *Palestine*. Every one was obliged to go and register himself in the city, from whence he originally came; and *Joseph* was forced to leave *Nazareth*, where he lived, to go and register himself at *Bethlehem*, the city of *David*, of whose family the *Messiah* was to be born. *Mary* his wife accompanied him thither: and the time of her delivery being come, she brought JESUS CHRIST into the world ^b. *Herod* was informed of his birth by the *Magi*, who had been conducted to *Jerusalem* by a miraculous star; and being much affrighted at the news, caused all the children in *Bethlehem*, and its neighbourhood, to be put to death. A little time before, he had killed *Antipater*, his own son. But the child he now aim'd at, escaped his fury. *Joseph* carried him and his mother into *Egypt*, and there continued till the death of *Herod*.

Herod died, and by will divided his kingdom between three of his sons, which division was confirmed by *Augustus*. *Archelaus* had *Judea* and *Samaria*, under the name of an *Ethnarchy*; *Herod Antipas*, *Galilee* and *Perea*; and *Philip*, *Iturea* and *Trachonitis*, under the name of *Tetrarch*: which are titles of honour inferior to that of king. *Joseph* upon his return from *Egypt*, finding that *Archelaus* reigned in *Judea*, retired to *Nazareth* in *Galilee* ^c.

^a Matt. i. ^b Luke ii. ^c Matt. ii.

THE
LAST
AGE OF
THE
WORLD.
*From the
birth of
JESUS
CHRIST,
to the pre-
sent time.*
An. Dom.

8.

JESUS CHRIST was now come into the world, at the time which the prophets marked out, the Jews themselves being judges. According to them the world was to have lasted six thousand years; two thousand of which passed before the law of *Moses*, two thousand under it, and the law of JESUS CHRIST will last as long. We proceed now to a short account of what passed in this last age.

Archelaus reigned but ten years: he was banished to *Vienne* in *Gaul*, his kingdom turned into a *Roman* province, *Quirinius* made governour of it, and from this time the Jews were absolutely under a foreign dominion. *Quirinius* registered the people a second time, but one *Judas of Galilee* opposed it, and persuaded the people, that it was a mark of shameful slavery, and that it was injurious to God himself, whom alone they ought to acknowledge for their sovereign.

14.

Augustus died, and was succeeded by *Tiberius*; who sent *Pilate* to be governour of *Judea*.

28.

IN the fourteenth year of the reign of *Tiberius*, *John the Baptist* began to preach. The republick of the Hebrews, as has been often said, did prepare the way for the *Messiah*, and its history was a picture of all that was to come to pass: but the time, when the *Messiah* thought fit to appear, being now come, it pleased God to point him out by some testimonies, which were more expressive and clear. *John the Baptist* was chosen to be his forerunner, and his birth was made very glorious by miracles. For it was foretold to his father, who for doubting the truth of it, was struck dumb; he was born of a woman, who was past the age of bearing children; and as soon as he was born, his father's speech was restored to him ^a; and so many miracles produced a general joy and wonder, and great assurances were formed of his grandure. *John the Baptist* therefore prepared the Jews by the baptism of repentance, which JESUS CHRIST himself thought fit to receive ^b. And now it was that the divine WORD became visible to men, and after having instructed them hitherto only inwardly by their reason, began now to instruct them with words, and sensible examples. But the manner in which he himself lived in the world, was the chief instruction that he gave it. This was adapted to the capacity of the dullest minds, nei-

30.

^a Luke i. ^b Matt. iii.

ther industry, nor learning, nor knowledge were necessary in order to comprehend it: it was sufficient of it self to point out to the guilty and the infirm (such as we are) what is necessary to be done, in order to a good life. For it is with us, as with the patients, to whom the physicians forbid the use of good things, because they are unhealthful for them, and prescribe others which are disagreeable and bitter. And in like manner, JESUS CHRIST forbad Christians the immoderate use of riches, joy and pleasures, and prescribed to them poverty, tears and sufferings. He himself spent his life in fastings, retirement, poverty, persecutions, and fatigues; and at last submitted to be condemned to the most shameful punishment. This is the true pattern, and infallible rule of life for Christians; this is what we must attend to, if we would become worthy of eternal life, and penetrate into the true sense of the Holy Scriptures.

AFTER JESUS CHRIST had preached the Gospel for three years, he was offered up upon the cross, at the very time, day, and hour, which the prophecy of *Daniel*, and the ceremonies of the passover, marked out for it ^a. It was exactly the very day and hour, that the Jews sacrificed the Paschal-lamb in the temple, as I have proved, in my *historical treatise of the antient passover of the Jews*.. This precious death fell in the thirty-third year of the Christian *era*.

THUS have I given a very imperfect sketch of the things which are contained in the Scripture, to which I refer the reader. But, as all this history has a relation to the great work of the redemption of the world, it may not be improper here, to explain a little the œconomy of it. Sin could not escape unpunished; the justice of God demanded vengeance on it; and JESUS CHRIST could no otherwise expiate the sins of men, which he had taken upon himself, than by his sufferings, and the shedding of his blood. And he therefore put himself in the room of those naturally impotent victims, which had hitherto been offered. But being of a different nature from those animals, which could not restore themselves to life, he was indeed offered up, but then he soon rose from the dead, and ascended into heaven ^b. By this, he opened a way thither, and gives all those an assured hope of being received

^a Matt. xxvii. ^b Acts i.

An. Dom. into it, who believe in him, and imitate his life, that is, who are united to him by faith, and an holy conversation.

33.

TEN days after his ascension into heaven, that *Divine Spirit* which had given beginning to the world, and life and fecundity to the earth and waters, descended upon the apostles, on the day of *Pentecost*. This was the day, on which the Jews offered up to God the first-fruits of their grain, and on which they had received the law on mount *Sinai*: and this very day became as it were the creation of a new world. The Church was formed; the apostles became other men; their minds were enlightened, their hearts became intrepid, and their tongues eloquent. They published the Gospel, and an innumerable multitude of people received it ^a: and which was the triumph of the grace of JESUS CHRIST, *Saul*, his most obstinate persecutor, became, under the name of *Paul*, the most zealous of his preachers ^b.

37.

Tiberius died. He had ordered *Pilate*, who had had the weakness to condemn JESUS CHRIST to please the Jews, to come and justify himself against the accusations, which the Jews themselves had brought against him: and banishment was the punishment of his crimes. *Caiaphas* too, who had judged JESUS CHRIST to have been worthy of death, was punished with the loss of the High-priesthood. *Tiberius* was succeeded by *Caligula*, who set at liberty *Agrippa*, grandson to *Herod the Great*, whom *Tiberius* had kept in captivity; and with his liberty he gave him the Tetrarchy of *Philip*, who was lately dead, adding to it the title of King.

39.

THE promotion of this prince raised the envy of *Herodias*, the wife of *Herod Antipas*, who had beheaded *John the Baptist*; and she forced her husband to go to *Rome*, in order to obtain the same title. But far from succeeding in his attempt, he was deprived of his principality, which was given to *Agrippa*, and he banished into *Gaul*. Thus had the murderer of *John the Baptist*, and the judge of JESUS CHRIST, the same fate.


40.

41.

Claudius succeeded *Caligula*, and confirmed *Agrippa* in his kingdom, and now added *Judea* to it. And this king having killed St. *James*, and put St. *Peter* in prison, died smitten of the angel of the Lord ^c.

44.

^a Acts ii. ^b Acts ix. ^c Acts xii. 23.

He left three daughters and one son, called *Agrippa the Young*, to whom *An. Dom.* *Claudius* gave the kingdom of *Chalcis*, which *Herod* his uncle had possessed. 

Nero, who succeeded *Claudius*, cruelly persecuted the Christians, 54. and put *St. Peter* and *St. Paul* to death. And his crimes having made him abhorred by mankind, he killed himself.

AFTER *Nero*, *Galba* reigned. 68.

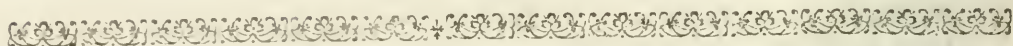
Galba was succeeded by *Otho*, who lost both his crown and his life by the hands of *Vitellius*, after he had reigned eight months. 69.

Vespasian was proclaimed Emperour. God made use of this prince, 70. and his son *Titus*, to punish the Jews. They besieged and took the city of *Jerusalem*, and notwithstanding the orders and care of *Titus* to the contrary, the Temple was destroy'd; and according to the prediction of JESUS CHRIST, *there was not left one stone of it upon another*^a. This Temple had been, as it were, the place appointed for the several figures, which traced out the coming of the *Messiah*, and being now become useless, since the coming of the *Messiah*, it was destroy'd. And for the same reason, the republick of the Hebrews, which was established with the same view, was also brought to nought. They had now no longer any prince or commander among them: even the posterity of *Herod* were buried in the ruins of *Jerusalem*.

Agrippa who was the only remains of that family, and who was the son of *Drusilla*, the sister of *Agrippa* surnamed *the Young*, perished in an eruption of mount *Vesuvius*. And that the *Mosaic* worship might be absolutely abolished, at the same time that the temple at *Jerusalem* was destroy'd, *Vespasian* ordered *Lupus*, the governour of *Egypt*, to destroy the Temple which *Onias* had built. And this Emperour put all the spoils of *Judea* into the *Temple of Peace*, at *Rome*, and ordered the Jews to pay the tribute of half a shekel, which they before paid to the Temple, to the *Capitol*; God being now so angry with this unhappy people, that he would no longer receive any tribute from them. This was the seal of the rejection of the Jews, who now ceased to be the people of God, were from henceforward dispersed and hated every where, and thereby verify'd the threatnings, which *Moses* had declared

^a Luke xix. 44.

An. Dom. gainst them, if they did not hearken to *the Prophet*, which would be sent unto them^a, that is, JESUS CHRIST. It would be in vain to relate all that they suffered: the number of those who perished in *Jerusalem*, and were massacred in *Judea*, was above thirteen hundred thousand.



C H A P. III.

A short view of the whole World. A particular view of the Holy Land.

GEOGRAPHY ought always to follow Chronology. Without it, history is very obscure; for we can have but very confused notions of facts, unless we know the time and place, when and where they were transacted. And therefore after having given a chronological abridgment of the history of the Hebrews, I proceed now to give the reader a view of *Palestine*, where all those things the Scriptures mention, were performed: and that this view may be the more intelligible, I shall first give him a general and short description of the whole world.

THE earth which we inhabit, is round, and resembles a bowl: the figure of it is represented at the top of the map, hereunto annexed. It is divided into two opposite parts, which are called *hemispheres*. That marked A, is called *the lower*, because under that which we inhabit. It was unknown to the ancients: *Americus Vesputius* discover'd it, and from his name it is called *America*. Neither the Scripture, nor prophane antiquity say any thing of this part of the world, because it was not then discovered.

THE second *hemisphere*, marked B, is divided into three parts, *Europe*, *Asia*, and *Africa*. It is certain that these three regions were peopled by the three sons of *Noah*, *Shem*, *Japhet*, and *Ham*: the learned *Bochart* has solidly proved it, in his book entitled *Phaleg*.

*Europe
and its
bounds.*

Europe is bounded towards the south, by the *mediterranean sea*; towards the west and north, by *the ocean*; and towards the east it joins to *Asia*

^a Deut. xviii. 15.

The most considerable parts of *Europe*, to the west, are *Spain* and *France*, washed by the *ocean* and *mediterranean* sea; and along the *northern* sea, are *Holland*, *Norway*, *Sweden*, *Denmark*, a part of *Germany*, *Poland*, and *Moscovy*.

The islands in the northern ocean are *Great Britain* and *Ireland*.^{The islands of Europe} The mediterranean sea washes *Italy* and *Greece*. This sea has in it several islands, which belong to *Europe*, as *Crete* and *Sicily*. The island of *Malta* is near the last of these: this is the island, in sight of which the ship *St. Paul* was in, was ship-wrecked, and here he came ashore^a. The ancients called all those people *Germans*, who inhabited the countries which lay between *Italy* and the north: and beyond them, were the *Sarmatians* and *Scythians*.

Greece was a famous part of ancient *Europe*. Among its cities, *Athens* was the most illustrious. The *Greeks* entered *Asia*, and possessed a considerable part of it. The *Lacedemonians*, and *Macedonians*, made themselves famous, the former for the singular form of their republick, the latter for their victories and conquests.^{Greece.}

BUT of all the parts of the world, *Asia* was at first the most famous.^{Asia.} It was not only the first peopled of any, but it likewise sent inhabitants into all the rest. Religion, laws, empires, had their beginnings there. It is certain that the first man was made there in the terrestrial paradise; but there is nothing more perplexing, than the finding out whereabout this terrestrial paradise was. And therefore among that infinite variety of opinions, which prevail among learned men, I will here confine my self to that of the illustrious Mr. *Huet*, Bishop of *Avanches*. He pretends, that the terrestrial paradise was situated upon the channel which is formed by the *Tigris* and *Euphrates*, after their union; in the place where this river, after having run towards the west, turns about towards the south, and returns towards the east. But the difficulties about this situation, are too important not to deserve our attention; and I will therefore examine into all that the Scripture says about this earthly paradise. Its own terms are, *The Lord God had in the beginning planted a garden of pleasure*^b. In the Hebrew it is, *The Lord God planted a garden Eastward in the land of Eden*.^{The situation of the garden of Eden.} The difference of

^a Acts xxvii. ^b Gen. ii. *Vulgate.*

these versions arises from the words *Eden* and *Kedem*. The former may either signify *pleasure*, or some particular *country*: and the latter, either *the time which went before it*, or *the East*. I am of opinion that the word *Eden*, may here signify some particular *country*, which had this name given to it, on account of its fruitfulness. And in like manner by the word *Kedem*, I understand *the East*.

The Scripture goes on, *And there he put the man, whom he had formed*: and adds ^a, *There went out of this place of pleasure, a river, which was divided into four heads*. But the translation would be more literal, if it was, that the river *went out of the land of Eden*. It may well be supposed, that the words *went out*, here signify *running*; that is to say, that this river did not rise in the garden of *Eden*, but that it passed through it, and that from thence it ran into another country, in which paradise was situated; it being probable that this *delightful garden* took up only a part of the land of *Eden*. It is likewise very plain, that these *four heads* are four channels or streams: those of *Tigris* and *Euphrates* before their union, make two of them; and they make the other two, when they come to divide. The reader needs only to cast his eye upon the square marked out, in the second plate, to understand this. It is a contracted copy of that plate, which the learned author I am speaking of, has put at the beginning of his work. He proves, that the course of these rivers has been since chang'd, either through length of time, or by their having been cut through by order of the kings or inhabitants of these countries, in order either to water some neighbouring lands, or to stop their impetuosity. And in this place I have likewise placed the land of *Uz* (which is so famous for the birth of *Job*) in *Arabia*, towards the east; having *Mesopotamia* to the north, *Arabia Felix* to the south, *Syria* and *Palestine* to the west, and *Chaldea* to the east, of it.

One of these streams, says the Scripture ^b, *is called Phison, that is it which runneth round the whole land of Havilah, where there is gold. And the gold of that land is excellent, there is bdellium and the Onyx-stone*.

THE river *Phison* is the western stream of this river, after it is past paradise. *Moses* calls it *the first*, because it was nearest him, when he

^a Gen. ii. 10. *Vulgate*. ^b V. 11, 12. *Vulgate*.

wrote *Genesis*. There are two countries called *Havilah* or *Chavilath*; (for the word is written in Hebrew both these ways) the one upon the eastern shore of the *red-sea*, which took its name from *Chavilath*, the son of *Jectanis*; the other border'd upon *the gulf of Persia*, and was inhabited by *Havilah*, the son of *Cush*^a. It is of the latter, that this passage of Scripture is to be understood. It is evident enough, that it was not far from the *Persian* gulph, from hence, that in relating the boundaries of *Arabia*, it is oppos'd to the desert of *Shur*, which was near *Egypt*. The *Sabeans* are not far from it, and all antiquity testifies, that their country abounded with *gold*; and it is most probable, that the *Magi*, who came to bring *gold* to JESUS CHRIST, were of this country.

BESIDES *gold*, the land of *Havilah* had *bdellium*: but what this is, is not agreed. Some will have it to be a pretious stone; others, an odoriferous gum; others, a pearl. Which difference agrees mightily well with the opinion I am contending for: for it is certain, that there were a great many perfumes in *Arabia*, and that some of the finest pearls in the world, are fished up in the gulph of *Persia*. This last sense seems to me to be the most natural: whence it is, that the Scripture says, that *Manna*, which was a sort of dew, or hoar-frost, was like *bdellium*^b. Nothing can more resemble pearls, than the drops of dew. And as to the Hebrew word *Schobam*, it is in the *Vulgate* translated *Onyx-stone*: and *Pliny* assures us, that there were none to be found, but in *Arabia*.

The name of the second river is *Gihon*, the same is it which runneth round the whole land of *Ethiopia*^c. In the Hebrew, it is the land of *Cush*. This is the eastern branch of the river of paradise, which discharges it self into the *Persian* gulph. Besides that part of *Africa*, which is now called *Ethiopia*; this name was formerly given to a country, which was in the neighbourhood of this gulph. *Josephus* and several others have thought *Ethiopia* joined to the East-Indies, and even *Pausanias* and *Philostratus*, have pretended, that the *Nile* took its rise from the *Euphrates*. But Mr. *Huet* proves, that the name of *Cush* was given to the country we are treating of, as well as to *Ethiopia*, and shews it

^a Gen. x. 7. ^b Num. xi. 7. ^c V. 13. *Vulgate*.

was the same place which the Scripture calls *Cuthab*^a, from whence the *Cuthaeans* came, who were sent to repeople *Samaria*, when the ten tribes were carried into captivity. And *Bochart* proves, that the present *Ethiopia* was formerly called *the land of Lud*. So that it is a mistake, to take the river *Gihon* for the *Nile*, which really has its rise in the country we at present call *Ethiopia*.

The third river is the *Tigris*, which runs along by *Assyria*, and the fourth is *Euphrates*. The Hebrew name for *Tigris* is ^b *Chiddezil*, from whence comes that of *Diglath*, which is the name the eastern people give it to this day; and that of *Diglito*, which *Pliny*, tells us was given it in his time; *Moses* says that it was towards the *Assyrians*.

And indeed, the country which the *Tigris* waters, is the ancient *Assyria*, where *Niniveh* stood, whose Princes having conquered the neighbouring provinces, founded the famous empire of the *Assyrians*. The Hebrew here again gives more light to the thing, and says the *Tigris runs towards Assyria eastward*, which shews that the stream of the *Tigris*, before it joins the *Euphrates*, is to the eastward with relation to that river, which is to the west with respect to the *Tigris*. And *Moses* adds, that it comes from *Assyria*. It is there likewise, that the *Tigris* has its rise, to the north of the land of *Eden*. As for *Euphrates*, it yet preserves the name which is given it in *Genesis*.

THE bounds that I have set myself in this work, will not permit me to answer all the objections which may be made against this opinion. All I propose here, is only to give a plan for beginners; they may afterwards go to the fountain-head, and they will find in the work of the illustrious author, from whom I have drawn what I have said, all that can be known of the terrestrial paradise. There is likewise in *Bochart's* works, as they are reprinted at *Utrecht*, a learned treatise upon this subject, which establishes the opinion of Mr. *Huet*.

Adam's
habitation
after
the fall.

AFTER what has been said of the situation of the earthly paradise, it is not to be doubted, but that *Adam*, and the other patriarchs after him, dwelt in *Asia*. What the Scripture says of the ark, shews that it was built in the neighbourhood of *Babylon*, round about which there was a great quantity of Cypress-trees (which the Scripture calls *Gopher-*

^a 2 Kings xvii. 24. ^b *Hiddekel*, Eng. transl. *Vulgate*.

wood) of which *Noah*, by the commandment of God, built the ark. This wood is well known to be incorruptible. *It has, says Vitruvius, a bitter sap in it, which hinders worms from breeding in it, and consequently it does not rot: whence it is, that things made of this wood will last for ever.* And therefore it ought not to surprize us, that the ruins of the ark should last for so many ages, as, according to the testimony of *Josephus*, and several other most ancient authors, they did. Nor should we be surprized at the weak cavils some raise against the Scriptures, from the *Mosaic* account of the ark, as if it were absurd and incredible; for it is demonstrable, that a vessel of the dimensions the ark is said to have been of, could contain more than is said to have been contained in the ark; and it is easy to imagine, of what form it might have been, so as to answer all other objections.

THE dimensions of the ark are said to have been these, *three hundred cubits in length, fifty in breadth, and thirty in height*^a. Now an Hebrew cubit, being at least (for there is no occasion for understanding it of an extraordinary cubit) twenty *Paris* inches, as will appear hereafter; 300 cubits make just 500 *Paris* feet, and 50 cubits make a little more than 83 *Paris* feet. And if then we multiply the length by the breadth, we shall find the ark contained 41500 *Paris* feet; which if again multiplied by 50, (which is the number of feet contained in 30 cubits, which is the height of the ark,) the whole of it will appear to contain^b 2075000 solid *Paris* feet^c; if we judge of it, as of any other body of those dimensions.

The dimensions of the ark.

AGAIN, we judge of the capacity of vessels, by the tuns they contain, and the weight of a *Paris* tun is 2000 *Paris* pounds. Now a solid cubick foot will at least contain 70 pounds of water; (I say, at least, because I am not rigorously exact, nor do I consider the difference between salt and fresh water) and if therefore we multiply 2075000 by seventy, the product will be 145250000 pounds weight of water, which if reduced to tuns by dividing it by 2000, it will appear that the ark contained 72625 tuns^d.

^a Gen. vi. 15. ^b *De Tabernaculo*, l. 2. c. 2. §. 1. ^c The *Paris* foot is near $\frac{7}{15}$ bigger than the English. ^d *Ibid.*

AGAIN, the Church of St. Mary at Paris is 390 Paris feet long, and 144 broad, so that the ark was 110 feet longer than that Church, and 64 narrower ^a.

*The things
contained
in the ark.*

THE things said to be contained in the ark ^b, are, (as I understand it) one pair of every species of unclean animals, and seven pair of every species of clean animals ^c; and provision for them all, for the time they were to stay in the ark, which was one whole year. The former of these does indeed at first view appear to be almost infinite; but as *Wilkins* observes, if we thorowly consider it, and come to an exact calculation, we shall find the number of species of animals, to be much smaller than we expect, and not to amount to one hundred species of quadrupeds, or two of birds. And out of these must in this case be excepted, all animals that can live in the water, as fishes and water fowl; and all animals that proceed from a mixture of different species, as moles. And it must be consider'd, that there are some animals, which change their colour size and shape, by changing their climate, and by that means seem to be different species in different countries, when they are the same. The Zoologists reckon but 170 species in all; which if consider'd, we may well allow all the animals not to have been more than equal to 200 oxen; and as an ox is not three times as big as an horse, we may therefore compute the whole at 500 horses. Now if we divide 41500 (which is the number of square Paris feet contained in each floor of the ark) by 500, we shall find that one floor of the ark was big enough to allow the space of 83 Paris feet (that is, a room of nine foot square) to every horse ^d; which is more than enough, allowing for the room, each partition and the supporters of the upper floor must take up. *Buteo* has demonstrated in his book upon the ark, that all the animals contained in the ark, could not be equal to 500 horses. He reduces the whole to 56 pair of oxen, but as he supposes, that there were not seven pair of clean animals in the ark, which I allow there were, we

^a And thus St. Paul's Church, London, is said (*Strype's Survey of London*, v. 1. p. 156.) to be only 500 English feet long, within the walls, and 88 English feet high within, in the middle Isle; and therefore the ark must have been longer than that Church is within, from East to West, and broader than the body of that Church is high in the inside, and about 54 English feet in height.

^b Gen. vii. 2. ^c De Tabernaculo, l. 2. c. 2. §. 1. ^d Ibid. §. 7.

must

must therefore make allowance for them; which if we do at the rate of eight pair of oxen, this brings the whole to 64 pair, or 128 oxen; and if then we make one ox equal to two horses; if the ark had room enough for 256 horses, it must have had room enough for all the animals. Whereas we have before demonstrated, that one floor of it had room enough for 500 horses, allowing nine square *Paris* feet to each horse ^a.

WITH regard to their food, hay and forrage do indeed take up much more room than corn, which most animals love better than hay; but *Buteo* observes from *Columella*, that in *January* 30, and in *March* or *April* 40 pounds of hay, is as much as an ox can eat in a day: and that a solid cubit of hay, as usually pressed down in our hay-ricks, does contain above 40 pounds. And therefore a square cubit of hay is more than enough for one ox in one day; nay, I make no doubt, but half a cubit, or somewhat more than 20 pounds, would be sufficient. Now the *Roman* foot, which *Columella* used, being less than the *Paris* one, and the *Paris* foot being more than either the *Roman* or *Hebrew*-half cubit, it is from thence evident, that a *Paris* cubick foot must be enough for one ox in one day. And if then, we allow the third floor of the ark to be but 15 *Paris* feet high (which we may well do, seeing the whole was fifty) it will contain 930000 solid feet; which if divided between 200 oxen, each ox will have 3150 solid *Paris* feet of hay; which is more by two thirds than an ox can eat in a year, though we suppose him to feed only on hay, and no grain, which would be contained in a much less compass. As to water, the lower floor of the ark was capable of containing a very great number of tuns, and reservoirs for whatever might be drawn up out of the waters of the flood, with little trouble. For I do not suppose, that the waters of the flood, especially those about *Armenia*, were all salt; if they had been so, they would have destroy'd all the river-fish; and been very prejudicial to the plants and trees. And experience daily shews, that the salt and fresh waters often meet, and do not intermix; as appears almost wherever the tide comes up rivers, where it drives back the river-water, without incorporating it with the salt ^b.

^a Ibid. c. 3. §. 3. *And who can question, whether a building as long as St. Paul's Church, and as broad as the middle Isle of that Church is high within, could afford stabling for that number of horses?* ^b *De Tabernaculo*, l. 2. c. 2. §. 4.

The form
of the Ark.

As to the form of the ark, it is so little ascertained by *Moses*, that he has left every one to his own conjectures concerning it. My opinion of it, is this. I suppose its sides and ends were flat, and cut each other at right angles; for it was not designed for sailing from country to country, but to preserve life; and there is therefore no reason why we should imagine it like our ships. By being flat, it was both more capacious, and less exposed to be blown about by the winds. It appears from *Gen. vi. 16.* that it was divided into three stories or floors, each of which therefore might have been 16 foot high and upwards. And as the word *Tzohar*, which we translate *Window* in the same verse, signifies *Splendour, Light, Noon*, I suppose the whole second story (in which I place the animals) to have been quite open all round, except some parts which were grated, to hinder the birds from flying in and out. Otherwise, I cannot see how they could have had sufficient light and air, and a free passage for it, to prevent stagnations, and many other inconveniences; which in this case would have been removed. The lower story was included within wooden walls, and well guarded with pitch, as being all under water. The two upper stories were above the water, and either entirely open, or guarded with lettices, grates, &c. and the top and open parts were cover'd with goat-skins and sheep-skins sewed together (as the tabernacle afterwards was) which *Noah* could easily let down, or roll up, according as rain, or storms, or a want of air, made it necessary. And thus *Noah* is said, *Gen. viii. 13.* to have removed *the covering* of the ark after the flood; where the word *Michse* properly signifies *a veil* or *covering* like that of skins, which covered the tabernacle. It is not to be denied, that these skins could keep out the rain; and *Noah* might have furnished himself with a sufficient number, even from his sacrifices, during the hundred years the ark was in building.

In the middle floor I place the animals, which, as has been shewn, was sufficiently large to furnish stalls for them all; and if we divide it into two parts, as we may well do, seeing it was 10 *Paris* feet high, we shall then find sufficient rooms for hay, and granaries for corn, over every beast's head; which corn and hay, were I suppose so wisely placed, that they would fall down of themselves, or at least be thrown down with very little trouble, into the racks and mangers of the beasts, which were under

der them. And as to cleanliness, the stalls for the beasts may have been so open and shelving at the bottom of them, as that the waters might have been let in high enough to have washed the feet of the cat-tel, and have cleaned the stalls of it self. Nor could there be any danger of sinking the ark, because as many parts of it were quite open, and many others filled with hay and corn, and such things as are much lighter than the water, it could not possibly sink; and these lower parts of the stalls might have been pitched on the inside as well as the outside with pitch^a. As to their drink, there was room enough to have made channels or troughs all round the stalls, a little above the water; and these one woman with a bucket and pulley might easily have filled for them all, as we have shewn in the following plate. As to worms, and moles, and such like animals, there was room enough in the lower story for earth and sand for them to live and berry in, in the same manner, as they do in the ground; and an infinite number of the smaller kind of birds, might have had sufficient room for them, even between the second and third floors.

IN the upper floor *Noah*, and his children may have lived, at a distance from the smell of the beasts, and in a free air; and by having left a passage between the stalls and granaries, may have had an easy access to any of them, as there was occasion. *The door in the side of the Ark*^b, must have been in the lower floor, for an entrance for the beasts and provisions; and as this floor was all under water, and it was necessary therefore that this door should be well pitched on the outside, after every thing was gone in; therefore I suppose it is said, that when all the beasts were gone in, and *Noah* after them, *God shut him in*^c; that is, secured this door against the water. And by the expression, *in a cubit shalt thou finish it above*, I dont suppose any reference is had to the *window*, or *roof* of the ark in particular, as if it was to be only of a cubit high, or as if the *Tzohar* which we translate *Window*, were to be only a cubit square; but I understand them to relate to the whole work, and in the original they signify no more than an injunction to build the ark by the cubit, as the common measure by which the work was to be marked out, and directed^d.

^a Gen. vi. 14. ^b V. 16. ^c Gen. vii. 16. ^d *De Tabern.* l. 2. c. 2.

Plate 3. THE following plate shews the form of the ark, according to our notions of it, and as it has been defended. In the upper floor is *Noah* and his family, the middle floor contains the animals, the lower one is pitched and all under water. The second floor is out of the water, but when the wind blows the water comes in at the bottom of the stalls, and rises high enough to wash the cattle, and carry out their dung with it, the stalls are for the most part open, but some are shut up, on account of the birds, or wildness of the beasts. The granaries are here placed in the third floor, (though there was room enough in the second) and are guarded against the rains, by skins, as before observed, some of which are turned up in the draught, to let the sun into the granaries. The roof is cover'd with skins, and inclining, to prevent the rains settling upon it. In A, you see one of *Noah's* children drawing water in a bucket, and pouring it into the troughs, as before observed: in B, is one of his daughters cleaning a stall, whose declivity makes the dung easy to be removed: and in C, you see the wood-work of the ark, and the bridge and door, by which the beasts entered into it ^a.

THE ark was built in a great plain near *Babylon*, and because it might have been injured, if it had lain upon the earth so long as it was in building, which was an hundred years; we have therefore set it upon feet, both to preserve it, and to give the water the more room to get under it, to bear it up ^b.]

AND it is a generally-received opinion, that the ark rested upon the mountain of *Ararat* in *Armenia*. This is *Shinar*, which the Scripture tells us was near *Babylon*, whose neighbourhood was so full of *Cypress-trees* (the *Gopher-wood* of the Scriptures, of which the ark is said to have been made) in the time of *Alexander the Great*, that *Arrian* tells us, he built his fleet of that wood ^c.

Tower of
Babel.

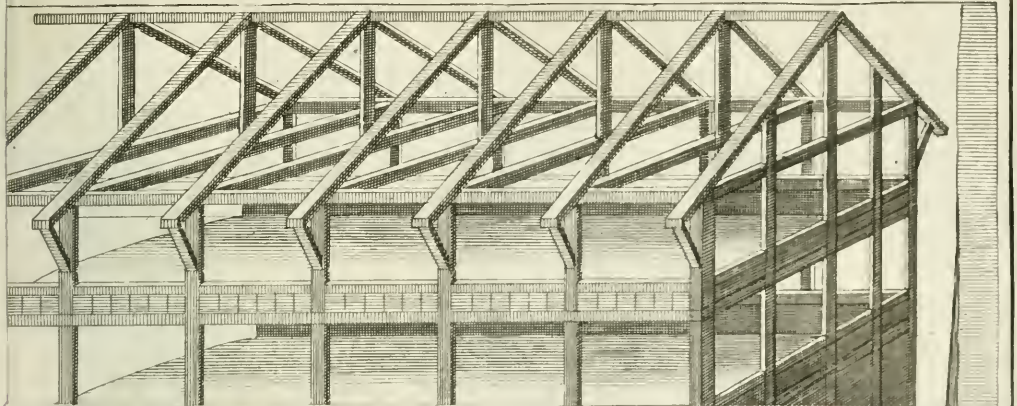
THIS *Shinar* is the land, where the descendants of *Noah* undertook to build a tower of an extraordinary height ^d: but God having brought their design to nought by confounding their language, they dispersed themselves into the other parts of the world.

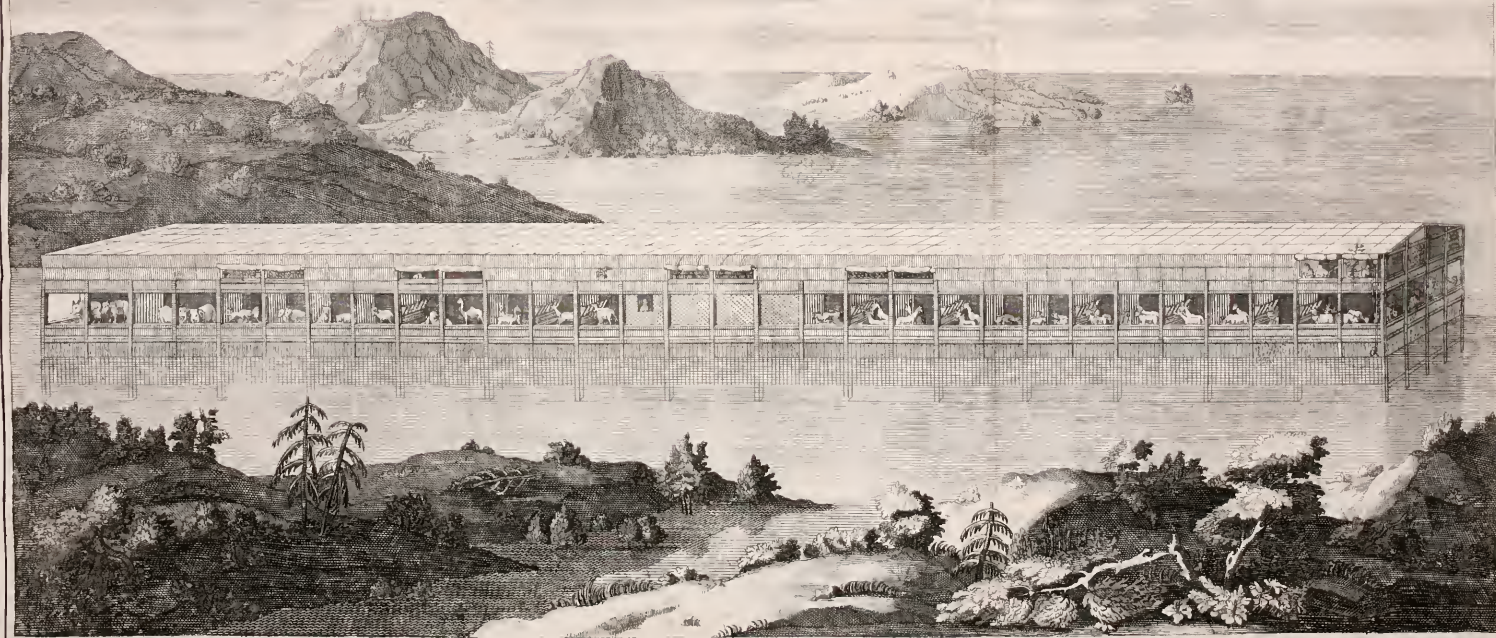
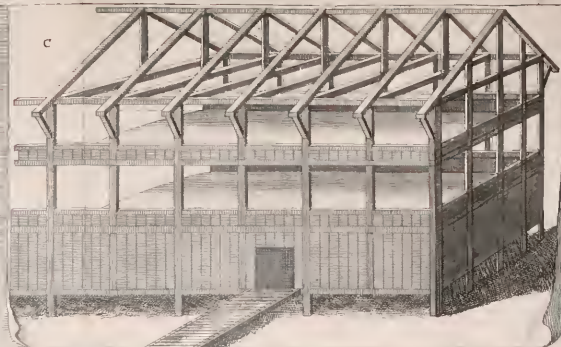
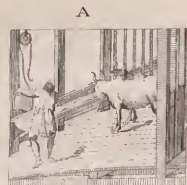
[THEIR design in this building was not to guard against the waters of another flood, as *Josephus* supposes; their chief intent in it, appears

^a *Ibid.* c. 3. and 10.

^b *Ibid.* c. 2.

^c *Lib.* 5. ^d *Gen.* xi.

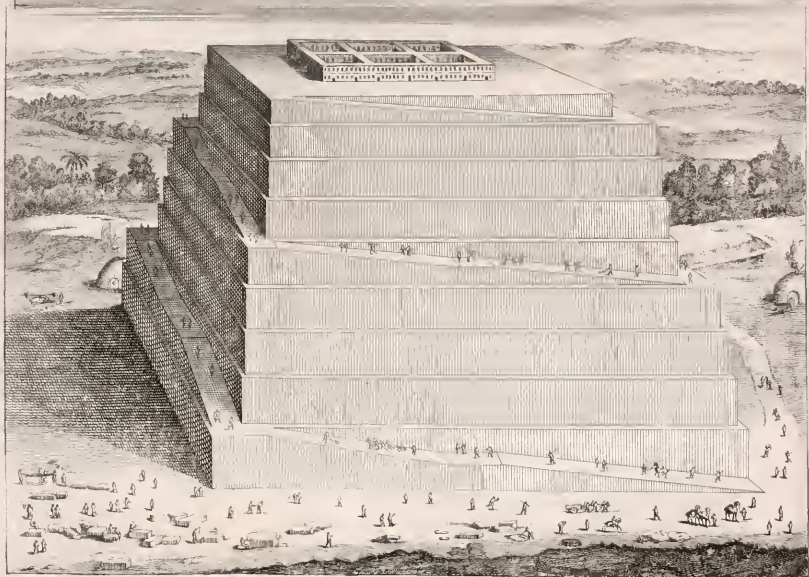




NOAH'S ARK.

J. Pine Sculp.





The Tower of BABEL begun by 4 Children of Noah, & finish'd by 4 Kings of Baby on.

J. Van der Meer.

from the history it self to have been the making themselves a *Pharos*, or sort of watch-tower; which might be a signal to them to return home, if they wander'd far off, and might be a means of keeping them united in one body together. Their reason for it is this, *least*, say they, *we be scattered abroad upon the face of the whole earth* ^a. And what is rendered, *let us make us a name*, may also signify, *let us make us a sign*; for *שם* *Sem* which is generally rendered *name*, may signify *a Sign*; and from hence the *σημα* of the Greeks may be derived. But this design of theirs thwarting the providence of God, who intended to have the whole earth overspread, and peopled by them; he therefore frustrated their design, and brought about his own, by confounding their language, so as that they could not understand one another: and therefore the work they began and left unfinished, was called *Babel*, i. e. *Confusion* ^b.

I am persuaded, that the tower which *Herodotus* describes in his first book, was this tower, which the sons of *Noah* left unfinished; and it conti'd so, till the kings of *Babylon* (afterwards grown more powerful) complicated it. I have here given it the reader, in the form which is most agreeable to *Herodotus's* description of it. Others make it Plate 4. of a round form, with a winding pair of stairs, running round the outside of it from the bottom to the top. But *Herodotus* expressly says, that it was square, and consisted of eight square towers placed one upon another ^c; and that on the top of them all was the temple of *Belus*.]

BUT to return to our description of the world, which this digression about the earthly paradise, [*Noah's* ark, and the tower of *Babel*,] *The bounds of Asia.* has interrupted. *Asia* is bounded to the north, by the *Northern ocean*; to the east, by the *East sea*; and to the south by the *Indian* or *Red-sea*. So that except a very narrow *Isthmus*, which joins it to *Africa*, and its *western* side, which joins it to *Europe*, it is encompassed by the sea on all sides. Formerly the *Asiatic Scythians* possessed all the north of *Asia*, where were the lands of *Gog* and *Magog*. And *Bochart* pretends that the land of *Gog* was a part of *Asia*, round about mount *Caucasus*, beyond *Armenia* and the sea of *Colchis*. The most *Eastern* people of *Asia*, were called *Seres*, which were the present *Chinese* and *Indians*. The in-

^a Gen. ii. 4. ^b De Tabernaculo l. 2. c. 4. § 3. ^c Ibid.

ward parts of it, were inhabited by the *Persians*, *Parthians*, *Medes*, *Iberians*, and *Armenians*. On this side of these nations were *Syria*, *Palestine*, *Phœnicia*, *Cilicia*, *Cappadocia*, *Lycia*, and the island of *Cyprus*.

THAT part of *Asia*, which is nearest to *Europe*, is called *Asia Minor*; in it were *Phrygia*, *Mysia*, *Lydia*, *Caria*, *Æolia*, *Ionia*, *Doris*, and the island of *Rhodes*. *Arabia* joins to *Africa*. The three countries most frequently mentioned in Scripture, are *Assyria*, *Mesopotamia* and *Babylon*, which are all watered both by the *Euphrates* and the *Tigris*. *Mesopotamia* derived its name from them, the word signifying, a country placed in the middle of rivers. *Assyria* is more to the East, and is crossed by the *Tigris*. *Nineveh* was its capital, to which the prophet *Jonas* was sent. *Chaldea* made a part of *Mesopotamia* and *Assyria*. It was there that the city of *Ur* stood, which God commanded *Abraham* to leave^a. *Babylon*, which was the chief city of this country, was situated upon the *Euphrates*. It was to this city, that the Jews, who descended from *Abraham*, were carried into captivity^b.

Arabia. *Arabia* bounded the land of promise to the south and east. It is usually divided into *Arabia Petræa*, *Deserta* and *Felix*. This latter part of it was situated between the *Red-sea* and the gulph of *Persia*. It was inhabited by the *Sabeans*. The gold mines with which it abounded, and the perfumes, wax, and honey, which were gathered there in great abundance, made its inhabitants very rich. It was the queen of these people, that *JESUS CHRIST* calls the queen of the South^c. And indeed *Arabia Felix* lies southwards, with respect to the *Holy Land*. The presents she brought to *Solomon*, sufficiently prove that she was queen of the *Sabeans*, who were then thought the inhabitants of the uttermost parts of the earth, because no country was then known to be beyond it, but the ocean only. *Arabia Deserta* was to the east of *Judea*, and bounded *Arabia Felix* towards the north. Its inhabitants were called *Scenite-Arabbians*, because they lived in tents made of camel-skins; and this was the country of *Kedar*. The spouse in the *Song of Songs*^d, compares herself to the tents of *Kedar*. *Arabia* extended from *Arabia Felix*, unto *Egypt*.

^a Gen. xi. 27-32. and xii. i. ^b 2 Kings xxv. ^c Matt. xii. 42. ^d Chap. i. v. 5.

THERE is likewise mention made in Scripture of a famous place *Ophir*. called *Ophir*, from whence it says, that *Solomon* fetched a prodigious quantity of gold. *Josephus* places *Ophir* in *India*, and assures us that it was called in his time *Golden-India*. He means, *India beyond Ganges*, where the *Chersonesus* or *Golden Island* is, which is in the neighbourhood of the kingdom of *Pegu*. It is there, that very fine pearls are found. There are likewise a great many apes and peacocks, and much ivory. All the sorts of wood they have there, are very fine, and fit for musical instruments.

AND this is just what *the History of the Kings* tells us ^a, *Solomon* brought from *Ophir*; nor ought it to be wondered at, that they were *three years* going thither by the way of *the Red-sea*; because the use of the compass was not then known, ships could only coast along by the shore's side, and consequently were under a necessity of make trips with every change of wind. This inconvenience, and an hundred others, which they then had not art enough to overcome, might easily take them up three years. *Bochart* thinks, that the country of *Ophir* was the island of *Ceylon*, which was formerly called *Taprobane*: but others take *Taprobane* to have been the island of *Sumatra*, in which there are a great many gold mines ^b.

TO which let us add (before we come to an exact description of *Ju- Africa.* *dea*.) a word or two of *Africa*. It is joined to *Asia* by a very narrow Isthmus, without which it would be an island. *Egypt* was the most famous part of it, and its bounds are these: To the north it has the *Mediterranean sea*; to the east, the *Red-sea* and the *Isthmus*; to the south, *Ethiopia*; and to the west, *Cyrene*. *The Nile* divides *Egypt* into the *upper* and *lower*, whence it is called in Hebrew *Mitzraim*, in the dual number. This river empties it self into the *Mediterranean sea* by several mouths. That part of *Egypt*, which is above the place where it divides it self into several streams, is called *the upper Egypt*; *the lower* is contained in a space which is shut in by these streams, and in the form of a Greek *Delta* Δ, which has given it the name of that letter.

^a 1 Kings x. 22. 2 Chron. ix. x.

^b See Prid. Con. P. I. B. I. under the year 740.

THE city of *Tanais*, capital of all the country, was situated in *lower Egypt*, very near the sea, towards the second stream of *the Nile* eastwards. *Bochart* proves, that the city of *Memphis* was not built in the time of *Moses*, and thinks that it was in the city of *Tanais* that *Moses* wrought his miracles, in *Campo Taneos*. It was under the walls of this city, that *the ark of reeds*, in which that prophet was exposed, rested^a. *The land of Goshen*^b, otherwise called *Rameses*^c, where *Jacob* and his family lived, was situated near the borders of the *Red-sea*.

IT is well known, in what a wonderful manner the overflowing of *the Nile* makes *Egypt* the most fruitful country in the world. *Abraham* travelled thither, and *Jacob* went thither with his children, who were very happy while *Joseph* lived, and after his death underwent a most cruel slavery. But *Moses* delivered them from it, and led them through the *Red-sea*, which opened a way for them to pass through^d. And *the land of promise* is so near this sea, that the *Israelites* might have entered into it in a very little time; but God made them make long turnings. He led them to mount *Sinai*, where he had already manifested himself to *Moses*, and on which he was resolved to give them the law, and detained them in the deserts, where this mountain is, for forty years. For the length of which journey, several reasons are given. One is, that it pleased God to give all this time to the people of the land of *Canaan*, to fill up the measure of their iniquities, in punishment for which they were to be rooted out, and give place to his people; and another is, that *Joshua* and *Caleb* being the only two of those who came out of *Egypt*, which were to enter into the land of promise, it was necessary that the rest should die in the wilderness. To which it may be added, that the wisdom of God had appointed this number of years, on account of the mystical figures, which would be contained in the events of so long a stay in the wilderness. This wilderness lies upon the utmost borders of *Asia* and *Africa*, along the *Red-sea*. It is at present possessed by the *Arabians*.

THE *Amalekites*, *Midianites*, and *Moabites*, inhabited it at that time, upon which it must be observed, that the Scripture places the *Amalekites* to the south of *the Land of Promise*, in a country which after-

^a Exod. ii. ^b Exod. xi. 26. ^c Gen. xlvii. 11. ^d Exod. xiv.

wards belonged to the *Idumeans*. It is thought that there were two lands of *Midian*, one near the *Red-sea*, the other bordering upon the *Moabites*^a. This journey of the *Israelites* in the desert does well deserve a particular map; and we have therefore given a draught of it, at the furthest parts of *Africa*, in the second plate. Their different encampments are there marked out, conformably to the book of *Numbers*.

THE country of *Aram* was very extensive; its inhabitants were called *Arameans*; *Josephus*, says, that the Greeks gave them the name of *Syrians*. This country was divided into several; there was *Aram Tzoba*, *Aram Rechob*, *Aram Damasech*, and *Aram Naharajim*, that is, *the Syria of the two rivers*, or *Mesopotamia*, in which are the *Tigris* and *Euphrates*; and it was likewise called *Padan-aram*. In this country was *Haran*, where *Abraham* lived, after he came from *Ur* in *Chaldea*.

WE come now to the description of *the Land of promise*. Which I shall begin with its boundaries, that its situation and extent may be the better understood. It lies between the *mediterranean sea* and the mountains of *Arabia*, and extends from *Egypt* to *Phenicia*. It is bounded to the east, by the mountains of *Arabia*; to the south by *the wilderness of Paran*, *Idumea* and *Egypt*; to the west, by the *mediterranean*, called in Hebrew *the great Sea*; and to the north, by the mountains of *Libanus*. Its length from the city of *Dan* (since called *Cæsarea-Philippi* or *Paneadis*, which stands at the foot of these mountains) to *Beerseba*, is about seventy leagues, and its breadth from the *mediterranea sea* to the *eastern* borders, is in some places thirty.

Palestine
and its
bounda-
ries.
Plate 5.

BUT how narrow soever this country may be, it was yet chosen by God, to be the theatre upon which was to be performed his most sublime work (I mean the redemption of the whole world) and all the wonders which preceded it. And it must be acknowledged, that no other place was more proper than this, to answer his design, which ac-

^a The Idumea of the Old Testament, before the Babylonish Captivity, was a country between the lake of Sodom and the Red-sea, called afterwards Arabia Petræa. And wherever mention is made of the Edomites (except in Mal. i. 3, 4.) before that time, it is to be understood of the people inhabiting this country. But they being driven from thence by the Nabatheans, these Nabatheans during this captivity, seized what was before the whole tribe of Simeon, and part of that of Judah; and this only is the Idumea, and its inhabitants the Idumeans or Edomites, which are spoken of after that time, Prid. Con. P. 2. B. 3. under the year 165.

cording to the prophets, was to spread his word over the whole earth. For *Judea* is exactly in the middle of the world, so far as it was then known, at the time of the incarnation; the *lower hemisphere* has been discover'd but a few ages ago; and in ours, the *Morini*, that is, the people of *Picardy*, are called by *Virgil*, the most distant people in the world, *extremi hominum Morini*. Nothing was then known of the *Brittons*, to whom the *English* have succeeded, but their name. No countries were then known in *Germany*, but those that border'd upon, and are south of *the Rhine*; those about the *northern ocean* were almost unknown. Those vast regions of *Asia*, which are now possessed by the *Moscovites*, *Tartars*, and *Chinese*, the antients knew nothing of. And all *Africa*, except *Egypt* and the countries bordering upon the *Mediterranean sea*, was then undiscovered; and the inhabitants of some other regions were so barbarous, and had so little commerce with the rest, that they had only the name and figure, but neither the understanding, nor the manners of men.

So that, at the time that *JESUS CHRIST* came into the world, *Jerusalem* was as it were the centre of it, which the reader will see, if he casts his eye upon the second plate. It represents all the then known world, and the people which are not mention'd in it, were rather beasts than men. The books of the ancients furnish us with an hundred proofs of this truth. *Plato* reckons *Hercules's Pillars*, that is, *the streights of Gibraltar*, which separate *Spain* from *Africa*, and the river *Phasis*, which runs into *the Euxine sea*, to be the bounds of the inhabited world. In the time of *Augustus*, it was doubted whether *Africa* was encompassed by the sea. *Strabo* pretends, that there was no going round it. *Polybius* says, that it was not then known whether *Ethiopia* was a continent. The country of *Sheba* was certainly either in *Arabia* or *Ethiopia*, I believe in the former; and yet the *Gospel* speaks of the queen of *Sheba*, as one coming *from the uttermost parts of the earth*^a. The *Romans* in the time of *Pompey* looked on *Arabia* as one of the borders of the earth; and this conquerour, after having subdued *Syria*, was for that reason earnestly desirous of penetrating through *Arabia* to the *Red-sea*, and of carrying his

^a Matt. xii. 42.

conquests to the ocean, which he thought surrounded the whole world. *The Celtæ*, and *Portuguese*, were then thought to be the farthest and most distant people on earth: and the *Hebrews* had likewise the same Idea of the extent of the world. With them, its boundary towards the east, was the *Ophir* of the *Indies*; towards the north, the country of *Magog* situated near mount *Caucasus*, and *Phiras*, which was beyond the *Danube*, from whence *Thrace* had its name; towards the west, *Par-sis*, whether it be the *Tartessus* of *Spain*, or the *Carthage* of *Africa*, and *Plus* which is *Numidia* or *Mauritania*; (to some of which places it was, that the prophet *Jonas* would have fled, in order to have got out of God's sight :) and lastly, the extream parts of the world towards the south, were according to the *Jews* *Sabea*, and *Ethiopia*, (which they thought the farthest part of the South, as *Job* speaks ^a) which is very often taken for *India*.

A C A S T of the eye upon the second plate, is, I say sufficient to see, that *Jerusalem*, was in the centre of the then known world, which was the most advantageous situation that could be, for the promulgation of the Gospel. It was but a day's journey from the *Mediterranean Sea*, which opened an easy way for the apostles into *Europe*, and *Africa* joined to *Judea*. So that it being situated, if I may so speak, upon the extremity of all those three parts, into which the known world was then divided, the apostles found it the less difficult to preach the Gospel *all over it*. It ought likewise to be remembered, that *Jerusalem* was also in the neighbourhood of *Tyre* and *Sidon*, which were the most famous ports then in the world. It is well known that the *Tyrians* were the most skilful pilots, that they planted abundance of colonies, and that they brought letters and sciences into *Greece*: and thereby, says *St. Clemens of Alexandria*, they not only polished the whole world, but likewise prepared it for the reception of the Gospel. Without them, the other nations of the earth had been entirely ignorant of the *Jews*, and had not been so well disposed to receive the doctrine of *Jesus Christ*.

As to names, the country of the *Hebrews* has had several. It was first called *the land of Canaan*, from *Canaan* the son of *Ham*, whose posterity possessed it. It was afterwards called *Palestine*, from the people which

The different names of Palestine.

^a Job ix. 9. *Vulgate.* According to the English translation, it is the chambers of the south.

the *Hebrews* call *Philistines*, and the *Greeks* and *Romans* corruptly *Palestines*, who inhabited the sea-coasts, and were first known to them. And it likewise had the name of *The land of promise*, from the promise God gave *Abraham* of giving it to him; that of *The land of Israel* from the *Israelites* having made themselves masters of it; that of *Judea*, from the tribe of *Judah*, which was the most considerable of the twelve, and the only one that remained after the dispersion: and lastly, the happiness it had, of being sanctified by the presence, actions, miracles, and death of *JESUS CHRIST*, has given it the name of *the holy land*, which it retains to this day.

Its different inhabitants.

AND as it has happened to other countries, with respect to the inhabitants, and their cities, so likewise to this. It has often changed its inhabitants and masters; several of its cities have been ruined, and several of them new-built; and it has been divided in several different manners, in the different revolutions it has undergone: it is therefore necessary to describe it differently, according to the difference of time. For it was differently divided, I. By its ancient inhabitants; II. By *Joshua*; III. By the *Romans*; IV. In the time of *Christ*; and V. By *Herod*.

Rivers and Lakes of Palestine.

But it is not so, as to its rivers and mountains, they are neither of them subject to change. *Jordan* is almost the only river in *The holy land*; the others are rather brooks, or rivulets. This river divides *Judea*; for it has its rise among the mountains of *Libanus*, and after having run through *the sea of Galilee*, comes and looses it self in *the dead sea*, which is the other extremity of the land of *Judah*, towards the south. It took its name from the city of *Dan*, in whose neighbourhood it rises: for *Jordan*, (or *Jourdain*), is the same thing as if it was said, *The River of Dan*. *The sea of Galilee*, which *Jordan* runs through, is but a lake; but the *Hebrews* give the name of *sea* to any great collection of waters. The same may be observed of *The dead-sea*. It is a great lake, which the *Greeks* call *Asphaltitis*, on account of the bitumen it abounds with: and the *Jews* call it *The dead-sea*, because fish cannot live in it. It was in this place which is now covered by the lake, that the city of *Sodom* and *Gomorrab* stood. After *Jordan* are reckoned, *Jarmach* in the country of the *Gergesenes*, which rises among the mountains of *Gilead*; and *Kirmion* near *Damascus*, otherwise called *Amanach* or *Abana*. To which are added, *Pharphar* which runs down from mount *Hermon*; *Kishon* which was in the tribes of *Issachar* and *Zabulun*; *Arnon*, which comes from

from the mountain of the same name, and runs into the *dead-sea*; and *Jabok* which falls into *Jordan*.

This country has several mountains; the most famous of which are, *Libanus* and *Antilibanus*, to the north; *The mountains of Gilead*, those of the *Moabites*, *Hermon* and *Arnon*, to the east; *The mountains of the desert* to the south; and *Carmel*, *The mountains of Ephraim*, and *The mountains of the Philistines*, to the west. And there are likewise some in the middle of *Judea*, as *Tabor*, *Gerizim*, *Ebal*, *Sion*, *Moriab*, *Hebron*, and what the Gospel calls *The mountains of Judea*. But to return to the divisions before-mentioned.

I. When *Abraham* went into the land of *Canaan*, it was inhabited by eleven sorts of people, who, ^{as} *Moses* tells us, took their names from the eleven sons of *Canaan*. They were these, *Its first Inhabitants.*

The Sidonians, descended from *Sidon*; they possess'd the cities of *Sidon*, *Tyre*, *Jokneam*, and *Acon*, since called *Ptolemais*.

The Jebusites, from *Jebus* their parent, since called *The Philistines*; their cities were *Lachish*, *Gath*, *Ekron*, *Askelon*, *Azotus*, *Gerar* and *Debir*.

The Amorites, descended from *Amor*; who had the cities of *Nabab*, *Heshbon*, *Bozrah*, and *Ramoth-Gilead*.

The Girgashites, from *Girgas*; they had the cities of *Damascus*, *Maachathi*, *Geshur*, *Zobah*, *Teman*, *Asteroth*, and *Edrei*.

The Hivites from *Heveh*; their cities are *Jerusalem*, *Jericho*, *Ai*, *Bethel*, *Gilead*, *Libnah*, *Mackedah* and *Bezer*.

The Arkites descended from *Arak*, who had the cities of *Esebon*, *Midian* and *Petra*.

The Sinites who descended from *Sin*, and were masters of the cities of *Admah*, *Sodom*, *Gomorrhah*, *Zeboim* and *Zoar*.

The Arvadites from *Arad*; who possess'd the cities of *Arad*, *Jarmuth*, *Hebron*, *Adullam* and *Eglon*.

The Zemarites from *Zemar*; in their territories were built *Samariah*, *Tappuah*, *Tirzah* and *Tanai*.

The Hamathites from *Hamath*, who had the cities of *Shimron* and *Kedesh*, and *Hazor* and *Hamath*. To which likewise are added the *Perizites*, to whom belonged the cities of *Amalek* and *Bozrah*.

And in speaking of these ancient inhabitants, it is also necessary, that we forget not the giants, who formerly inhabited the land of *Canaan*, and

^a Gen. x.

are mentioned in the book of *Genesis* ^a. The *Hebrew* word signifies *cruel men, tyrants*, or men who made others tremble at their enormous bulk; but there is another term in the *Hebrew*, which properly signifies the descendants of *Anak*, who were men of an extraordinary size; and this word is likewise in the *Vulgate* rendered *Giants*.

Its division among the Tribes II. WHEN the *Israelites* made themselves masters of *The land of Canaan*, since from them called *The land of Israel*, the most powerful people who inhabited it, were the *Amorites*, the *Perizzites*, the *Hivites*, the *Canaanites*, the *Hittites*, the *Jebusites*, and the *Girgashites*. It was from them that *Joshua* gained it by conquest, and he divided it into twelve parts, which the twelve tribes drew by lot. The tribe of *Levi* indeed possessed no lands: God assigned the *Levites*, the tenths and first-fruits of the estates of their brethren: tho' nevertheless they had some cities which were dispersed among the other tribes, and were therefore called *Levitical cities*; and some of them were cities of refuge, for those who should have killed any one unawares. But though the tribe of *Levi* did not partake of the division of the land, and this division therefore was only among eleven of the sons of *Jacob*, yet was *the land of Israel* divided into twelve portions. There were I say, twelve tribes notwithstanding, who divided *The land of Canaan* among them, in as much as the children of the two sons of *Joseph*, *Ephraim* and *Manasseh*, made two different tribes. Those of *Reuben*, *Gad*, and a part of that of *Manasseh*, were placed beyond *Jordan*, towards *Arabia* and *Syria*; the rest settled on this side of it; and the reader needs only to cast his eye on the map annexed, to see what part of *The land of Judea* each tribe possessed. As to their cities, they were too many to be all named in so narrow a compass, but it is easy to get larger maps.

N O T that all those people whom I have mentioned, were either exterminated, or entirely subdued, as soon as the *Israelites* came among them; no, this glory was reserved for *David*, who after having overcome all the enemies of the people of God, built the city of *Sion*, therefore called *The city of David*, upon a hill adjoining to the city of *Jerusalem*, of which by this means it became a part. God chose *Jerusalem* to be both the metropolis of the kingdom, and the center of religion. It was in this city

^a Perhaps the book of *Numbers* is here meant, instead of *Genesis*, it being no where said in the latter, that there were *Giants* in the *Land of Canaan*, but that is affirmed Num. xiii. 33.

the temple was built, as will be shewn hereafter, and this first gave it the name of *The holy city*.

THE reader himself may have observed, in the abridgment we have made of the history of the *Hebrews*, the different revolutions the country of the *Israelites* has undergone; how its ancient cities were destroyed, and new ones built, its ancient inhabitants transplanted, and new ones brought in their room, and in short, all those alterations which a change of government usually brings to conquered countries.

THE most considerable of these changes, was that which happened when the ten tribes were driven from it, and carried into captivity by the *Assyrians*. The *Cutheans* who were sent to possess their country, dwelled chiefly in the tribe of *Ephraim*, and the half-tribe of *Manasseh*. The tribe of *Judah* continued in captivity at *Babylon* seventy years: and the *Greeks* afterwards made themselves masters of the empire of the east, and some of them who were kings of *Syria*, reunited the greatest part of the country which the tribes of *Israel* possessed, to their crown; and by this means (the tribe of *Judah* remaining alone, after the others were dispersed,) the names which the different parts of *The land of promise* had received upon the division *Josbua* made of it among the twelve tribes, were changed long before the birth of JESUS CHRIST.

III. THE *Romans* divided this country into *Palestine* and *Phenicia*. The former contained the ancient country of the *Philistines*, the latter all the maritime cities as far as *Libanus*, and made a part of the kingdom of *Syria*. Its division by the Romans.

IV. IN the time of JESUS CHRIST, *The land of Israel* was divided into *Judea*, *Samaria*, *Galilee* and *Idumea*; and there were then several *Galilees*, as we shall see presently. Its division in the time of Christ.

Judea contained a part of the ancient tribe of *Judah*, and those of *Benjamin*, *Dan* and *Simeon*. Its breadth was from *Jordan* to the city of *Joppa*; and its cities were too many to be all mentioned in so small a map, as that which we have given. Judea.

Idumea, which was south of *Judea*, between *Arabia* and *Egypt*, had been conquered by *Hircanus*; and this high-priest commanded the inhabitants either to be circumcised, or to leave their country; upon which they chose to be circumcised, and from that time their country became a part of *Judea*; so that it is not to be wondered at, if *St. Mark* reckons the *Idumeans* among those who came to JESUS CHRIST^a. The name Idumea.

^a Mark iii 8.

of *Idumea*, was at first given only to the country which was possessed by *Eſau*, who in *Hebrew* is called *Edom*, that is, *red*; which the *Greeks* expreſs by *ἔρυθρός*. His firſt deſcendants were at firſt called *Edomites*, and afterwards *Idumeans*. We know of no king of *Idumea* but *Eſau*, whom the *Greeks* as we have obſerved, call *ἔρυθρός*, that is to ſay, *red*; and from hence *The Red-ſea*, or *Eritrea* has its name; and not from any particular colour, either in its water, or its ſand.

Samaria.

Samaria was at firſt only the name of a city, but it became afterwards that of a province. It contained the tribe of *Ephraim*, and the half-tribe of *Manaſſeh*, which was on this ſide *Jordan*; ſo that it was to the north of *Judea*, and between *The great ſea*, *Galilee*, and *Jordan*; and there was therefore no going from *Galilee* to *Jeruſalem*, without paſſing through this province^a. *Sichem*, called by the *Hebrews* *Sichar*, was its capital, and was ſituated between the mountains *Gerizim* and *Ebal*. The name of *Sichar* was a term of reproach, which the *Jews* gave this city in alluſion to that paſſage of *Iſaiah*,^b *Wo to the drunkards of Ephraim*. For the *Hebrew* word the prophet here makes uſe of, comes from *Sachar*, which ſignifies *to get drunk*, and St. *John* therefore calls this city by the name the *Jews* uſed to do; near it was *Jacob's* well.

Galilee.

Joſephus diſtinguiſhes between two *Galilees*, *the upper* and *the lower*. They both join to *Syria* and *Phenicia*, to the weſt; *Samaria* and *Scythopolis* as far as *Jordan*, to the north; the towns of *Hippus* and *Gadara*, and the territory of *Gaulonitis*, to the eaſt; and *Tyre* and its territory to the north; ſo that *Galilee* contained the tribes of *Iſſachar*, *Zabulun*, *Aſher* and *Naphthali*, except *Paneadis*, which took its name from the city of *Paneas*, formerly *Dan*, and ſince called *Ceſarea-Philippi*, ſituated at the foot of mount *Libanus*; all this latter territory is out of *Galilee*. This province had the happineſs to receive the light of the Goſpel the firſt of any; it contained a great number of very populous cities; *Joſephus* from whom we have taken this account, reckons up to the number of two hundred and four cities or villages. The leaſt of which had above fifteen thouſand inhabitants.

Several
little Pro-
vinces.

The country that the tribes of *Reuben* and *Gad* poſſeſſed beyond *Jordan*, was called *Perea*, which ſignifies *a diſtant province*, becauſe it was

^a John iv. 4. ^b Iſa. xxviii. 1.

beyond

beyond *Jordan*. Its length, according to *Josephus*,^a was from the city of *Macheron*, to that of *Pella*; and its breadth from *Philadelphia*, a country of the ancient *Moabites*, to *Jordan*. *Pella* was to the north of it; *Jordan* to the west; the country of the *Moabites* to the south; and *Arabia* to the east. The country which extends towards *Libanus* northwards, and towards the mountains of *Hermon* eastwards near *Damascus*, was the portion of the half-tribe of *Manasseh*. But afterwards it comprehended *Gaulonitis*, so called from the city of *Gaulon*, (which *Josephus* makes to have been two cities, the upper and the lower^b;) *Batanea*, which was formerly the kingdom of *Basban*; and *Trachonitis*, which took its name from the craggy mountains with which it abounded; *Strabo* says it touched upon *Celosyria*. To the north lay *Auranitis*, which took its name from the city of *Auran*, which was situated between *Cesarea* and *Damascus*. And near it was *Iturea*, which joined to *Celosyria*, beyond mount *Libanus*. *Pliny* places *Iturea* in *Celosyria* itself; and *Adricomius* says, *Iturea* begins at *Jordan*, and extends all along *Libanus*, as far as to the mountains of *Tyre* and *Sidon* towards the west. So that they must be mistaken, who place *Iturea* in *Perea*: they found their opinion indeed upon what the Scripture tells us of the *Itureans* having assisted the tribes of *Reuben* and *Gad*: but it does not from thence follow, that *Iturea* was in the middle of those tribes, or even in their neighbourhood. *Perea* was subject to *Herod the Tetrarch*, and the Gospel tells us, that *Iturea* was a part of *Philip's* tetrarchy.^c

BUT besides these, there was yet another canton in *Judea*, which was called *Decapolis*, because it contained ten cities, whose inhabitants lived after the *Grecian* manner, and *Josephus* therefore calls them *Grecian cities*. *Pliny* reckons among the cities of *Decapolis*, *Damascus*, *Opaton*, *Philadelphia*, *Raphana*, *Scythopolis*, *Gadara* and *Hippus*; and *Josephus* tells us,^d that *Cesar* separated *Gaza*, *Gadara* and *Hippus*, from the kingdom of *Judea*, and joined them to *Syria*. But those Geographers who place *Capernaum*, *Corazin*, *Bethsaida*, and *Cesarea-Philippi* in *Decapolis* are certainly mistaken; though it be true, that some of those ten cities were round about *The sea of Tiberias* and *Jordan*; and that *Josephus* therefore says, that *Galilee* was encompassed with strangers. Agreea-

^a *Wars of the Jews*. B. 3. c. 4. ^b *Ibid.* b. 4. c. 1. ^c *Luke* iii. 1. ^d *Antiquit.* b. 17. c. 13. and *Wars of the Jews*. b. 2. c. 9.

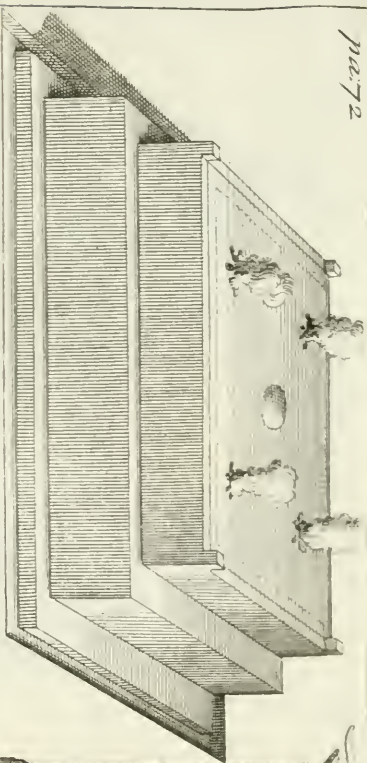
bly to which he says in another place, that the *Gentiles* killed a great number of the *Jews* in the cities of *Scythopolis*, *Gadara*, and *Hippus*; and it is probably cities of this kind that the Gospel means, by the name of *Galilee of the Gentiles*.

Gadara, the metropolis of *Perea*, according to *Strabo*, gave the name of *Gadarenes* to its territory, in like manner as that of *Gergesene* came from the city of *Gergesa*. These two little countries were in the neighbourhood of each other; and it ought not therefore to be wondered at, that in the relation of the same miracle, St. *Mark* and St. *Luke*^a should say, that *JESUS CHRIST* did it in the country of the *Gadarenes*, and St. *Matthew*^b in that of the *Gergesenes*: nor is it any thing more strange, that these people should keep swine, since they were *Gentiles*. And we find likewise in the same relation of the *Evangelists*, a proof that *Gadara* and *Gergesa* were parts of *Decapolis*. For St. *Mark*^c says, that the possessed, who was delivered from the unclean spirits, whom *JESUS CHRIST* permitted to go into the heard of swine, published the miracles which *JESUS CHRIST* had wrought in his favour, in *Decapolis*, whereas St. *Matthew* and St. *Luke*^d only say, that he published them *throughout the whole city*, that is, either in *Gadara* or *Gergesa*.

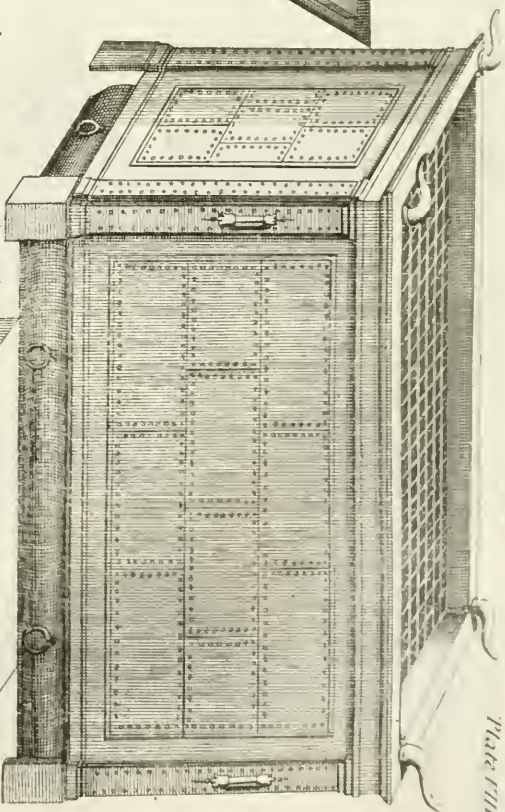
Lake of
Genesareth.

THESE two cities were in the neighbourhood of a lake which was called *Genesareth*, from the city of *Chinnereth*. This lake the book of *Joshua*^e places it in the tribe of *Naphthali*; and in *Numbers*^f it is called *The sea of Chinnereth*; for both this passage, and that in *Joshua*, are to be understood of this lake. Afterwards the name of *Genesareth* was given both to the lake, and the country round about it; which, as *Josephus* testifies^g, was watered by a spring called *Capernaum*; whence without doubt the city so called, had its name. *The sea of Genesareth*, as the *Hebrews* speak, was likewise called *The sea of Tiberias*, from the city of that name which stood near it. Some have thought that the city of *Tiberias* was the ancient *Chinnereth*, but it is a mistake. *Josephus* expressly says, that *Herod* built it in a place where there was no city before. *Herod the tetrarch*, says he, *to testify his gratitude to Tiberius, who honoured him with his friendship, chose out an agreeable place upon*

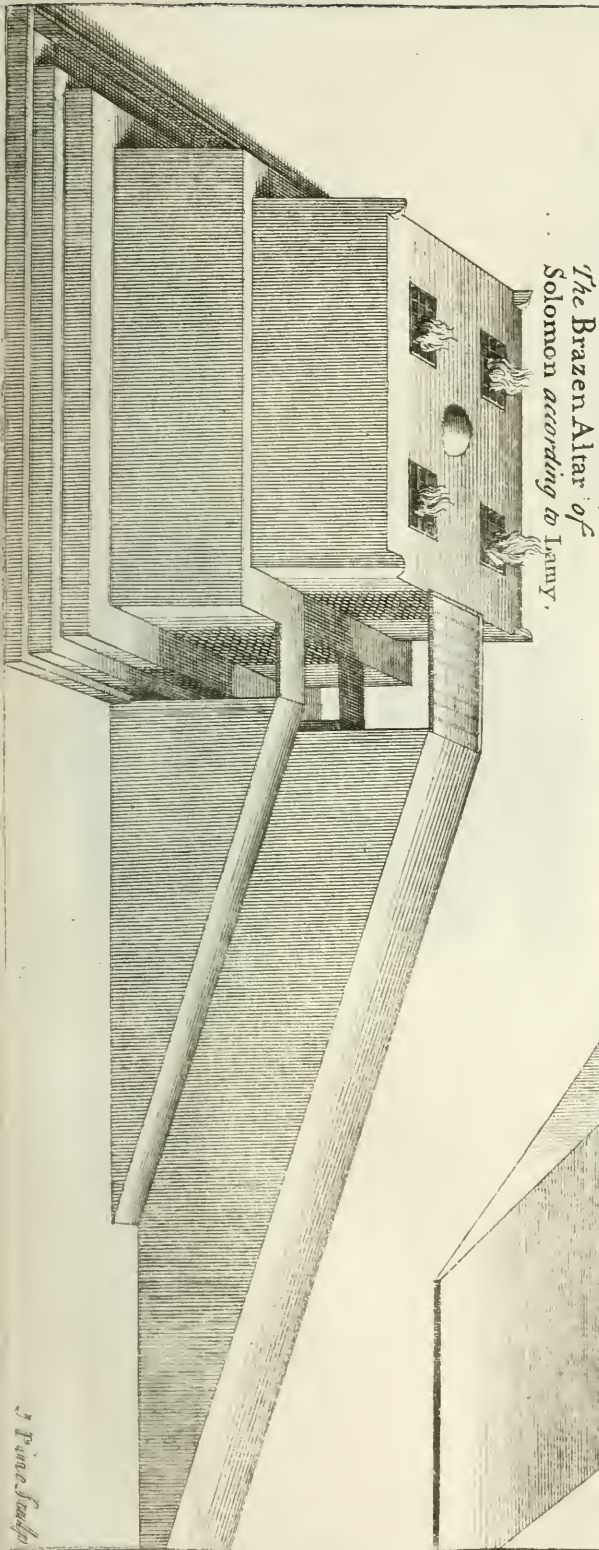
^a Mar. v. 2. Luke viii. 26. ^b Mat. viii. 28. ^c Mar. v. 20. ^d Mat. viii. 33. Luke viii. 39. ^e Jos. xii. 3. ^f Num. xxxiv. 11. ^g *Wars of the Jews*, b. 9. ch. 35.



*The Brazen Altar of Solomon
according to the Jews.*

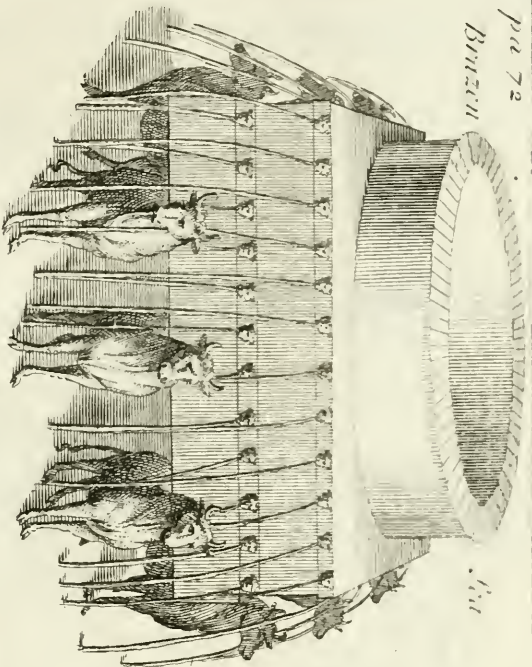


*The Brazen Altar of Moses
according to Calmet.*



*The Brazen Altar of
Solomon according to Lamy.*

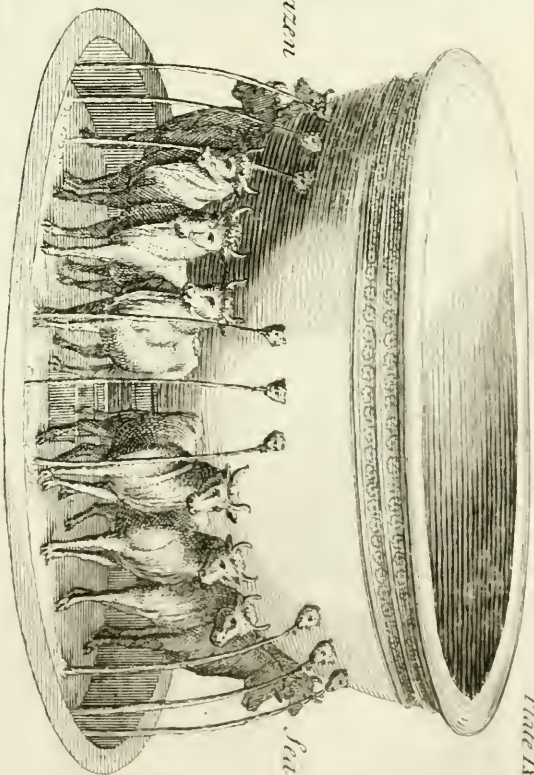
Brazen



See

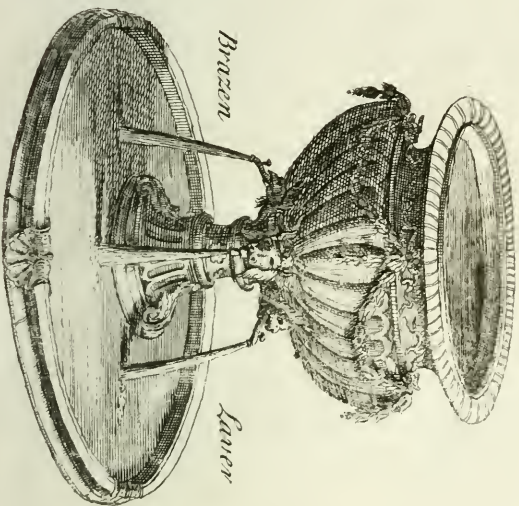
according to the Jews.

Brazen



See

Brazen



Lower

Lower

Calnet.

the borders of the lake called Gennesareth, and there he built a city which he called Tiberias.

Calosyria is without the borders of *Judea*, but joins to them; one part of it is called *Abilene*, from the city *Abila*, its capital: which I observe, because this little province was a part of *Herod the Great's* kingdom, and *St. Luke* ^a speaking of the princes who governed at the time that *St. John* began to preach, mentions it. This King, under whom *JESUS CHRIST* was born, possessed *Idumea, Judea, Samaria, Perea, Galilee, Pamladis, Gaulonitis, Batanea, Trachonitis, Auranitis* and *Abilene*. Calosyria
iii.

V. When he died he divided all his dominions among his three sons, *Archelaus, Herod-Antipas*, and *Philip*. He gave *Archelaus* the kingdom which contained *Idumea, Judea* and *Samaria*. He gave *Herod*, *Galilee* and *Perea*, under the name of a *Tetrarchy*; which was a dignity that held the fourth place in the *Roman* empire, after Emperors, Proconsuls and Kings. And *Philip* had *Gaulonitis, Trachonitis, Batanea* and *Paneadis*, with the same title. This is *Josephus's* account of it; but *St. Luke* makes *Iturea* a part of *Philip's* tetrarchy. Perhaps *Josephus* confounds *Iturea* and *Auranitis*, under the general name of *Paneadis*. *Herod* likewise gave *Salome* his sister, the cities of *Jamnia, Azotus*, and *Phazaelis*. Herod's
division of
his domi-
nions a-
mong his
children.

As soon as *Herod* was dead, *Archelaus* was proclaimed king: and the fear of the new King's being of the same opinion, with relation to the child *JESUS*, as his father had been, made *Joseph* and *Mary* retire to *Nazareth*, upon their return from *Egypt*. In the mean time *Augustus* would not suffer *Archelaus* to retain the title of *King*; he gave him that of *Ethnarc*, which signifies, *a prince of the nation*; but this expected, he confirmed all the dispositions *Herod* had made. But *Archelaus* did not long enjoy his principality, in his tenth year he was banished to *Vienne*; and *Judea* with all that he possessed, was reunited to the empire, and made a part of the government of *Syria*; but this reunion did not hinder the *Jews* from continuing yet to have a sort of governour in *Judea*, under the title of a *Priest* or *Procurator Caesaris*. *Pontius Pilate* had this office, when *John the Baptist* began to preach. *Herod's* two other sons preserved their principalities.

THUS much for our view of *The holy land*; which is sufficient to give a clear idea of it; and as for the cities which I have not mentioned, they may be seen in the map. I have changed the situation of some of them, for reasons which I have given in my *Commentary upon the harmony of the Gospel*.

Plate 6.

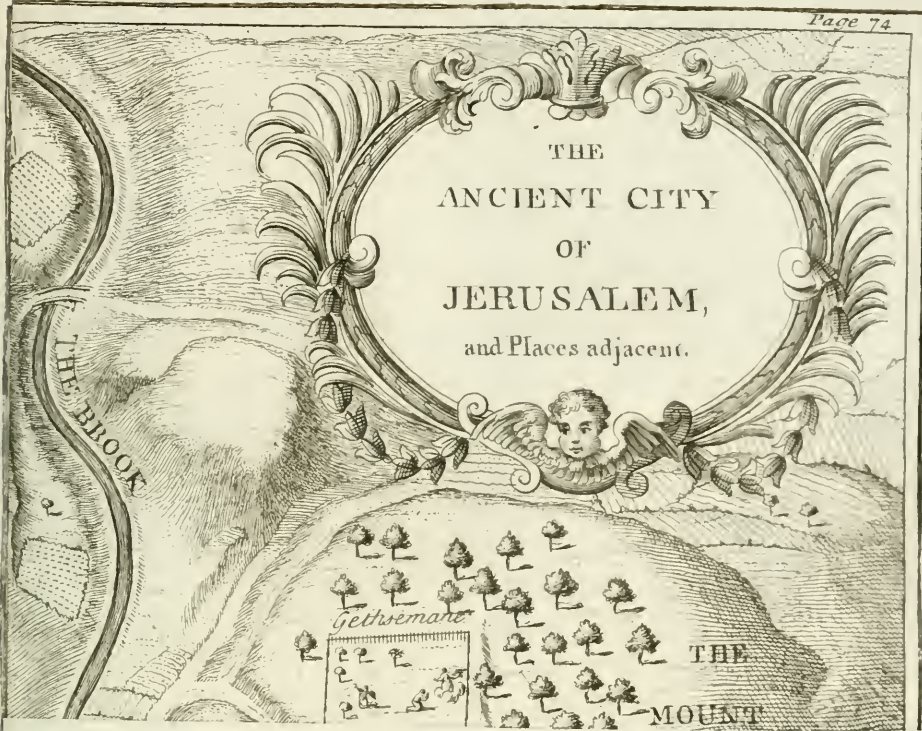
*Descripti-
on of Je-
rusalem.*

WE come now to the sixth Plate, which represents the city of *Jerusalem*; whose situation and principal parts must be known, if we would understand the Scriptures. It contained within its circumference four mountains, *Sion*, *Acra*, *Moriah* and *Bezetha*; Mount *Sion* was to the south, and was called *The upper city*, or *The city of David*. *Acra* was to the west, and there stood *Salem*, which was called *The lower city*, Mount *Moriah* was famous for the sacrifice which *Abraham*^a would there have offered up to God, of his son *Isaac*, and for the appearance of the destroying Angel, who there shewed himself to *David*^b, when the plague was laying the kingdom waste; which obliged that prince to offer sacrifices there, to appease the wrath of God. For which reasons *Solomon* chose this place to build a magnificent temple upon it, by the express command of that God, who would come and take up his abode in it.

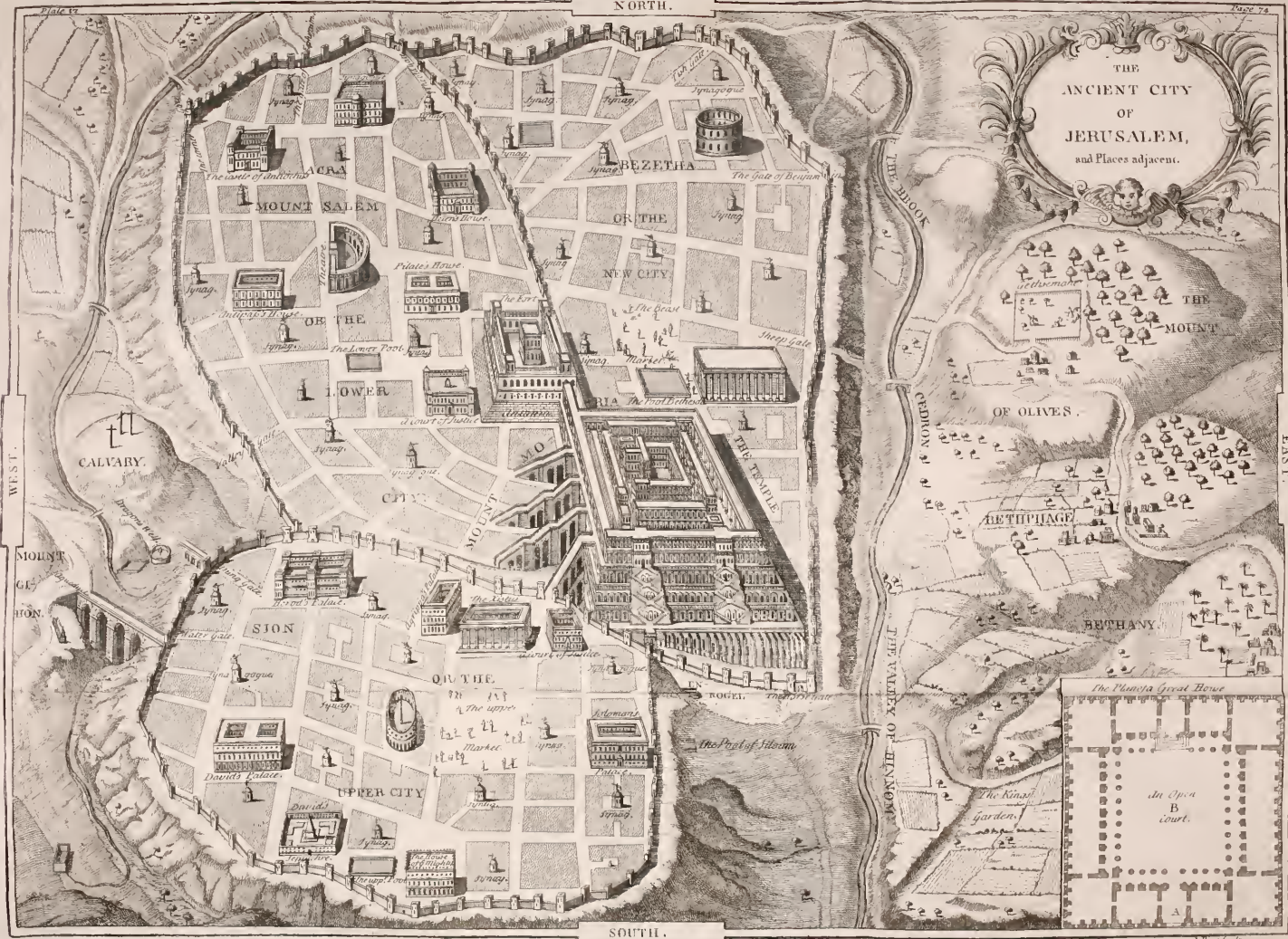
[*Acra*, or *The lower city*, and *Moriah*, were divided from *Sion* or *The upper city*, by a valley which ran from west to east between them, and is called by *Josephus* (*De Bello lib. 6. c. 6.*) ἡ τῶν τυζοποιῶν, *The cheese makers valley*, that is, the valley which was inhabited by those who made cheese. Which valley was guarded on both sides with banks and buttresses, which were works of immense labour, and infinite expence. And these works are, I conceive, what the Scripture calls *Millo*. 1 Kings ix. 15. it is said, that *Solomon*, among his other great works, *built Millo*; and 2 Chron. xxxii. 5. it is said, that *Hezekiah*, among the other great things he did, *repaired Millo in the city of David*, by which I understand the banks and works which were made about this valley, in order to support the sides of it. The Hebrew word מלוא signifies *fullness*, and is rendered by the LXX. ἀνάλημμα, which *Suidas* explains by the word στήριγμα, that is, a *strengthening* or *fortification*. And the *Chaldee Paraphrast* interprets the word מלוא by מליתא which signifies a *bank*, *wall* or *buttress*. These works were, as has

^a Gen. xxii.

^b 2 Sam. xxiv.



THE
ANCIENT CITY
OF
JERUSALEM,
and Places adjacent.



been observed, vastly expensive, and therefore it is said to be one reason, why the *Israelites* revolted to *Jeroboam* from *Rehoboam*, that *his father had built Millo*, 1 *Kings* xi. 26, 27 ; that is, that his father *Solomon* had laid very great and heavy taxes upon the people, in order to enable him to defray the expences of his great works, and of this of *Millo* among the rest. Nor can it be justly inferred from what is said, 2 *Sam.* v. 9. (*David built round about, (viz. the city of Sion) from Millo, and inwards*) that therefore *Millo* could not be the work of *Solomon*. For the author of this book, who wrote after *David's* death, might call this ancient valley, or the place adjoining to it, by the new name it had acquired since *David's* death, from the works his son *Solomon* had since built in it. ^{a]}

Bezetha was added to the city, upon the increase of its inhabitants, and was therefore called *The new city*. The word *Bezetha* in *Hebrew* signifies, *The herd-quarter*, or that part where the cattle was ; which name it received from the beast-market which was kept in it : and the pool *Bethesda* which St. *John* ^b mentions, was so called, either from the market, or the gate through which the cattle past ^c, as appears from the etymology of the word, to all who understand the *Greek* tongue.

BELOW mount *Moriah*, towards the east, was a deep valley, through which ran the brook *Cedron*, which divided the city from *The mount of Olives*. Upon the top of this little mountain was *Bethany*, fifteen furlongs from *Jerusalem*. This village took its name from *the Palm dates*, which were in great plenty there ; it was here that *JESUS CHRIST* often lodged at the house of *Martha* and *Mary*. *Bethphage* another village, was nearer to the city ; its name in the *Hebrew*, imports the abundance of *figs* that were gathered here. And yet nearer to the city, on the same side, was *The garden of Gethsemane*, to which *JESUS CHRIST* sometimes resorted.

To the west of the city, there was another mountain called *Gikon*, and an eminence which *Jeremiah* calls *Goatha*, ^d and the *Exchange* is *Golgortha*, that is to say, *Calvary*. These two hills were divided from

^a De Tab. lib. 4. c. 3. §. 4. 5. and lib. 5. c. 4. §. 2. ^b Ch v. 2. ^c It was called *περὶ τὴν κορυφὴν*, or the Sheep-pool, for this reason, but it was called *בֵּית הַחֶמְדָּה* Beth-Elida, or the house of Mercy, because the sick were healed in it, De Tab. lib. 4. c. 7. §. 5. ^d Jer. xxxi. 39.

the city by a deep valley, called *The valley of Carcases*. It is pretended that *Calvary* was so called, from the Skulls of those who were executed upon it. But some of the fathers believed that it was from *Adam's* head, which according to them had been buried there. The *Syriac* word *Golgotha*, is most like the *Hebrew*, *Golgol*, or *Gilgal*, which is the name of a place near *Jordan*, where God obliged *Joshua* ^a to circumcise the *Israelites*, after their coming out of the desert. This place was so called, because by this circumcision, the *reproach* was taken away from the *Israelites*. And this might be said with much greater reason of mount *Calvary*. From mount *Gikon* there came several springs : and *Josephus* places on this side of the city, the fountain of *Siloam*, which was evidently one of them. These springs were without doubt conveyed into the city, and distributed into several pools, one of which is called in the Gospel, *The pool of Siloam*, which is that to which *JESUS CHRIST* sent the man who was born blind, to wash his eyes in it ^b.

BETWEEN the south and east sides of the city, there was a valley called *Gehennon* or *Gehinnon*, that is, *The valley of Hennon* or *Hinnon* ^c. It is famous for the cruel sacrifices which were there offered up to the idol *Moloch*, in which they burnt children alive. The barbarity of which punishment is the reason why the Gospel calls hell *Gehenna* ^d.

A particular custom in Jerusalem.

THERE is a tradition among the *Jews*, that no houses were ever let to hire in *Jerusalem*. As the people came thither from all parts, three times in a year, in order to celebrate the festivals appointed by the law, the houses were open to strangers. They chose for themselves of such as they found empty according to their liking, and the inhabitants took care to furnish them with beds ^e. For which reason, though it stood in both the tribes of *Judah* and *Benjamin*, yet it belonged to no particular tribe. It was a city common to all.

IN order to accommodate my self to the common descriptions of *Jerusalem*, I have set down several famous places in the map annexed, whose true situation is not known. As for instance, the castle *Antonia*. This was at first only a fort, which the *Asmoneans* built to guard the temple :

^a Josh. v. 9. ^b Jo ix. ^c Josh. xv. 8. ^d Matt. v. 22. ^e This seems to explain our Saviour's sending to a man, to prepare for his eating the Passover, who by the relation appears to have been a stranger to him, Mark xiv. 12.

Herod enlarged it, and very much embellished it, and gave it the name of *Anthony*, to whom he was indebted for the kingdom. I need not here reckon up all the principal places and buildings of *Jerusalem*, they may be seen in the map.

BUT it must be observed, that the authors of the sacred books speak of the parts of the world, and their climates, according as they stand with relation to *Jerusalem*, and *The Holy Land*: they were *Jews*, and they wrote for the *Jews*. So that when *Daniel* foretells, that *The kings of the south* shall fight with *the kings of the north*^a; he means by *The south* *Egypt*, and by *The north* *Syria*; intending to point out thereby the wars between *the Ptolemies*, and *the Antiochus's*. And for the same reason the *Chaldeans* and *Affyrians* are called *northern people*^b; and *The sea*, that is, the *Mediterranean*, signifies the *west*: though it does likewise sometimes signify *the south*, because it lay both *west* and *south* of *Palestine*. *From the east and from the west*, says *David*, *from the north, and from the sea*^c. The north was likewise sometimes signified by the left-hand, and the south by the right; because this is their situation with respect to a man, whose face is turned towards the east.

AND it must likewise be here observed, that all the roofs of the houses were flat, and that they walked upon them. Whence it is that *JESUS CHRIST* says in the Gospel, that his doctrine *must be proclaimed upon the house-tops*^d, in order to shew that it must be preached every where. And the stairs by which they went up, were often without doors, so that they could come down without going into the house, which explains that passage of *St. Matthew*^e, where he says, *Let him which is on the house-top, not come down to take any thing out of his house*: that is to say, let him flee without staying so much as to go in a-doors.

I HAVE in the corner of this sixth Plate, given a plan of the houses of persons of quality, which resemble in some measure our modern cloysters.

A. THE porch and entrance.

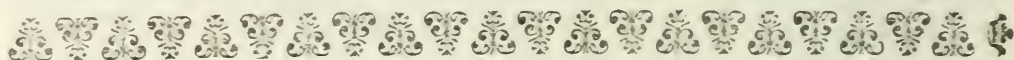
B. AN open space or court surrounded with pillars.

BY which it is easy to understand the history of *St. Peter's* denial of his master. This Apostle following *JESUS CHRST* into *Caiaphas's*

^a Ch. 2. ^b Joel ii. 20. ^c Ps. cvii. 3. *Vulgate*. ^d Luke xii. 3. ^e Matt. xxiv. 17.

house, enters into the first porch, and from thence into the court, where there was a fire lighted. But one of the soldiers who was warming himself having known him, he returns into the porch, where JESUS CHRIST was standing in judgment before the Priests. And here a maid-servant knowing him again, he was both within the sight and hearing of JESUS CHRIST, when he again denied, that he was his Disciple.

THE reader will, I doubt not, readily forgive my having been so long in this description of *Jerusalem*. this city was so famous, and so many great things were done in it, that it well deserves our knowledge.



C H A P. IV.

Of holy Places: of the Tabernacle, Temple, and Synagogues.

THE whole world being the workmanship of God, there is indeed no place where men may not shew the respect they have for his supream Majesty. Which is the reason why God, before he chose to himself a peculiar people, had no particular place set apart for his worship; but in the mean time, such places only were ordinarily chosen as were either distinguished by their eminence, or the woods that adorned them. So that it was either on the hills, or the woods, that sacrifices were usually offered up. And there have been some occasions, on which it has pleased God to approve of this choice that men made, as appears in the history of *Gideon* ^a. But after the building of the Temple, it was no longer lawful to offer sacrifices any where but there ^b; and pious kings are commended in Scripture, for having pulled down *The high places* ^c, that is, for having destroyed the altars that were built upon the hills.

What places were first set apart for offering sacrifices to God.

Why the Jews were not permitted to offer sacrifices any where but in the Temple.

FOR which prohibition of God to the *Jews*, that they should not offer sacrifice any where but in the Temple, two reasons are given. One is, that the *Jews* might be thereby the more strictly united to one another, by this obligation of offering their sacrifices all in the same place; religion by

^a Jud vi. 23.

^b Deut. xii. 13, 14.

^c Kings xviii. 4, 5, 8.

this means re-establishing that union which sin had broken, and which was to be one day perfectly restored by that charity, which should make all christians of one heart, and of one soul. And the other is, that as God knew that all this *apparatus* for sacrificing should be one day abolished as superfluous, it pleased him admirably to facilitate that abolition, by confining it to one place only. For the Temple being once destroyed, the sacrifices which could be offered up no where else, must necessarily cease.

As the Temple and Tabernacle are the only two places, in which God commanded his people to offer sacrifices to him, [and as the Synagogues were the Holy Places, which succeeded them among the *Jews*] it is very proper that we should know them, before we engage in reading the sacred books: [And we shall therefore here treat of them in their Order. *First*, Of the *Tabernacle*: *Secondly*, Of the *Temple*; and *Thirdly*, Of the *Synagogues*.]

First, God would have the *Israelites* immediately perform the ceremonies which he had established; and therefore, till such time as he should give them a settled habitation, and should choose a place where he would have a fixed Temple built, *Moses* by the commandment of God, prepares the Tabernacle; which was a sort of portable temple, but nevertheless so disposed, that sacrifices might be very conveniently offered up in it. It was a tent consisting of boards, skins, and curtains^a, which were set up and pulled down in their different marches; and which could by that means be very easily removed from place to place.

A Description of the Tabernacle.

BUT how exact a description soever I might give of the Tabernacle, it would be difficult to form an idea of it, without having seen its figure; and I have therefore given a plate of it. One side of which represents it as erected and covered with its curtains and skins; the other, as taken to pieces. You have in the latter the plan of it, the boards taken apart, the pillars, and the bases. It was an open space of an hundred cubits long, and fifty broad, surrounded on all sides by pillars fixed at equal distances, whose spaces were filled up by curtains fixed to the pillars; some of which curtains, namely, those at the entrance, were much richer than the rest^b. Of which great space, the people were permitted only to enter

Plate 7.

^a Exod. xxvi.

^b Exod. xxvii. 9--19.

into that part, which was next to the entrance; and not there, but at such times as they offered sacrifice, that they might lay their hands on the heads of their victims^a: The Priests only could go into the other parts of it^b.

Brazen-
altar.
Plate 8.

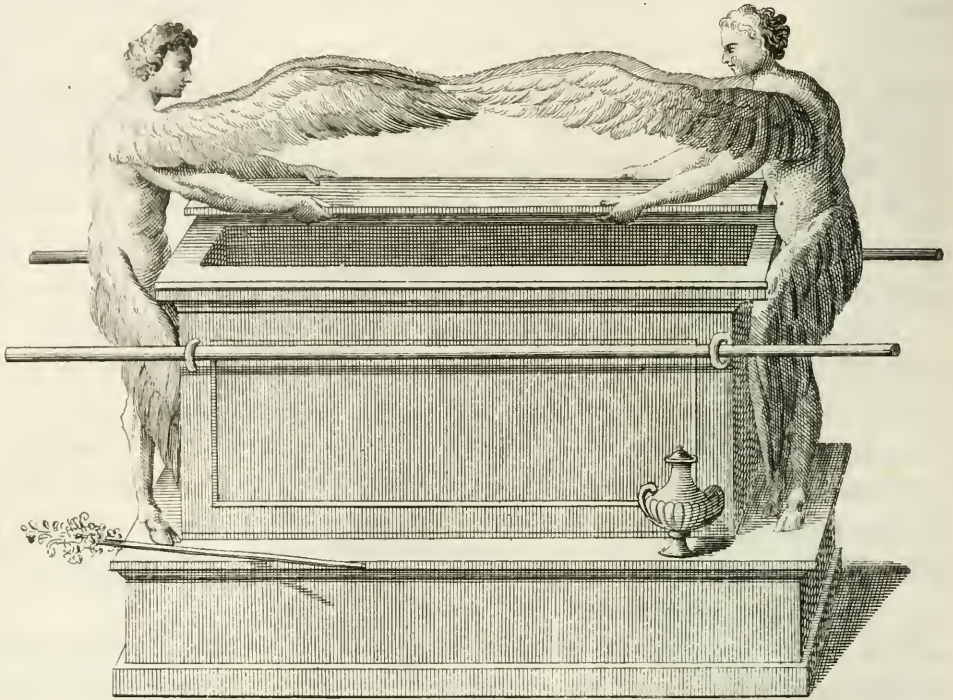
A LITTLE within the entrance was the *Brazen-altar*, which was placed upon a basis of raised stone-work. The passage up to it, was at the side of it, and inclining, that it might contain the fuel which was made use of in offering the burnt-offerings^c. And a little farther on the south side was a vessel of brass, which on the account of its extraordinary size, was called *the Brazen-sea*. In this the priests washed their hands and feet, whenever they were to offer sacrifice, or go into the Temple^d.

Brazen-
sea.
Plate 9.

THE Tabernacle had four coverings, which are all represented [in Plate 7.] as turned back, and are distinguished by the figures, 1, 2, 3, 4. The two under ones were fine and thin; the two others were made of skins so dressed, as to resist the rain. It was thirty cubits long, and ten broad; and was divided into two parts. The inner-part was but ten cubits long, and was called *The Holy of Holies*; the other was twenty, and was called simply, *The Holy*^e. These two parts were divided from one another only by a vail; and there was another vail of the same sort at the entrance^f. Z Represents the Tabernacle, as set up upon its pillars, and surrounded by its boards; *mm* are its boards taken asunder with their tenons^g; *nn* the rings through which the levers pass, and by that means bound the whole work close together^h. *pp* Are the bases into which the boards are fixed, and by which they are supportedⁱ. *P* Shews one of those bases by it self; and *X* is the plan of the Tabernacle where you see the manner how the bases, pillars,

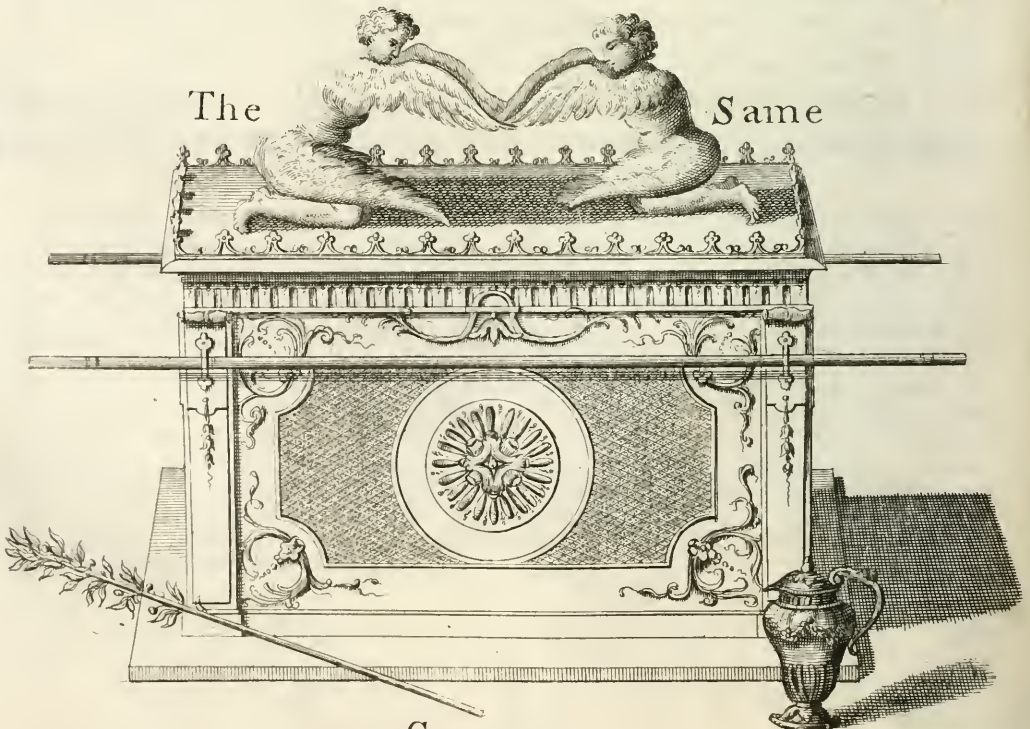
^a Lev. i. 4, 15. ^b Numb. v. 7. ^c Exod. xxvii. 1. 8. *It was the horns of this Altar, that Adonijah and Joab took hold of, (1 Kings i. 50, and 2. 28.) for the Temple of Solomon was not yet built; and this altar being but three cubits high, the horns of it were within their reach, which those of Solomon's Altar of burnt-offerings, or brazen-altar were not. (De Tab. l. 6. c. 3. § 5.) The form of this altar according to Calmet is here given, Plate viii. (see the word Holocauste in Calmet's Dictionnaire Critique, &c. de la Bible.) Our author seems plainly to confound the brazen-altar of Moses, with that of Solomon; for there was neither any stone-work, nor any inclining way to the former, though there were both to the latter, as is hereafter described, and here engraven, both according to Lamy and the Jews. ^d In this place in the Tabernacle stood the Brazen-laver described, Exod. xxx. 17. and not Solomon's brazen-sea, which seems to be here confounded with it. And I have therefore given a draught of that laver according to Calmet (Dictionnaire, &c. de la Bible,) and with it two draughts of Solomon's brazen-sea, one according to Lamy, the other according to the Jews. Plate 9. ^e Called Heb. ix. 2. *The first Tabernacle.* ^f Exod. xxvi. 31.-37. ^g Exod. xv. --17. ^h Ibid. xxvi.-29. ⁱ Ibid. xix.-21.*

Ark of the Covenant



LAMY.

The Same



CALMET

J. Pine Sculp.

and boards were joined together; and the places where pins were fixed into the earth, to which the cords were tied, which kept the whole fabrick of the tabernacle steady and fixed.

THE figure of the *Ark*^a is here drawn by it self, [both according to *Calmet* and *Lamy*] The Engraver has [in the latter] represented the Cherubims which are at the side of it, as lifting up the covering, that it might be the better distinguished; and its form is indeed what deserves our notice. This covering has a name in *Hebrew*, which is derived from a verb, which signifies both *to cover*, and *to expiate*^b, and hence it is, that it is sometimes called *the Propitiatory*^c. The cherubims were placed above it, but we know not the figure of them. Some even think that the word *Cherub* is a transposition of some letters of that word which in *Hebrew* signifies a *Chariot*^d, and that when it is said, that the cherubims were over the Ark of the Covenant, thereby is meant, that the Ark was a sort of *Chariot*, upon which God sat^e; and indeed the Scripture does sometimes say, that God *rode upon*^f, and *sitteth between the cherubims*^g. This Ark had in it the tables of the law, *Aaron's rod*, and a pot, in which some *Manna* was preserved^h: the place in which it stood in *the Holy of Holies*, is shewn by the letter A.

The Ark of the Covenant, Plate 10.

THE other part of the Tabernacle, which, as has been said, was called *The Holy*, had in it the *Golden Candlestick*ⁱ with seven

^a Ex. xxv. 10-22. ^b Caphoret, from Caphar. ^c Or Mercy-Seat, Ex xxv. 17. Heb. ix. 5.

^d That is, that instead of כְּרֻב cherub, it ought to be read רֶכֶב rechub, which signifies a chariot.
^e And they therefore placed the cherubims so as to make a sort of seat with their wings; as in the two draughts of the Ark, in the plate annexed. ^f Pf. xviii. 10. ^g Pf. lcxix. 1. ^h Heb. ix. 4 Our author, (De Tabernac. l. 3. c. 5. § 4.) concludes, that the truest opinion is that, which supposes that nothing at all was in the Ark but the two tables of the law, as it is expressly said, 1 Ki. viii. 9. and 2 Chron. v. 10. and his way of reconciling this passage in the Hebrews to these other places, is by observing that the Hebrew כִּי is of a very uncertain signification, and signifies with, as well as in; and that therefore this expression of the Apostle therein or in it may mean with it, that is, these things were with the Ark in the Holy of Holies. But, Qu. Whether the Apostle may not be understood to mean this of Moses's time, and those other passages be understood of Solomon's, and so both be literally true? See Prid. Con. P. 1. B. 3. under the year 535. ⁱ Ex. 25. 31. Whether the lamps in the candlestick burned incessantly day and night without intermission, is much disputed. Our author seems to be of opinion, that Exod. 27. 20. and Lev. 24. 2. do imply, that a perpetual light was kept, at least, in some of them; and that in 2 Chron. 13. 11. and Exod. 30. 8. by burning and lighting is meant the cleaning and dressing the lamps, which were gone out, which was done every morning; and the lighting them afresh, which was done every evening. De Tabern. Lib. 3. c. 4. § 4.

M

branches^a,

The Golden altar, Golden candlestick, and Table of Shew-bread, Plate II.

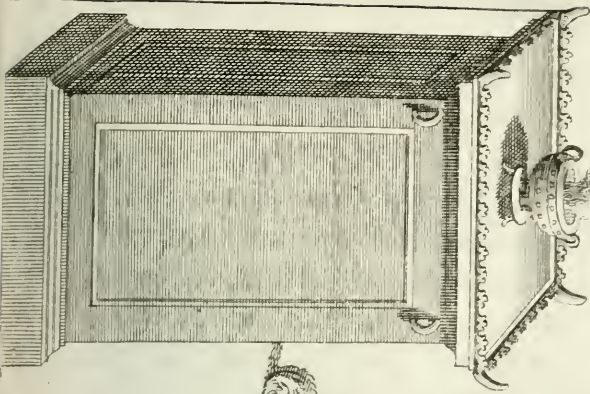
branches^a, the *Golden altar*, called *The altar of incense*^b, (which was a sort of excellent perfume that was burnt upon it^c;) and *The table of Shew-bread*. All which are likewise graven separately in the eleventh plate. [In plate the seventh] the letter D shews the place where the *Golden Candlestick* stood; B, that of *The altar of incense*; and C, that of the *Table of Shew-bread*^d; which last is a name that the *Greek* and *Latin* interpreters have given to it, because it is always expos'd to the sight of God before the Ark: but the *Hebrews* call it, *the bread of faces*, because being square, each loaf had, as it were, four faces, or four sides^e. Concerning which I would not omit a very singular tradition of the *Jews*; which is, that there was placed a sort of half tube of gold, which is represented at the letters A A [in the eleventh plate] between each of these loaves, in order to give a free passage for the air, and the better preserve them from corrupting. And it ought likewise to be here mentioned, that this *Table of Shew-bread* was always placed at the North-side, and the *Golden Candlestick* at the South.

THE priests went every day into *The Holy*, in order to dress the lamps, burn incense, and change the bread at the day appointed, which was the Sabbath: but the high-priest only had the privilege of going into *The holy of holies*, and that only once a year, viz. at the feast of expiation^f.

As oft as the *Israelites* changed their camp, the Tabernacle was taken down, and every *Levite* knew what part he was to carry; for it was a part of their office. Some carried the boards which were overlaid with gold, some their bases; these, the vails, those, the pillars. Of which the book of *Numbers*^g gives us a particular account. When the *Israelites* were

^a By the vision of the golden candlestick between two olive trees, which perpetually supply'd it with oyl, God strengthened Zechariah, and in him his brethren, (Zech. 4.) against their fears of not completing his Temple, which they had began after their return from the captivity. And he assures them, that the two anointed ones, i. e. Joshua the high-priest, and Zerobabel, shall be assisted by him 'till they have finish'd it. Ibid. § 5. ^b Ex. xxx. 1. ^c To this St. John alludes, Rev. viii. 3, 5. See De Tabern. Lib. 3. c. 4. § 7. ^d Ex. xxv. 23. Lev. xxiv. 5-9. ^e Or they may have been so called, because they were always before God, as the Angel who is always in the presence of God is called Angelus faciei, Isa. lxiii. 9. Vulg. De Tabern. Lib. 3. c. 4. § 1. ^f Lev. xvi. 1, 2, &c. Heb. ix. 7. ^g Chap. 4.

Altar of
Incense.



Golden

Candlestick

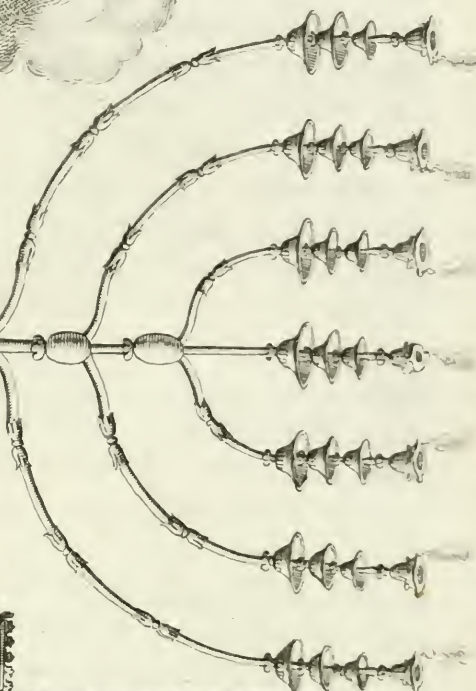
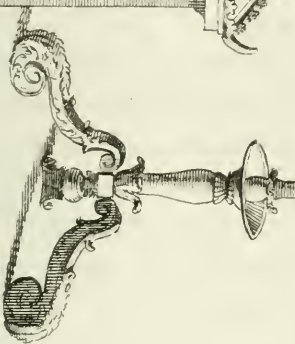
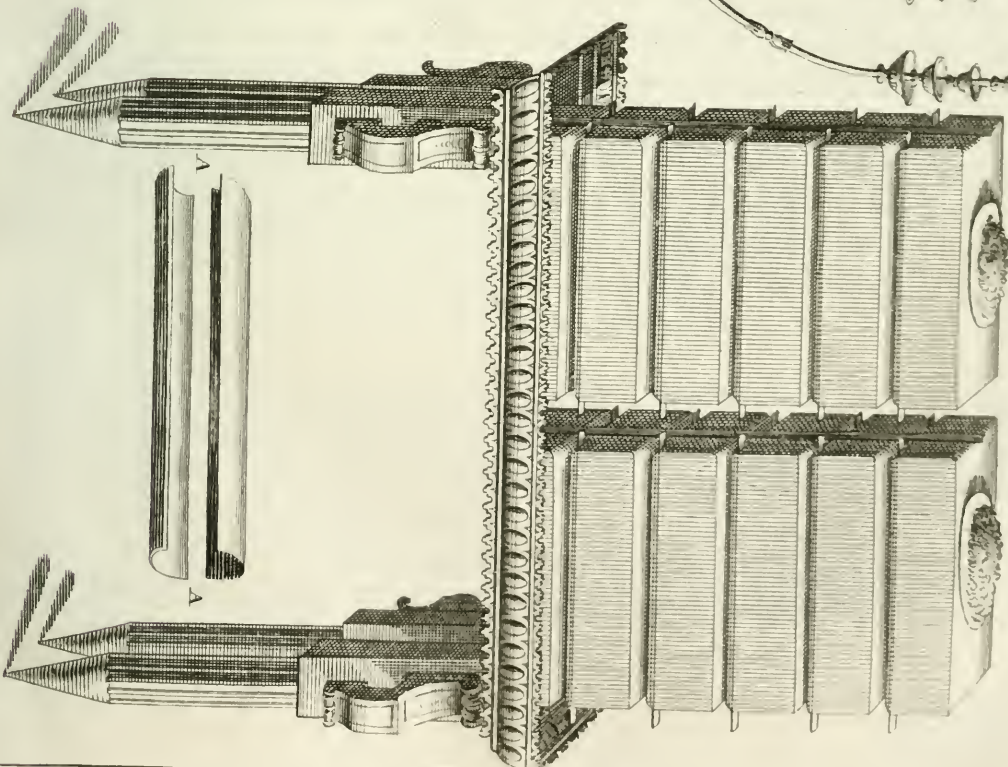


Table of Shew bread.



incamped, the Tabernacle was always placed in the midst of the camp ; and that for a reason, which well deserves our notice.

GOD when he chose his people, was not satisfied with being their Protector, he would be their King. He gives *Moses* no other character than that of interpreter of his laws, and leader of the *Israelites* ; he reserves to himself solely the sovereign authority ; and the manner in which he gives orders for the Tabernacle, is a proof of it. *Let them make me a sanctuary*, says he to *Moses*, *that I may dwell among them*. *According to all that I shew thee, after the pattern of the Tabernacle, and after the pattern of all the instruments thereof, even so shall ye make it*^a. Which has made the *Jews* say, that the Tabernacle was at the same time both the temple of their God, and the palace of their King ; and that God resided in it, not only that he might be worshipped there, but likewise in order to govern his people. To which quality of King, God adds that of the General of an army. He gives himself the name of a terrible warrior, which inspires both fear and terror^b. And what place could there be more proper for his tent, than the middle of the camp ? The Tabernacle had a much more majestic appearance for being encompassed with all the tents of the *Israelites* ; and it is probable, that it was in this situation, and with all this magnificent attendance, that God gave the first design of it. At least, it will be readily granted, that this Idea of God residing in the Tabernacle, in the midst of the army of the *Israelites*, has something very sublime in it, and in some measure worthy of God. And therefore he sometimes made himself manifest to the prophets, under this image ; insomuch, that it is necessary to know the manner how the camp of the *Jews* was formed, in order to understand the descriptions the prophets give us of him.

The camp then, or the people of *Israel*, which the Scripture often calls *the army of God*, was enclosed all round, of a square form, and the *Israelites* were divided into four bodies, who had in the fronts of them the four tribes, of *Judah*, *Reuben*, *Ephraim*, and *Dan*. Each of these tribes, with the two other tribes which were under its command, took up one side of the camp ; [and this camp of the *Israelites* must have been

The form of the camp of the Israelites.

^a Exod. xxv. 8, 9. ^b *The Lord of Hosts*, 1 Sam. i. 3.

immensely great, the number of men that were capable of bearing arms was 603550^a, which can scarce be reckoned a fifth part of the camp, including women and children of all ages ; and therefore, according to this way of computing, the whole camp must have consisted of above three millions of souls (which is not five times 603550,) besides cattel. The extent of the camp, every way, was according to the *Jews* twelve miles ; which our author reduces to a square of a full league, and 1050¹/₂ *Paris Toises*. We here give the Reader two views of the disposition of

Plate 12. this camp, in Plate 12. ; one according to *Reyherus* in his *Mathesis Moisaica*, the other according to *Lamy's* opinion ; ^b which may give light to many passages of Scripture, especially the book of *Numbers*.]

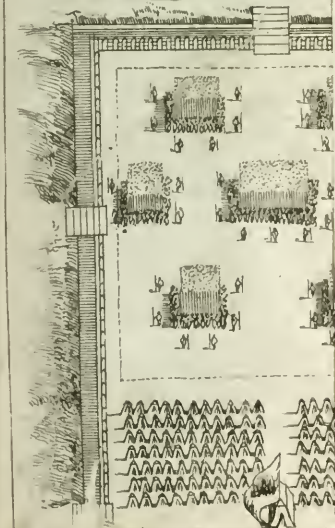
ALL the twelve tribes were distinguished from one another by particular standards ; [and it is the opinion of the *Hebrews*, that they had figures on them ; and according to the *Chaldee Paraphrast* and *Lightfoot*, the standards were distinguished from one another by their colours, as well as figures ; and each standard was of the colour of that stone in the pectoral, upon which the name of the tribe, to which it belonged, was written ^c.]

THE figures on the standards of the four principal tribes (which are the only ones I shall mention) are these : In that of *Judah* was born a lion ^d ; in that of *Ephraim*, an ox ^e ; in that of *Reuben*, the head of a man ^f ; and in that of *Dan*, an eagle and a serpent in his talons ^g ; which are indeed the four most perfect animals. The lion is the most noble among wild beasts ; the ox among beasts of labour ; the eagle among birds ; and man is God's master-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the Ark, had the figures of these four standards about them, then was the Ark, indeed, truly and literally a military chariot, in which God, as General of his armies, fought against his enemies. And in this manner it is, that God represents himself in *Ezekiel* ^h. Inasmuch, that this prophet saw the lion, the man, the eagle, and the ox, all at once : and this is the explanation of that so difficult, but so magnificent a vision. For God being invisible, under what form more worthy of him could he shew himself, than under that of a warrior, who has an equal share of strength, prudence, address, and understanding,

^a Numb. ii. 3. ^b De Tabernaculo, L. 3. c. 2. ^c De Tabern. ibid. ^d Gen. xlix. 9. Rev. v. 5. ^e Deut. xxxiii, 17. ^f Gen. xlix. 3. ^g Gen. xlix. 16, 17. ^h Ezek. 1.



SOUTH.



THE CAMP OF THE ISRAELITES.

42° 57'

154400.

THE CAMP OF EPHRAÏM.

Tribe of
EPHRAÏM
40500.

Tribe of
MANASSE
32200.

Tribe of
REUBEN
35400.

Tribe of
DAN
62700.

THE CAMP OF DAN
157600.

GERSSONITES.

The Camp 7500. of God

Tribe of ASHER
41500.

Tribe of
GAD
45650.

Tribe of
SIMEON
42300.

Tribe of
RUBEN
48200.

ALL TRIBES 100000.
CANTHITES
the Tabernacle
Moses Aaron
SARADITES

Tribe of
NAPHTALI
53400.

Tribe of
ZABULON
57400.

Tribe of
ISSACHAR
54400.

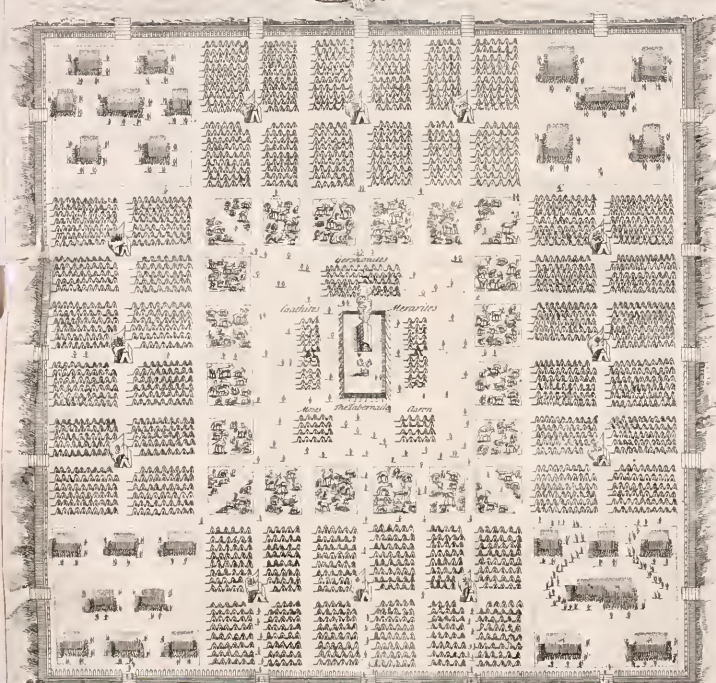
Tribe of
JUDAH
74000.

THE CAMP OF JUDAH.

157600.

157600.

157600.



The Camp of the Israelites according to Lamy.

whom no body can resist, from whom nothing is hid, who is present every where, and marches with extream expedition wherever he pleases : The figure of the cherubims of the Ark was the emblem of these four virtues.

[AND the design of the vision of the prophets being to make the strongest impressions on them, of these attributes of the Almighty, he therefore appears to them in those visions, as a General of an army sitting in a chariot drawn by cherubims, which represent these four animals ; or as appearing in the same majestick manner over the Ark of the covenant in the *Holy of Holies* ; or else as so appearing in any part of the Temple or Tabernacle in general. Thus in the above-mentioned vision of *Ezekiel*, Chap. 1. he appeared, as says the prophet, *Above the firmament which was upon the heads of the living creatures, as sitting in a throne*, (ver. 22, 26.) that is, he appeared as sitting in a throne which was in the middle of this triumphal chariot, whose *bed* was above the heads of these beasts who appeared with it ; for they appeared as below the chariot, which seemed to be raised above them. The word *Rackia* signifies any *expanse*, as well as that of the firmament, properly so called, and does therefore here signify the *expanse* or *bed* of the chariot. The appearance of this chariot to the prophet was side-ways, so that he did not see all the four wheels directly, but one only, and the rest seemed to him *as a wheel within a wheel*, v. 16. and therefore he speaks of *one wheel* only, *with his four faces*, that is, one wheel at each of the four corners of the sides of the chariot, v. 15. *The rings of these wheels* appeared to be *full of eyes*, v. 18. that is, appeared to be of a very flaming bright colour, or of variety of bright fiery *colours* ; (as God is *fire* ^a, these *flaming* colours were most proper to represent his Majesty ;) for the word here rendered *eyes* signifies *colour*, as it is rendered in v. 16 ; what is there, *were like the colour of beryl*, is in the original, *were as an eye* of beryl. And thus it is rendered, the *colour* of amber, *verse* the 4th. for the original word is *Gnain*. The four cherubims which the prophet saw as attending this chariot, had each of them *four faces*, v. 6. that is, had each of them four *appearances*, the head and face of a man ; the appearance of an eagle about the shoulders, upon which were wings ; the feet of an ox or heifer ;

^a Deut. iv. 24. Heb. xii. 29.

and the appearance of a lion, about their necks and breasts, on which they had manes. For the word *Panim* signifies *appearance* or likeness of any part of a body in general, as well as of the face. Thus did these cherubims represent the four beasts, and therefore the virtues before-mentioned, and the whole vision was a strong and lively representation of the majesty and power of a God, under the appearance of a warrior in a triumphal chariot. And thus also, *the wings* of the beasts are said *to join* one another, that is, they appeared all abreast, (as four horses were often put abreast in triumphal chariots,) and touched one another.

THUS in the tenth chapter of the same prophet, God is represented as appearing in the same majestick manner in the Temple. For there it is said, *The glory of the Lord went up from the cherub and stood over the threshold of the house*, v. 4. The man *cloathed with linnen*, is the *Priest*, which shews, that this vision was of God, as in the Temple; but under the form of a chariot with four wheels, and cherubims, as in the former vision.

THUS God appears to *Isaiah* likewise, almost in the same manner, and as in the Temple. For he appeared *as sitting upon a throne*, and *his train* or glory *filled the Temple*, says the prophet, c. 6. v. 1: and the angel is said, v. 6. to take a coal *from off the altar*, which was in the Temple. And *Daniel* also sees God, c. 7. v. 9. as sitting in a fiery chariot, whose wheels were as *burning fire*.

AND St. *John* sees him, as appearing in the Temple *in the midst of the golden candlesticks*, Rev. 1. 12; and he seems to refer to the pillars *Booz* and *Jachim* which were in the Temple, when God says, *Him that overcometh will I make a pillar in the Temple of God*, III. 12. God appears also to him as sitting *on a throne*, IV. 2. as he did on the *Mercy-Seat*; and the beasts that attend him are said *to be full of eyes before and behind*, that is, they shone with bright, fiery, and terrible colours, as the word *Panim* is before explain'd; and they do likewise represent the four beasts before-mentioned, the eagle, the ox, the man, and the lion, and are consequently emblems of majesty and power. In c. VIII. God likewise appears as seated on his throne in the Temple with the altar before him, &c. And in c. II. this prophet has a vision not of the Temple only, but of *Jerusalem* also,

as representatives of the heavenly *Jerusalem*, in the same manner as the Redeemer appears in this book, under the emblem of the Paschal-lamb ^a.]

GOD made his people sensible of his presence in the Tabernacle, by the signal wonders he wrought there. For not to mention that cloud which by day cover'd the Tabernacle with its shadow, and by night gave it light as if it had been a fire; God gave answers from the ark, to the questions the High-priest ask'd him, so that his voice was heard: and fire came down from heaven, and consumed the burnt-offerings, which were offer'd upon the brazen altar.

[BUT this tabernacle, after the Israelites were once settl'd in the *land of Promise*, was surrounded with a great many other tents or cells, which were plac'd round it, in the same manner as the buildings of the Temple, afterwards encompass'd the Temple strictly so called. Which tents or cells were absolutely necessary for the reception of the priests, during the time of their ministry, and for the laying up of the utensils and provisions, which were used in the Tabernacle. And from the plan of these places, which were thus dispos'd round the Tabernacle, *Solomon* took the model of his Temple. That there was a space of ground round the Tabernacle in *Joshua's* time, which was called the *Sanctuary*, appears from *Josh.* xxiv. 26. where it is said, that *Joshua* erected a stone, in memorial of the covenant the people then enter'd into with God, under an oak, by the *Sanctuary of the Lord* ^b; which cannot be understood of the *Tabernacle* it self, or the court, in which the brazen altar was, as appears from the prohibition, *Deut.* xvi. 21. And therefore it must be understood of all the space that was cover'd with these tents, which surrounded the Tabernacle, after it came to be fix'd at *Shiloh*. And this explains what is said of *Eli* and *Samuel*, in the first book of *Samuel*, chap. i. v. 9. *Eli's* seat, which is said to be, by a post of the Temple of the Lord, was in the same place, in which the king's throne was afterwards fix'd, in the Temple of *Solomon*. And from thence he could easily see *Hannah's* lips move, as she was

^a De Tabern. l. 3. c. 5. §. 6. 7. ^b By Sanctuary, here and in other places of the Old Testament, as in *Psal.* lxxiv. 7. *Mr. Mede* understands *Proseuchæ*. See his reasons in his works, p. 65. 69.

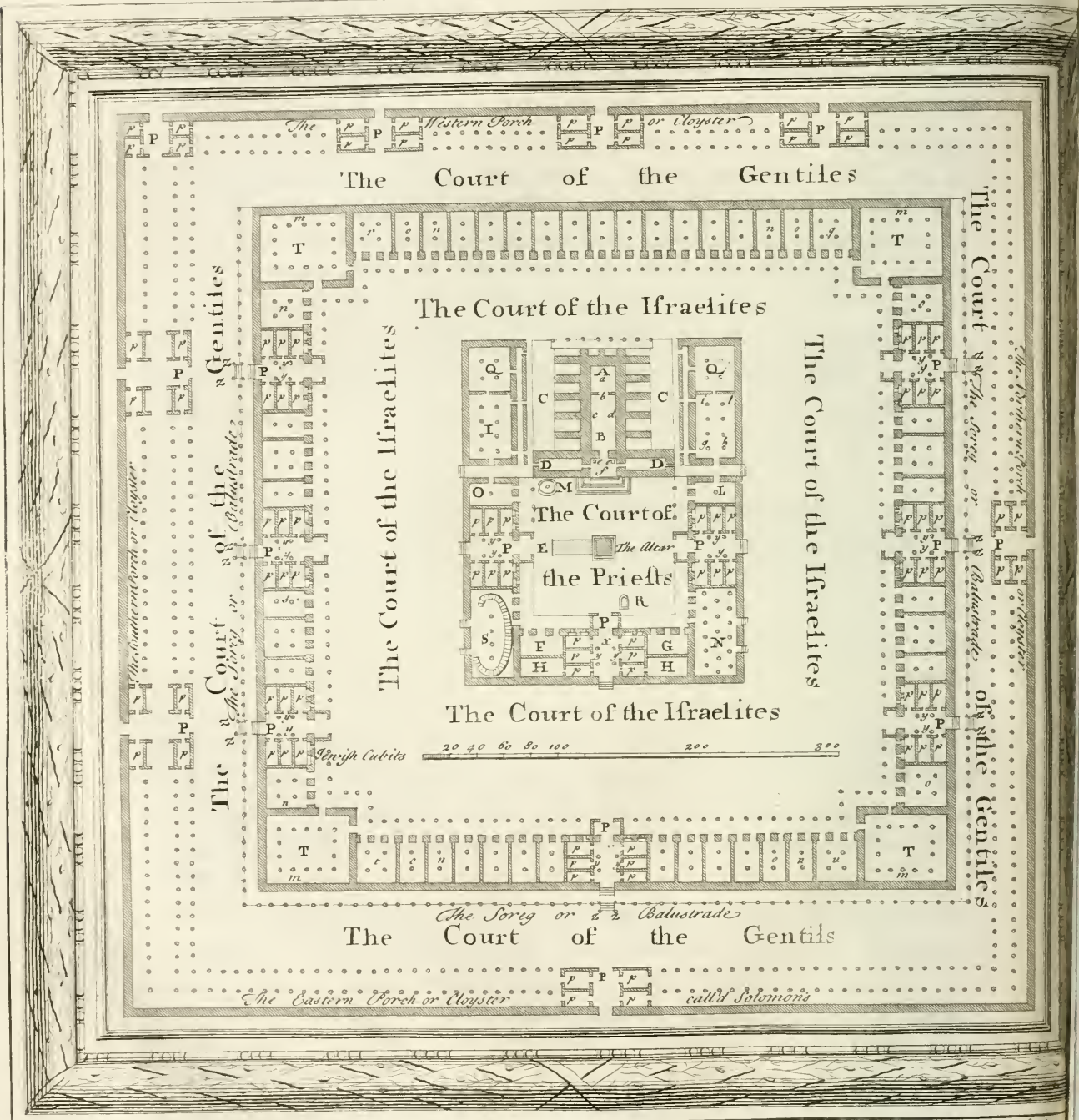
praying before the Lord, v. 12. which made him think her *drunk*, v. 13. This also explains what is related of *Eli's* sons, they came into *the Kitchens*, chap. ii. v. 14. (which were pitched round the tabernacle, and were notwithstanding within the *Sanctuary* or *Holy Place*, where all religious feasts were kept) and provided for themselves, before *they burnt the fat*, i. e. before they had separated those parts which were to be offer'd up in Sacrifice, contrary to the prohibition, *Lev. vii. 25*. Thus *Eli* is said to *be laid down in his place*, chap. iii. v. 2. that is, he was gone to bed in one of these tents near the Tabernacle, and *Samuel* lay in another by his; and this made the child run to him, when he heard the voice of the Lord, and think that *Eli* had call'd him. And v. 15. of this chapter, *Samuel* is said to have *opened the doors of the House of the Lord*, by which is meant, these buildings which were shut up and fastned; the Tabernacle had no doors, but vails only. Thus *David* is said, *Matt. xii. 4*. to have *entered into the house of the Lord, and eaten the Shew-bread*, i. e. he came to the priest's habitation, which was among these tents round the Tabernacle, and which are call'd *the Sanctuary*, and both here, and before in *Samuel, the Temple*; and the priest gave him the Shew-bread he had by him. Not that he went into the Tabernacle it self, and took the Shew-bread from the table, before the Lord; it appears from 1 *Sam. xxi.* that *David* went to the High-priest, and took *what was under his hand*, v. 13. which was what he had by him, and what had been before taken away by the priest, from before the Lord. And at the same time he demands a sword of the priest, who tells him there was none but *Goliath's*, which *David* himself had perhaps dedicated to the Lord, and laid up in *the Temple*, in remembrance of his victory ^a.]

The Temple succeeds the Tabernacle.

AND when *David's* valour had triumphed over all his enemies, and procur'd him a lasting peace, this religious prince then thought of building God a fix'd Temple, whose room had been to that time supply'd by the Tabernacle. And God approv'd of his design, but thought

^a De Tabern. l. 3. c. 11. §. 4, 5.

*The Ichnography of the Temple of Jerusalem according to Ezechiel
& the notions which y^e Scriptures in general & Josephus give us of*



fit to reserve the execution of it for *Solomon*. He only suffer'd *David* to draw out the plan of it, and to prepare the materials for it. For [*Secondly*, His son began this great work, after his death, and in seven years finish'd it, with infinite expence, and an incredible magnificence ^a. He placed it upon mount *Moriah*; brought into it the ark, which had hitherto been always in the Tabernacle, which for a long time had remain'd in *Shiloh*; and dedicated it with all possible pomp. And God heighthened the glory of this feast, by several miracles, which shewed, that he was come to honour this temple with his presence, and that this was the place, where he would be worship'd. All the Temple was fill'd with the cloud, which cover'd the tabernacle ^b.

THE description of which famous Temple, does even stand more in need of the assistance of the eyes, than that of the Tabernacle: and I have therefore prepared three plates of it; one of its ichnography or plan, the other two of its orthography, or elevation.

IF we would form a right notion of it, the first thing we have to do, is to lay aside the prepossession, that the Temple of *Jerusalem* was made like our Churches. It did not consist of one single edifice, but of several courts and buildings ^c, which took up a great deal of ground,

Plate 13

^a 1 Kings vi. ^b 1 Kings viii. ^c And these different parts are by the Greeks called by different names. The LXXII. call the Temple properly so called, i. e. the Sanctum, and Sanctum Sanctorum, ὁ ναὸς, and the courts and other parts of the Temple, τὰ ἱερά. And thus the Holy, and Holy of Holies, are throughout the whole New Testament called ὁ ναὸς, and the other parts τὰ ἱερά. When Zacharias is said to have gone into the Temple to burn incense, Luke i. 9. (which was done in the Holy,) the Greek word is ναὸς. Where it is said, that Anna the prophetess departed not from the Temple, (that is, lived in that part of the Court of the Israelites, which was appropriated to religious women) Luke ii. 37. the Greek word is ἱερά. And thus whenever mention is made of our Saviour or his apostles, going into the Temple, or preaching, (which could only be in some of the Courts, for they were not of the Line of the priests) the word ἱερά is always used. (De Tab. lib. 5. c. 5. §. 3.) Thus when the Devil is said to have placed our Saviour upon a pinnacle of the Temple, the words are, ἐπὶ τὸ πτερύγιον τῷ ἱερῷ, Luke iv. 9. that is, upon the battlements of the outer court of the Temple, probably upon that which was to the east, that being highest, and looking down a prodigious Depth. (Ibid. c. 6. §. 4.) And thus when our Saviour quotes Dan. ix. 27. and tells his disciples, as a sign of the approaching destruction of Jerusalem, that they should, for a warning to them, first see the Abomination of Desolation in the Holy Place, Matt. xxiv. 15. what St. Matthew calls the Holy Place, is in the LXXII. ἐν τῷ ἱερῷ, which must be understood of the Courts of the Temple, or of something belonging to them. For Daniel's own words are only כנף על upon the wing, or at the wing, a word

and was large enough to contain all the ministers and all the people, that is to say, more than two or three hundred thousand men. That part of the Temple, which answered to the Tabernacle, I mean that, in which the Ark, the Altar of Incense, the Candlestick, and the table of Shewbread, were put, was much larger than the Tabernacle, but small with respect to our great Churches; for it was but sixty cubits long, and twenty broad; which was extent enough, since there were but a small number of Priests, who were to go into it.

OBSERVE then, that the whole plan of the Temple presents three enclosures, or courts, one within another. The greatest of these was open to the Gentiles, as well as to the Jews; and you see in it large cloysters, and large courts. This first enclosure or court encompasses the second, in which were the buildings and courts which belonged to the Jews. Each side of this second enclosure was five hundred cubits long, by which, you may judge of the grandure of the Temple of Jerusalem, of the length of its cloysters, and of the prodigious number of its different apartments^a. For these buildings were all three stories high; and that they were long and large appears by the scale.

IN the middle of this second enclosure, there was a third which contained the buildings that belonged to the priests; the places where they dwelt, eat, and lay, during the time of their ministry. And within the compass of this, you may observe two square parts; one of them is that part, which was properly called the Temple, and is surrounded with a pretty

word which the LXXII. have often translated πρὸς τὸν ναὸν: whence it is evident, that the prophet here speaks of something that was to happen ἐπὶ τὸ πρὸς τὸν ναὸν τῷ ἱερῷ (see the marginal note in our English Bible, at the above cited place of Daniel) upon the battlements of the Temple. The word יָדָשׁ which the Greeks render βδελυγμὸς or abomination, may be understood of any thing that polluted the Temple, which might be done several ways, either by admitting unclean persons into it, or by bringing bones or dead carcases into the courts, (which was a great abomination, as appears from Ezek. xliii. 7, 8, 9.) or by spilling human blood in it. All which was done by the Zealots (a sect who were for opposing the Roman dominion) who about A. D. 66. three or four years before the last siege of Jerusalem, seized the Temple, and made a Castle of it. For they built their engines upon the battlements of the Courts, and filled the Courts with blood and dead bodies. And this I therefore take to be the abomination of desolations, spoken of by the prophet, and the completion of his prophecy, Ibid.

^a I believe our blessed Lord alluded to the great number of these apartments, when he said to his disciples, Let not your hearts be troubled; ye believe in God, believe also in me, in my father's house are many mansions; Joh. xiv. 1, 2. (i. e.) learn from the many mansions in my father's house upon earth, that there will not be wanting a place to receive you in heaven. De. Tab. lib. v. c. 4. § 1. nar;

narrow court, but had no buildings to keep the light from it towards the West; and those that were at the sides widened from it in proportion as they rose in height, that there might be a free passage for the air. The other part of this third enclosure, was a court of an hundred cubits square^a; in the middle of which was the Altar, which, as you see, was the centre of the whole plan of the Temple; whose disposition was admirable, as I here represent it, after having turned it different ways, till I at last found it conformable to what the Scripture says of it in several places, particularly to the measures of *Ezekiel*^b. But to come to particulars.

THE Temple represented the Tabernacle, that is to say, what was in the one made of boards and skins, was built of stone in the other. The

The form of the Temple.

^a Ezek. xl. 47. ^b Our author finds all his dimensions of the different parts of the Temple, upon Ezek. xlii. 15-20. which he interprets of the Soreg in the court of the Gentiles, and from thence determines this Soreg to have been 500 cubits square. That this description of the prophet's is to be understood of the Soreg, he infers from the last words of this chapter, which say, that the wall there described was to make a separation between the Sanctuary and the prophane place; i. e. was to divide that part of the Temple, into which the Israelites, or the holy and clean came, from that into which came the Gentiles, who were unholy or unclean (which were synonymous terms, as appears from Lev. x. 10.) that is prophane. And being sensible of Lightfoot's objection against the measures of Ezekiel, that if literally taken, they make the Temple bigger than Jerusalem was, and Jerusalem bigger than all Judea was; he answers it thus. He observes, that in the above cited place (Ezek. xlii. 16.) where we in the English translation read five hundred reeds, there is a *keri*, which says, that instead of **חמש אמות קנים** five cubits of reeds (as the Hebrew text now runs) it ought to be read **חמש מאות אמות קנים**, five hundred cubits of reeds, or five hundred cubits, as measured by reeds, which was the measure the prophet made use of. And thus the LXXII. read, *ἡ δὲ διαίτη πεντακοσίαις* (viz. cubits, as appears from the following 17, 18, 19. verses of this chapter, where they all along read *πῆχυν πεντακοσίαις*) *ἐν τῷ καλῶμυ τῷ μέτρῳ*, and he measured five hundred (viz. cubits) with his measuring reed. From whence he infers, that the present text is faulty, which might easily happen by a change of two words so much alike, as **אמות** and **מאות**, which differ only in a transposition of the two first letters; and that the copy by which the LXXII. read, which was more correct, ran thus, **חמש מאות אמות בקנה**: i. e. five hundred cubits by the reed; and upon the whole, that therefore the meaning of this place is, that this Soreg was five hundred cubits square, as it was measured by the prophet with his reed. Which instead of such an excessive bigness, as we make it by rendering the passage five hundred reeds, i. e. above 3000 cubits square, is no bigger than we may well suppose this wall to have been; and this reading, if admitted, does therefore plainly remove the objection, which is founded upon our reading the place differently. (See De Taber. l. 5. c. 7. § 5, 6.) That this prophet's vision is not figuratively but literally to be understood, and was intended by God for the model and direction of the Jews, in their rebuilding the Temple of Solomon, after the captivity, when they had forgot the plan of it (in the same manner as God shewed Moses the Tabernacle in the mount, Ex. xxv. 9.) Lamy infers from Ezek. liii. 10, 11. (Ibid. § 3.) See Lowth's commentary on Ezekiel, just published.

Temple [strictly so called] had two parts, which like those of the Tabernacle, were called, the one, *The holy*, the other, *The holy of holies*. This last was twenty cubits square; in it was put the Ark of the Covenant; and because God here gave his answers to the high-priest, when he consulted him, it was therefore called *The oracle*^a. A wall and vail^b divided it from *The holy*, in which were the Altar of Incense, the Table of Shew-bread, and the golden Candlestick, in the same situation as in the Tabernacle. At the entrance into the Temple, there was a gate plated over with gold, and another vail^c. Before it was a portico or porch, in which stood the two famous brazen pillars, *Jackim* and *Booz*^d, whose names import, that God alone was the support of this Temple. There was a court which encompassed this building, and it was surrounded by little cells, which *Josephus* calls, *The gilt houses*, or *chambers*^e. Their structure and use cannot be here explained in the narrow compass to which I now confine my self; but I have done it with care, in my great work about the Temple^f, which, it is presumed, will give light to some very obscure passages of Scripture^g, concerning these little cells, which surrounded the building of the Temple, served to support its height, and were, as it were, so many buttresses, and a great ornament to it, at the same time. For there were three ranges of these cells or little houses one above another; the second story was narrower than the first, and the third than that; so that their roofs and balustrades, being one within another, made, as it were, three different terrasses, upon which one might walk round the Temple^h.

Josephus calls these little houses *gilt*, because they were enriched with plates of gold, with which their walls were covered. And perhaps it was in these gilt chambers, that they kept that infinite number of gold

^a 1 Kings vi. 19. ^b *This is what St. Paul calls the second vail, Heb. ix. 3.* ^c *This is the vail which was rent at our Saviour's death, Matt. xxvii. 51.* ^d 1 Kings vii. 17.-22. ^e 2 Chr. iii. 15.-17. Jer. lii. 22. *See De Tabern. l. 6. c. 8.* ^f Ezek. xli. 5.-17. ^g *See De Tabern. l. 6. c. 10.* ^h 1 King. vi. 5.-10. Ezek. xli. 5.-17. ⁱ *These stories or ranges of chambers were broader as they rose in height (and not narrower) because the middle walls between them were thinner; and therefore it is said, that the uttermost, i. e. the lowest story was five cubits broad, the middle six, and the third seven, 1 Kings vi. 6. F. Lamy interprets this otherwise, in the place above quoted, but whether more agreeably to Scripture, the reader must judge. See Dissertatio Historico-critica de Templo Solomonis, at the end of the book De Tabern. &c.*

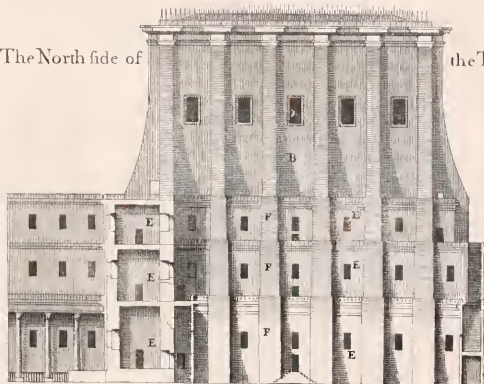
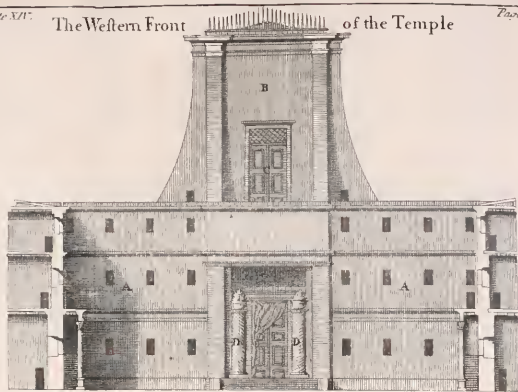
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and silver vessels which they used. For the apparatus for the sacrifices, especially that of the Passover, did require almost an infinite number of them; and they had two or three thousand^a.

[THE Temple it self strictly so called, had two stories, the second or upper of which, was entirely raised above these little houses, and their roofs; so that all the three ranges of cells upon one another, reached no higher than half the height of the Temple, and their roofs led up to the door of the other half of the Temple, which was a large room, over the *Holy* and *Holy of Holies*, of the same height and length that they were of, and had no buildings annexed to the sides of it. And this I take to be *The upper Chamber*^b, in which the HOLY GHOST was pleased to descend on the Apostles in a visible manner, *Acts* ii. This *upper room*, or *upper chamber* was appropriated to the pious laity, to come and pay their devotions there; and it is highly probable that the Apostles were here with other Jews, while the Temple below was full of Jews *of all nations*, who were come to celebrate the feast of *Pentecost*. And they below hearing the noise which proceeded from the concussion of the place (and which was the greater for the buildings being higher than the rest, and not encompassed with other buildings) ran up hither to see the occasion of it, and here found the Apostles distinguished from the other Jews about them, as well by *the cloven tongues which sat upon each of them*, as by the different languages they spake. But because this cannot well be clearly represented by description only, I have therefore here given two views of *the Temple strictly so called*; the one of the west front of it which faced *the court of the priests*, and the other of one side of it^c. *A.* Shews the lower story of the Temple. *B.* The upper. *C.* The door of the *Upper room*. *D D.* The pillars *Jachim* and *Booz*. *E E E.* The three ranges of cells or chambers one over another. *FF.* The middle walls between the cells, which being themselves thinner, made the cells wider as they rose in height.]

^a The number of the gold and silver vessels, which had been taken from hence by Nebuchadnezzar, and were restored by Cyrus (besides others which Ezra afterwards carried back) was 5400. *Prid. Con. P. 1. B. 3.* And according to Josephus (*Antiq. B. 7. c. 2.*) the gold vessels were 440,000, and the silver ones, 1,340,000. See *De Tabern. l. 7. c. 2 §3, 4.* ^b *1 Chr. xxviii. 11.* See *De Tabern. .6. c. 10. §6.*

I have already said, that in this great square court, which was before the porch of the Temple, there stood the Altar^a, which was very different from ours, both in size and use. It was raised higher, and was much larger. The victims were not slain upon it, but the fire there consumed them, after they had poured out their blood at the foot of it, which was surrounded by a trench, from whence the blood was by subterraneous channels conveyed into the brook *Cedron*. This Altar was of a square form, and had several *retreats*; for as it arose in height, it grew less and less; and taking in these retreats, and the trench which surrounded it, it was in circumference eighty cubits, which make 183 French feet, and in height ten cubits, which make 16 French feet and 8 inches^b; and because the law forbade the making steps to go up to it, they went up by an easy ascent at the south-side of it. A perpetual fire was kept upon it^c.

THERE also stood the *brazen-sea*, which was much larger than the *laver* of the Tabernacle, and supported by twelve oxen^d. This court, of which we are speaking, was reserved for the priests; the people were not suffered to go into it, but when they offered some sacrifice, upon the head of which they were obliged to put their hands, when they offered it; and for this reason it was called *The court of the Priests*^e. The place for the

^a 2 Ch. iv. 1. Ezek. xliii. 13.-17. It was called the brazen-Altar, because the top of it was of brass, tho' its high basis was of stone; and it was called the Altar of burnt-offerings from its use. By the horns of it, I understand no more than the projection of its corners or angles; for thus, what the Vulgate calls cornua Altaris (Zech. ix. 15.) is in the original, the corners of the Altar. See De Taber. l. 6. c. 3.

^b It was 128 cubits in circumference at bottom, and 96 cubits in circumference at the top. Prid. Con. P. 1. B. 3.

^c See Plate 8. Where are two draughts of it, one according to our author's opinion, and the other according to the Jews description of it in the book Middoth. The space between this Altar, and the porch of the Temple, seems to have been the place appointed for the Priests to pray, and praise God in, on solemn occasions. Thus the Priests are directed to weep and pray, between the porch and the Altar, on solemn fast days; Joel ii. 17. And Ezekiel complains (viii. 16.) that many in his time worshipped the Sun in this very place, which was appointed for praying to the true God. And I am of opinion, that the Psalms, entituled Psalms of degrees, were so called, because they were sung in this place, upon the steps that led up to the Temple. In this place Zechariah was slain, Matt. xxiii. 35. And it aggravated the guilt of his murder, that it was done in a place more immediately set apart for devotion. De. Taber. l. 6. c. 7. § 3.

^d 1 King. vii. 23-26. See Page 80. Noted, and Plate 9.

^e This court from outside to outside, including the Temple and all the buildings belonging to it, was an oblong square of 250 cubits long, and 200 cubits broad. De Taber. l. 6. c. 1. § 1.

King^a, was just within the entrance into this court, on the right hand, as you come in at the east-gate.

ROUND this, there was another court, which was called, *The court of Israel*; because none but the *Israelites*, or such as had embraced the law, were permitted to enter into it; and not they neither, when they had any uncleanness upon them. These two courts were shut in by stately buildings, which were divided into apartments, cloysters, and chambers; and these different buildings had all their different uses. Those of the innermost inclosure, were, as we have said, for the habitation of the Priests during their ministry, which was from sabbath to sabbath, during which time they were not suffered to go out of the Temple; they continued in it night and day, without drinking any wine, with their feet bare, and in perfect continence. Amidst the apartments in the buildings of this second inclosure, you may observe on the south-side, a great oval hall. This was the hall, where the *great sanhedrim*, or great council met, of which we shall say more hereafter. Here were likewise some places set apart for the moveables of the Temple, for keeping the habits of the Priests, for their assemblies, and for dormitories. The rest of them were appointed for keeping every thing that was necessary for the service of the Temple, as, oil for the lamps, salt and wine for the sacrifices, vessels, viols and cups. Here were likewise halls to wash the victims in, galleries for the musick, and chambers for their instruments; from whence it is easy to judge, what vast buildings were required for all this. At the sides of the gates of these two inclosures, there were great porches; the court of the

^a *The King's throne, which stood in this place, is called, 2 Chron. vi. 13. a brazen scaffold, and its dimensions are there given. The form of it is described, 1 King. x. 18. It is called, 2 King. xi. 14. and xxiii. 3. a pillar: The King stood by the pillar, i. e. stood upon the throne, which was by the entrance into the priests court. And this throne, is, I suppose, what is meant by the covert for the sabbath, 2 King. xvi. 17. This Ahaz pulled down, and the King's entry without, i. e. shut up the gate by which the King entered into this court, in order to please the King of Assyria, 2 Chron. xxviii. 24. The manner of the King's entering in at this gate; and of the peoples going in and out of the Temple, at the other gates of it, is what is described, Ezek. xliv. 1.-3. and xlv. 1.-9. This throne, as has been observed, stood where Eli's formerly did. viz. by the way side, 1 Sam. iv. 13. i. e. at the north side of the east gate of the Temple or Tabernacle; and its height accounts for Eli's killing himself with a fall from it: and perhaps this throne is what is meant by the new court, 2 Chron. xx. 5. De Tabern. l. 6. c. 4.*

priests had three gates, one to the east, one to the north, and one to the south. I believe it was in one of these porches, which was by the east-gate, that the chests stood which were appointed for receiving alms, and which were for this reason called *Gazophylacia*, which is as much as to say, *places for treasure*^a. The presents that were made by the Kings, were kept in them; and there were generally a great many people there, who came to the east-gate, to perform their vows, by offering what they had promised, which is the reason why our Saviour often preached there, as he did when he took such notice of the poor woman, whose little alms he extolled so much.

THE court of the Israelites had seven gates; one to the east was very *beautiful*, and called *Corinthian* by *Josephus*^b; without doubt, from the rich *Corinthian* brass, with which it was covered: it had likewise three gates to the south, and three to the north. The west side had no passage through it; and from this side you might take a view of all the back part of the Temple. This enclosure or court, as you see in the plan of it, had its cloysters, and a great number of apartments; to which several pious persons retired, and *continued in the Temple day and night*, as *St. Luke*^c says, of the widow *Annas*; so that women might lodge in these holy places, as well as men^d. And I think there are good reasons to prove, that after the ascension of our Lord, the apostles with the holy virgin, retired into one of these apartments; and that one of these was *The upper room*, that is, the upper floor, in which the apostles were assembled, when the HOLY GHOST descended upon them^e. In the four angles of this court, you see the places where the kitchens were. They were four square courts, surrounded by cloysters, in which there were places for the chaldrons^f, which served for boiling those parts of the sacrifices, which they who offered them were obliged to eat, and could eat no where but in the

^a Mark xii. 41, 43.
^b St. Peter, Act. iii. 2.

^b De Bello, l. 6. c. 6. *At this gate sat the lame man, who was cured by*

^c According to the Dean of Norwich, her serving God day and night in the Temple, signifies no more than her constant attendance on the morning and evening sacrifice. Con. P. 2. B. 6. Year 88.

^d Ch. ii. *And in some of these the scribes and doctors often met to consult with one another, and to teach the people, in one of which our Saviour was found among them.* Ibid. verse 46. De Tabern. l. 5. c. 9. § 5.

^e Act. ii. See De Tabern. l. 5. c. 11. § 2, 3, 4. V.

supr. p. 93.

^f Ezek. xlvi. 21, 22, 23, 24.

Temple ^a; besides, those pious persons of both sexes before mentioned, who did not go out of the Temple, had likewise occasion for kitchens: those for the priests were at the western angles of their own court, where you will find them marked. They were, like the others, little square courts, encompassed with cloysters, in which the chaldrons were placed.

LASTLY, another enclosure or court, prodigiously great, encompassed all this magnificent work. The *Gentiles* were suffered to go into it, and it therefore bore this name. Great cloysters were ranged all round it, one of which, *viz.* that towards the east, was called *Solomon's cloyster* ^b: as it was guarded against the weather, the people assembled there in the winter; and the Gospel tells us, that JESUS CHRIST sometimes preached in it ^c. But though this court was open to the *Gentiles*, yet they could not go so far in, as to the court of the Israelites, because there was a balustrade of stone three cubits high, at the distance of ten cubits from the wall of it. And in this balustrade there were pillars at certain distances, upon which was engraven in Hebrew and Greek, a prohibition to all the Gentiles, and all such as were unclean, not to advance beyond it. This was probably the place where the humble publican staid, whilst the proud pharisee, who saw him at a distance from him, despised him ^d.

THE plate in which we have given the plan of the Temple, is too little to contain all the names of the things in it, and of all the parts of it, at length; and we have therefore, instead of them, put letters, whose significations are as follows.

^a Deut. xii. 11, 12. xiv. 26, 27. xvi. 11. xxvii. 7. *And from these religious feasts, the primitive Christians took their Agapæ or feasts of charity, which in imitation of these entertainments of the Jews, they first celebrated in the Temple it self, Act. ii. 45. and afterwards in their churches. They were provided at the expence of the rich, and were partaken of both by rich and poor in common. De Tabern. l. 5. c. 10. § 1.*

^b Or Solomon's porch, Act. iii. 11. *Because built by him, whereas the other cloysters of this court were built long after his time. De Tabern. l. 5. c. 6. § 3.*

^c Jo. x. 22, 23. *It was in this court that the Jews kept their markets, which our Lord condemned, Mar. xi. 15. Mede's works, p. 44.*

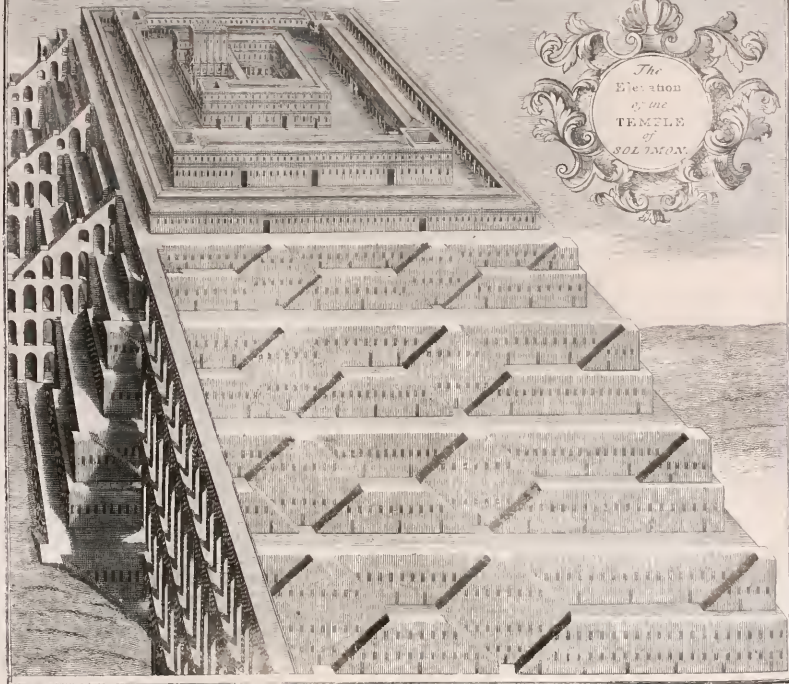
^d Lu. xviii. 10. &c. *And this was that middle wall of partition between Jews and Gentiles, which JESUS CHRIST broke down, by destroying all the legal distinctions and observances, and uniting both Jews and Gentiles in one church, Eph. ii. 11, 12. And it was the supposing that Paul had brought Trophimus an Ephesian within this wall into the court of the Israelites, that made the Jews raise such a disturbance about it, as we see, Acts xxi. 27, -30. De Tabern. l. 5. c. 7. §. 2..*

- A. The Holy of Holies.
 B. The Holy.
 C. The court that runs round the Temple.
 D. The place where the knives for the sacrifices were kept.
 E. The ascent to the Altar.
 F. The chamber for the habits.
 G. The place where they made the cakes which were offered up in the Temple.
 H. H. The apartments for the singers.
 I. The place where the priests assembled together.
 L. The place where the salt was kept.
 M. The brazen-sea.
 N. The place for washing the burnt-offerings.
 O. The wells, or places where they put the machines which were used in drawing the water that was wanted in the Temple, for washing the court of the Sacrifices, for purifying the priests, and for washing the Victims.
 P. The gates.
 Q. The priests kitchens.
 R. The King's throne.
 S. The great Sanhedrim.
 T. The court of the kitchens.
a. The Ark of the covenant.
b. The altar of incense.
c. The golden candlestick.
d. The table of shew-bread.
e. e. The two pillars, *Jachim* and *Booz*.
f. The porch.
g. The place where they kept the shew-bread.
h. The place where they kept the stones which had been used about the altar.
i. The place where they kept the lambs for the daily sacrifice.
l. The bath where the priests purified themselves.
m. The kitchens.
n. Halls where they taught.
o. Different apartments for lodgings, and keeping the furniture of the Temple.
p.p.p. Porters lodges.
q. Wood-piles.
r. Magazine of perfumes.
s. The second Sanhedrim.
t. The apartment for the Nazarites.
u. The apartment of the lepers, who were to be shewn to the priests.
x. The place appointed for alms.
y. A space before the porters lodges.
z. The places of the pillars, on which was engraven the prohibition which forbade the Gentiles, and all unclean persons, going any farther in.

THERE

Place

*The fe
Temple*



THERE are some halls and cells in the draught, which have no letters in them, because they may be supposed to have been appropriated to different uses, which we cannot now ascertain. It has been already said, that all the buildings in the third court belonged to the priests; their three floors were sufficient for their lodging, eating, and every thing else that was necessary. I have placed the second Sanhedrim at one of the gates of the second court, or enclosure; and perhaps the third may have been in one of those of the first. We shall speak of them both hereafter.

THIS is all that could be shewn in so little a plan, to which I have Plate 15: likewise added the orthography, or elevation. As the space upon mount *Morjak*, was not it self large enough for so capacious a building, it was necessary to make it larger, by raising terrasses, which must have had under them vast subterraneous works. For which reason, the walls which encompassed and supported the whole building, were of a prodigious height; on the side of the deepest valley, they were above three hundred cubits^a, which make above 500 French feet; and what buttresses must then be necessary to support them? The disposition of the stairs that went up to the Temple, was likewise admirable. The whole building was made of stones extremely large. And this is that structure, which the disciples of JESUS CHRIST admired, and made him take notice of, as they were *going out of the temple*, and (as I believe) going down the steps^b.

AND we must not forget to observe here, that the roof of the Temple it self was stuck thick with sharp points, to prevent the birds lighting upon it; for the *Jews* carried their respect for the Temple of God to this delicacy. *Josephus*^c says they were made of gold.

AFTER the Temple of *Solomon* had been destroy'd, *Zerubbabel* obtained leave of *Cyrus*, to rebuild it, at the return from the captivity^d. *The second Temple.* This second Temple was built in the same place, but fell short of the magnificence of the first. A long time after, *Herod the Great* very much repaired, and splendidly embellish'd it. But this second Temple

^a *The terrass was 400 cubits high.* Prid. description of the Temple. *Con. P. 1. B. 3.*
xiii. 1. ^c *Wars of the Jews*, Book 5. ch. 14.

^d *Ezra* i.

^b *Mark*

Wants
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vantages
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had.

(for so the Jews call that of *Zerubbabel* and *Herod*) still wanted five advantages, which that of *Solomon* had: the *first* of which was, *the Urim and Thummim*. These two words signify *Light* and *Perfection*; or *Truth* and *Doctrine*. But what this *Urim* and *Thummim* was, is not agreed ^a. Some think, that these two words were engraven on the High-priest's pectoral, and that when he had this ornament on, he knew the most secret things. Others think that it was something inserted in the pectoral, by which the High-priest knew the will of God, and that it was for this reason call'd *Truth* and *Doctrine*; but what the figure of it was, is much disputed among the *Rabbins*. The *second* advantage, which the Temple of *Solomon* had, was the gift of prophecy, which was common among the Jews, as long as that Temple subsisted. The *third* was, the ark of the Covenant. The *fourth*, the presence of God, who answer'd the questions that were ask'd him. And the *fifth* was, the fire from heaven, which often came down and consumed the burnt-offerings. These were advantages, which no Temple had, but that of *Solomon* ^b.

The Tem-
ples of
Gerizim
and E-
gypt.

WE have already said, in our abridgment of the Jewish History, that *Sanballat* obtain'd power of *Darius*, and afterwards of *Alexander the Great*, to build a Temple upon mount *Gerizim*, in favour of *Manasses*, his son-in-law, who was made High-priest of it. This was at first consecrated to the true God; but afterwards *Antiochus Epiphanes* dedicated it to *Jupiter Hospitalis*, and the *Samaritans* did not make any great opposition to this change. But *John Hyrcanus* destroy'd it, about two hundred years after it was built, and the city of *Samaria* with it. The city was rebuilt by *Herod*, who in honour of *Augustus*, gave it the name of *Sebaste*, and he likewise rebuilt the Temple: but the *Samaritans* had little regard to it, and prefer'd mount *Gerizim* before it.

^a All agree, that they were something in the breast-plate, and that they were a sort of Oracle; but all differ about the matter of them, and the manner of God's giving answers by them, and all seem to mistake, in confounding them together, and making them one, and the same thing; whereas they seem to me to be two different Oracles, *Urim* that whereby God gave answer to those who consulted him in difficult Cases; and *Thummim* that whereby the High-Priest knew whether God did accept the sacrifice or no; and that therefore the former was called *Light*, and the latter *Perfection*. And I believe both were in use among the Patriarchs. *Mede's Works*, Discourse 35. p. 177-187. ^b See *Erid. Con.* P. 1. B. 3. Under the Year 534.

And we have likewise spoken of the Temple which *Onias* built to the true God in *Egypt*. But as the Scriptures don't acknowledge these Temples to have been lawful ones, we shall say no more of them; and shall therefore conclude this subject with a word or two of the Synagogues.

Thirdly. THE Synagogues were sacred places, set apart for prayer and instruction. With relation to the former of these, they were called *Oratories*: and the Greek word by which they are called in the New Testament ^a signifies both *Prayer* and *the house of Prayer* ^b. The Synagogues had no certain form; but they had each of them an altar, or rather table, upon which the book of the law was spread. At the East side, there was a cupboard ark or chest, in which this book was kept ^c, and they had a great many lamps hung to the ceilings. The women were separated from the men, in a chamber, which joining to the Synagogue, they could from thence hear and see what was done. It is believ'd to have been during the captivity, that the Jews having no Temple, began to build these *places of assembly* (for that is what the Greek word *Synagogue* signifies) for prayer and instruction in the law. There were several of them in every city; they reckon up to the number of four hundred and eighty in *Jerusalem* ^d. Which number was necessary for that prodigious multitude of Jews, who were oblig'd to come thither three times a year, to worship God in the Temple. Of these Synagogues, some were peculiar to the Jews of every country, and every condition. And thus mention is made in the *Acts*, of the *Synagogue*,

^a προσευχή. The Proseuchæ differ from the Synagogues in several particulars, 1. In Synagogues the prayers were offer'd up in publick forms; in the Proseuchæ every one pray'd apart by himself, as in the Temple. 2. The Synagogues were covered houses; but the Proseuchæ open courts. 3. The Synagogues were all built within cities; but the Proseuchæ without, and mostly on high places. That in which our Saviour pray'd, was on a mountain, Luke vi. 12. which makes it probable, that these Proseuchæ are the Serac, which in the Old Testament are called High Places. For they are not always condemned, but only when apply'd to idolatrous worship. And these Proseuchæ had groves in or about them, as the High Places had, Prid. Con. P. 1. B. 6. p. 306, 307. of the Fol. Ed. ^b Thus it may be understood in either sense, in Luke vi. 12. and Acts xvi. 13-16. ^c The seats of the Synagogues were so placed, that the people always sat with their faces towards the elders, and the place where the law was kept; and the elders sat with their backs to this chest or ark, and their faces to the people; these latter are the πρωτοκαθεδρία τῶν συναγωγῶν, which the Pharisees affected, and for which our Lord condemns them, Matt. xxiii. 6. Lamy de Taber. l. 4. c. 8. §. 4. ^d Buxt. Lexicon Talmud. at the word כנס.

of the Free-men and of the Alexandrians ^a. Philo in the relation of his embassy to Caligula, says, there were a great many freemen in Rome, who were Jews. And what the same author says of the Synagogues ^b, is as follows. *The Jews at all times instruct one another in the Holy Scriptures, but especially on the seventh Day, which they think an holy day, and on which it is not lawful to do any manner of work. Every time they go to the Synagogues, which are holy places, the youngest place themselves at the feet of the aged, and hearken with a great deal of attention. One reads the sacred books, and another of the best understanding and most learning, explains the difficulties they meet with in them. And in another work ^c, he likewise says in effect the same thing. Every seventh day (says he) are opened throughout the whole city, a great number of publick schools of prudence, temperance, fortitude, justice, and all other virtues. There some sit down modestly, and in profound silence give a wonderful attention to those holy discourses, which they thirst after. And one of the most learned stands up, and gives them some excellent instructions, how to behave themselves wisely, through the whole course of their lives ^d.*

IN the map of Jerusalem, you see several of these Synagogues, at the top of which stands a man with a Trumpet. It was thus, that they proclaim'd the time of prayer, and the hour, when every solemn festival began.

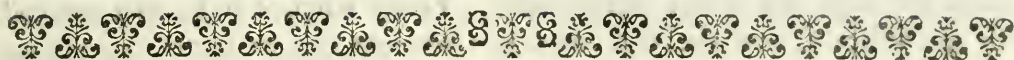
^a Acts vi. 9.

^b In a treatise entituled, The good man always free.

^c De Septenario.

^d And therefore the Synagogue, of which Tyrannus was one of the Governours, is called a School, Acts ix. 19. De Tab. lib. 4. c. 8. §. 1.





C H A P. V.

*Of the different ways of measuring time among the Hebrews :
their hours, days, weeks, months, years, and Jubilee.*

GOD who formed the republick of the Hebrews, was not wanting in appointing certain fixed and regular times for the performance of things, without which, all would necessarily have run into disorder and confusion. And this appointment was the more necessary, in that he prescrib'd the performance of certain sacrifices, and the observance of certain festivals; both which he therefore fix'd to certain appointed days. But it would be very difficult to form a clear notion of them, if we knew not the manner, in which the Hebrews regulated and measured time. For though all people make use of almost the same terms, yet have these terms very different significations. So that our hours, days, months and years, are very different from those of the Hebrews; and we shall therefore in this chapter speak, *First* of days. *Secondly* of weeks. *Thirdly* of months. *Fourthly* of years.

First of Days. Time is the measure of the duration of things; which duration we judge of, by the relation it bears to the course of the planets; that is, we say a thing has had a longer or shorter duration, in proportion as certain planets have made more or fewer revolutions, during its subsistence. Now these planets have, or appear to have several different motions, one of which is round the earth, whereby they are carried with the firmament, from east to west: and the time that this revolution lasts, is called *a day*. For this word does not only signify the time, which the Sun gives us light, but likewise the whole space of this revolution of the planets round the earth. But as people differ in their days, so likewise in the beginning of them, which all do not reckon in the same manner. For some begin them at noon, others at mid-night; these at sun-rising, those at sun-set. The Hebrews follow
this

*People
make use
of the
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time, but
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uses.*

this last method, that is to say, with them the day begins at sun-set, and ends the next day at the same time^a. From whence it is, that we read in the Gospels, that the sick were not brought out to JESUS CHRIST on the Sabbath-days, till after sun-set^b; which was because the Sabbath was then ended, and the Jews, who were scrupulously exact in observing it, were no longer afraid of any violation of it.

AND it was likewise customary with the Hebrews, to express a whole day by the terms, *The evening and the morning*^c, or by these, *The night and the day*. Which the Greeks express by their *νυχθήμερον*, and which as well signifies any particular part of the day or night, as the whole of it. And this is the reason why a thing that has lasted two nights and one whole day, and a part only of the preceding and following days, is said by the Hebrews, to have lasted *three days and three nights*^d.

The ancient manner of dividing the day.

IT is with time, as with places with respect to its division; it is purely arbitrary. Formerly the *Hebrews* and *Greeks* divided the day, only according to the three sensible differences of the sun, when it rises, when it is at the highest point of elevation above the horizon, and when it sets; that is, they divided the day only, into morning, noon, and night. And these are the only parts of a day, which we find mentioned in the Old Testament; the day not being yet divided into twenty four hours. Since that, the *Jews* and *Romans* divided the day, that is, the space between the rising and setting of the sun, into four parts, consisting each of three hours.

The manner of dividing the day among the Jews.

But these hours were different from ours in this, that ours are always equal, being always the four and twentieth part of the day, whereas with them, the hour was a twelfth part of the time, which the sun continues above the horizon. And as this time is longer in Summer than in Winter, their Summer-hours must therefore be longer than their Winter-ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon; the ninth divided that, which was between noon and sun-set. And it is with relation to this division of the day, that JESUS CHRIST says in the Gospel, *Are there not twelve hours in the day?* But this difference between the Summer and Winter-hours, was not very sensible in *Judea*:

^a Exod. xii. 18. Lev. xxiii. 32.

^b Matt. viii. 16. Mark i. 32.

^c Gen. i. 5-13.

^d Matt. xii. 40. ^e John xi. 9.

for it not being near so far from *the Line* as *France* is, their days were almost equal. The longest day in the year, which at *Paris* is sixteen hours, is but thirteen at *Jerusalem*.

THE Hebrews likewise distinguish'd between two evenings. The first began at noon, when the sun begins to decline, and reached to its setting; the second began at that setting; and they call the space of time between these two, that is, from noon to sun-set ^a, *Been Haarbaim*, that is, *between the two evenings* ^b.

THE night was likewise divided by the Hebrews into four parts. These were called *watches*, and lasted each three hours. The *first* is called by *Jeremiah* *The beginning of the watches* ^c; the *second* is called in the book of *Judges*, *The middle watch* ^d, because it lasted till the middle of the night. The beginning of the *third* watch was at mid-night, and it lasted till three in the morning; and the *fourth* ^e was called *The morning watch* ^f. The first of these four parts of the night began at sun-set, and lasted till nine at night, according to our way of reckoning; the second lasted till mid-night; the third till three in the morning; and the fourth ended at sun-rising. The Scripture sometimes gives them other names; it calls the first *the evening*, the second *mid-night*, the third *the cock crowing*, and the fourth *the morning* ^g.

Secondly, The Hebrews, like us, make their weeks to consist of seven days, six of which are appointed for labour; but they are not suffer'd to do any work on the seventh day, which is therefore called *the Sabbath*, that is, *a day of rest*. *The Jewish week and Sabbath.*

THE observation of the *Sabbath* began with the world. God after he had employ'd six days in making the universe out of nothing, *rested* the seventh day, and therefore appointed it to be *a day of rest* ^h. But this term *Sabbath* is likewise sometimes taken for the whole week. And from hence it is, that the *Pharisee*, when he would express his fasting twice in a week, says, that *he fasted twice every Sabbath* ⁱ.

THE days of the week have no other names but those of their order, the first,

^a Or rather the ninth hour, which is the middle point between them, is what they call between the Evenings, De Tabern. l. 7. c. 7. §. 1. ^b Exod. xii. 6. ^c Lamen. ii. 19. ^d Judges vii. 19. ^e Matt. xiv. 25. ^f Exod. xiv. 24. ^g Mark xiii. 35. ^h Gen. ii. ⁱ Luke xviii. 12.

The Preparation for the Sabbath explained.

second, third, &c. from the Sabbath; and therefore as the Hebrews express *one* and *the first* by the same word, *una Sabbati* is with them, the first day of the week. But nevertheless, the *Hellenist* Jews have a particular name for the sixth day, that is, for the vigil of the Sabbath, and call it *parasceue*, that is, *the preparation*^a. The law of the *Sabbath* oblig'd the Jews to so strict a rest, that they were not suffer'd to dress their victuals, nor even to light their fires; which oblig'd them to *prepare* things on the vigil. And this day had another name among the Jews, who were not *Hellenists*; for they call'd it, *The Vesper of the Sabbath*; and this *Vesper* began at the ninth hour, that is, three hours after noon. It was at that time, that they began to make preparation for the day following, and if they took a journey on that day, they took care to be at the end of it before the setting of the sun. And the Emperour *Augustus*, in compliance with their customs, made an edict in their favour, which forbad the bringing the Jews before any court of justice on Fridays, after the ninth hour of the day.

Two other sorts of weeks among the Jews.

BUT besides this *week of days*, the Hebrews had another week, which consisted of seven years; the last of which was a year of rest, and was call'd *the Sabbatical year*. The earth rested on this year, and no one was suffer'd to cultivate it. And at the end of seven *weeks of years*, that is, after forty-nine years, the forty-ninth year, was call'd *the year of Jubilee*. Some think it was the fiftieth year, but they are mistaken. It is true, that according to the common manner of speaking in the Scripture, the year of *Jubilee* is the fiftieth year; but I have shewn in my work upon the Temple of *Jerusalem*^b, that it must be understood in the same sense, that the *Sabbath-day* is call'd *the eighth day*, that is, reckoning from one *Sabbath* to another, inclusively of both. And in the same manner the *Olympiads*, which contain'd the space of four years, are call'd *Quinquennium*, *the space of five years*; because by one Olympiad was ordinarily understood the space contain'd between the two Olympiads, with which it began and ended, reckoning the beginning of the latter as included in the former.

The difference of the courses of the sun and moon.

THE sun and moon being the most considerable of the planets, are the most proper to distinguish time. They have both two different motions, in the first of which, they move round the earth from east to west in

^a Mark xv. 42. ^b De Tabern. l. 7. c. 7. §. 6.

twenty four hours; and in the second, they move eastward, but their course is unequal. For the sun takes up three hundred sixty five days, five hours, and forty nine minutes in his, whereas the moon finishes hers in twenty-seven days, seven hours, and some minutes. The circle which she describes, cuts the *Zodiac* (which is that circle which the sun describes in a year) in two places; which are by astronomers call'd *Knots*, and vary every month. And this inequality of motion it is, which is the cause that the moon is sometimes directly before the sun, and sometimes at a distance from it. The space between her leaving the sun and rejoining it, takes up twenty nine days, twelve hours, and some minutes, because at the same time that she is making her revolution, the sun is likewise advancing in the *Zodiac*: so that when she is returned to the point of the *Zodiac*, from whence she set out, she has yet all that way to go, which the sun has advanc'd in the mean time, before she can come before it again; and this takes up two days and some hours. The Hebrews call the space between one conjunction and the other, *Jarca*, and the Greeks *μην*; from whence the Latins have their *Mensis*, and the French their *Mois*, [and we our *Month*.]

Thirdly. IT is certain that at first the months were regulated by the moon; because the intervals of time are most easily distinguish'd by the course of this planet. When it is before the sun, it is as it were swallow'd up in its rays; but as soon as it begins to separate from it, its crescent begins to shew it self, and increases insensibly, till at last its whole *Disc* becomes luminous, and then it is at full; after which, its light diminishes, and returns through the same figures, to its first crescent, and then it re-enters the rays of the sun.

AND as the moon regulates the months, so does the sun the year; and the division which we make of the year into twelve months, has no relation to the motion of the moon. But it was not so with the Hebrews; their months are lunar; and their name sufficiently shews it. They call them *Jarchin*, which comes from *Jarac*, which signifies *the moon*. It is disputed, whether the antediluvian months were not rather regulated by the sun; that is, whether they were not all equal, so that each contain'd the twelfth part of an year; but learned men are agreed, that from the time of *Moses*, the Jewish months have been lunar. They don't reckon the beginning of them, from the time that the moon joins the sun,

sun, because that planet then disappears; but they begin it, at her first *Phasis*, as soon as upon her separation from the sun, she first shews herself in the west, after sun-set. And for this reason they call the beginning of the month *The New moon*; though the Latin Interpreter, to accommodate himself to the Roman stile, calls it the *Calends*^a. The moment in which this conjunction between the sun and moon is made, can only be known by an astronomical calculation, because she does not then appear; and because the Hebrews were little skill'd in this science, especially at the first forming of their republick, God therefore commands them to begin their months at the first *Phasis*, or first appearance of the moon, which required no learning to discover it. And because this first appearance of the moon was of importance in their religion, God having commanded that the *New moon* should be a festival, and that they should offer up a particular sacrifice to him on that day^b; it cannot therefore be improper, to give some account here, of the care the Hebrews took to discover this *New-moon*.

How the
Jews fix-
ed the be-
ginning of
their
months.

AND in the first place then, this was an affair, in which the great *Sanhedrim* was concern'd; there were always some of that body, who apply'd themselves to astronomy; and the different Phases of the moon were likewise painted upon the hall, in which the *Sanhedrim* assembled. And in the second place, it belonged to them to choose men of the strictest probity, who were sent to the tops of the neighbouring mountains at the time of the conjunction; and who no sooner perceived the *New-moon*, but they came with all speed, even on the Sabbath-day it self, to acquaint the *Sanhedrim* with it. It was the business of that council to examine whether the moon had appeared, and to declare it; which was done by pronouncing these words, *The feast of the new-moon, The feast of the new moon*, and all the people were informed of it, by the sound of trumpets. To which ceremony *David* alludes, when he says, *Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day*^c. The air is so serene in *Judea*, that it seldom happened that the clouds hid the moon: but when it did so happen, the error it occasioned was immediately rectified, and not suffered to pass into the next month. The

^a Num. x. 10. ^b Num. xxviii. 11. ^c Psal. lxxxi. 47.

decrees of the *Sanhedrim* on this, as well as other occasions, were so revered, that the Jews say they ought to be obey'd, even when they are mistaken.

FROM what has been said of the course of the moon, it appears, that there are two sorts of months; the one, which is regulated by the circle which the moon describes, and takes up twenty-seven days, seven hours, and some minutes, which is called the *Periodical* month; and another, which is measured by the space between two conjunctions of the moon with the sun, which is called the *Synodical* month, and consists of twenty-nine days, twelve hours, forty-four minutes, and some seconds. This last is the most popular and only in use; because the *Phases* of the moon are most proper to distinguish the beginning, middle, and end of it. The hours which exceed nine and twenty days, make the months alternatively one of nine and twenty days, and one of thirty. Formerly *the Sanhedrim* settled the number of days in each month; but now the Jews follow the common calculation, and their months are one of nine and twenty days, and another of thirty.

Fourthly, Nothing now remains upon this subject, but to speak of the Jewish year. Concerning which, I shall not enter into the dispute whether they used the solar, or the lunar one, because it is certain, that they were both in use among them. I only observe, that they took a very particular care, that the first month of their sacred year, that is, of the year whereby their festivals and religion were regulated, did never expire before the *Equinox*; and that, without this precaution, they would have solemnized the same festivals twice in the same solar year. So that the *Equinox* was a fixed point, which the Jews made use of to regulate their years by; and they did it in this manner.

THE two *Equinoxes* began each a different year. The new moon, which follow'd the *Autumnal Equinox*, after the fruits were gather'd in, began *The civil* year; the common opinion of which is, that the world was created in this season, and this was formerly the first month in the Jewish year. But after the Jews came out of *Egypt*, *Moses*, to preserve the memory of their deliverance, commanded, that the month in which that deliverance was wrought (which was in the time when the earth opens her bosom, and all things begin to bud) should have the first rank; and

by

by this means, *The vernal Equinox* began a second year, which was called *The sacred*, or *The ecclesiastical* year. But though these years have different beginnings, yet they both consist of twelve months, which are according to their order call'd, the first, second, third, &c. And formerly there was none of them had any particular name, but the two equinoctial ones, and they were call'd, the vernal one, *Avib* or *Abib*, which signifies *a green year of corn*; and the autumnal one, *Ethanim*. But about the time of the captivity, each month had a particular name, which were these. The first month, formerly call'd *Abib*, was call'd *Nisan*; the second *Iyar*; the third *Sivan*; the fourth *Tammuz*; the fifth *Ab*; the sixth *Elul*; the seventh *Tisri*; the eighth *Marckesvan*; the ninth *Cisleu*; the tenth *Tebeth*; the eleventh *Shebat*; the twelfth *Adar*. Nevertheless, there were some years in which they added a thirteenth month, which was called *Veadar*, or *The second Adar*. Nor were the planets only made use of to distinguish time, it was likewise distinguish'd by the different seasons which succeeded one another, as well as by them. After the earth has closed up her bosom in the *Winter*, she opens it in the *Spring*, and brings forth herbs; and then during the *Summer*, the sun warms it, thereby to ripen the corn and fruits, that they may be gather'd in before the return of the *Winter*. Which difference of the seasons arises from the sun's nearness to, or distance from us, according to which, it continues more or less time above the horizon.

How astronomers regulate the year and its different seasons.

BUT, that all this may be the better understood, it is necessary, that we briefly explain the first principles of the sphere. Between the poles of the world, the astronomers have feigned a circle, which cuts the sphere into two equal parts, and to which they give the name of *The Equinoctial*. And at a certain distance from this, they have made another line on each side of it, which they call *The Tropicks*; to which they add a fourth, which they draw from one of these *tropicks* to the other, and which cuts *the equinoctial* obliquely in two opposite points; and this they call *the Zodiac*. And upon this *Zodiac* they have marked out four principal points, two in the places where it touches *the tropicks*, and the other two in its sections of *the equinoctial*; and by this means they explain the length of the year, the difference of the seasons, and the

inequality of days and nights. For the year is nothing else, but the space of time which the sun takes up in running through *the Zodiac*. When it is at the points which cut *the equinoctial*, the days and nights are equal, and we then have *Spring* or *Autumn*. When it advances towards our pole, and comes to our *Tropick*, we then have *Summer*; and when it returns back and repassing *The Equinoctial*, otherwise called *The Line*, comes to the other *Tropick*, we then have *Winter*. Of these four points, the two which touch *the tropicks* are call'd *Solstices*, and those which cut *the equinoctial*, are called *Equinoxes*.

THE ancient astronomers thought that the sun took up three hundred and sixty five days and six hours. Which six hours they joined together every fourth year, and making a day of them, inserted it in the month of *February*. And the first day of the month, was then by the *Romans* called *the Calends*; and they reckoning backwards, into the days of the preceding month, called them, the *first, second, third, &c. of the Calends*. And this additional day being made *the sixth of the Calends of March*, and they reckoning on these years, two sixth days of these *Calends*, this was the reason why the years, in which these additional days were inserted, were called *Bissextile*. So that every four years, the month of *February* which ordinarily consisted of twenty-eight days had a day added to it, and was made to consist of twenty-nine. But the astronomers of latter ages, having made more exact observations, have found, that the year was not so long by eleven minutes. A difference, which how inconsiderable soever it may appear, did yet introduce a confusion in the seasons of the year, in a succession of several ages. So that the *vernal Equinox*, which at the time of the council of *Nice*, fell on the twentieth or twenty-first day of *March*, was found to fall in the sixteenth century, on the tenth or eleventh. For the reason why the *Equinox* at any time advances or goes back a day, is the difference between the *Bissextile* and the common year. And in order therefore to put a stop to this disorder, which in time would have thrown back the month of *April*, in which nature awakes, and begins to dress her self in her vernal ornaments, into the midst of *Winter*, the Calendar was reformed, about the end of the 15th Century^a, and by retrenching of ten

The Bissextile.

The mistake of the ancient astronomers rectified by the moderns in the last century but one.

^a In the year 1512. during the pontificate of Gregory the Xlth, therefore called the Gregorian, or new Stile.

days, the *Equinoxes* were brought back to the same points they were at, at the council of *Nice*. And they have likewise retrenched one *Bissextile* every hundred years, (which nevertheless continues to be ordinarily placed every fourth year as before) because that in the space of four centuries, the eleven minutes every year (as above mention'd) are so far from making four compleat days, that they make but little more than three; and by this means, the points of the *Equinoxes* are so fixed for the future, that they can never vary again. The reader will I hope pardon this digression which I make, because it may be doubtless of some assistance to those, who have not thoroughly studied these matters.

LET us now see, by what means the Jews regulated their year so exactly, that its first month always came in the Spring. There were two reasons that engaged them to be extremely exact in this matter. The one of which was, that the law obliged them to offer up to God a sheaf of ripe barley, or at least of such as was pretty near ripe, in this first month; and the other was, that the passover, which fell on the fourteenth day of this month, could not be celebrated without offering up an infinite number of lambs, which it would have been impossible to have had in Winter. And it was therefore necessary that this first month, in which the feast of the passover was celebrated, should not be entirely passed before the *vernal equinox*, and that it should always fall in the same season of the year.

The intercalary month.

IN the mean time, twelve lunar months, make but three hundred and fifty-four days, eight hours, forty-nine minutes, and some seconds. And consequently this year must be shorter than the solar one, by eleven days, some hours, and some minutes. But it has been already said, that the Jews regulated their months by the *Phases* of the moon, and not by any astronomical calculations. And when therefore their twelfth month was ended, and they found that their spring was not yet come, the next new moon was not made to belong to the first month, but to a thirteenth which they inserted, and therefore called, *The intercalary month*. And this they did so exactly, that the full of the moon of the month *Nisan*, never came before the *Equinox*; that is, before the day when the sun entering the first degree of *Aries*, makes the days and nights equal.

BUT

BUT that I may give all the necessary light that is wanting in this affair, I shall observe, that the Jews have four sorts of years, or rather that each year has four beginnings. That of the *civil year* was in the month *Tisri*; that of the *sacred year*, in the month *Nisan*; that of the *tythe of the cattle* in the month *Elul*, that is to say, according to the *Rabbins*, that they began from this month, to take an account of all the cattle which was born, that they might offer the tythe of it to God ^a; and lastly, that of *trees*, which was on the first or fifteenth of the month *Shebat*. For the same *Rabbins* likewise say, that the law having commanded that the fruit of a tree newly planted should not be eaten of, till after three years ^b, because the tree was, till that time, thought unclean; it is from the last mention'd month, that they began to reckon this sort of year.

WHAT I have said concerning these four distinctions, relates only to the common year of the Jews, which as has been said, consisted of twelve or thirteen lunar months. But besides this year, they had a second, (as has also been already observed) which consisted of *seven years*, and was called *sabbatical*. On this year the Jews were not permitted to cultivate the earth. They neither plow'd, nor sow'd, nor prun'd their vines; and if the earth brought forth any thing of its own accord, these spontaneous fruits did not belong to the master of the ground, but were common to all, and every man might gather them. So that the Jews were oblig'd during the six years, and more especially in the last of them, where in they cultivated the earth, to lay up provisions enough to last from the end of the sixth year to the ninth, in which was their first harvest after the *sabbatical year* ^c.

AND as seven common years made the *sabbatical year*, so did seven *sabbatical years* make a third sort of year among them, which was called *the year of Jubilee*. It returned every forty-nine years. The name of *Jubilee* is derived from the ceremony of proclaiming this year, by the sound of a *Ram's-horn*, according to those who will have it, that the Hebrews called Rams *Jobelim*: but learned men are not agreed

^a Levit. xxvii. 32.

^b Levit. xix. 23.

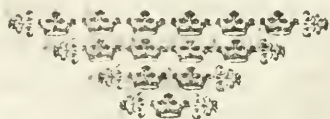
^c Levit. xxv. 1-7.

about this etymology. According to *Josephus*, this word signifies *liberty*, and may be derived from an Hebrew word, which signifies *to bring back again*, because this was the year, which *brought again* the happy time, when every one recover'd his liberty, and re-enter'd upon the possession of his inheritance^a. But the name of *remission*, which the Scripture gives it^b, better expresses the privileges of this famous year. For all debts were now blotted out, and no one could any longer demand them. They who had either voluntarily, or by constraint sold their estates, were again put into the possession of them, as their right; and all slaves likewise received their liberty *gratis*. There are some who think, that the word *Jobel* formerly signify'd the same thing as, *to play upon a trumpet*, and that it is from thence, that the name of *Jubal* is derived whom the Scripture calls *The father of all such as handle the harp and organ*^c. But what should be most especially observed is, that God, by the institution of *the sabbatical year*, and *the Jubilee*, would put us in mind of the creation, which he had finished before the seventh day, and at the same time give us an idea of the manner, in which man would have lived, if he had continu'd in his state of innocence. In *the sabbatical year*, what the earth produced was, as I have said, common, and every one might reap the benefits of it; and in the year of *Jubilee*, every one re-enter'd upon the possession of the estates of his ancestors, and a perfect liberty was granted to all slaves; and as the *Romans* reckon'd by *Lustra*, and the *Greeks* by *Olympiads*, so did the Jews by *Jubilees*.

^a Levit. xxv. 8---17.
iv. 21.

^b Annus remissionis. Numb. xxxvi. 4 *Vulgate*.

^c Gen.



THE JEWISH CALENDAR ^a.

IN it I have set down all their festivals; not only those which the law prescribes, but those likewise which were not established till since the destruction of the first temple, and those which the Jews observe at this day. For the better understanding of which, it must be remember'd, that the Jewish days begin at sun-set, and that by this means, one of their days answers to two of ours. As for instance, the feast of the Passover, which was celebrated on the second day of April, began at the setting of the sun on that day, and lasted till the setting of the sun on the third of April.

To the festivals I have here added the days of mortification, among the Jews, that is to say, the days wherein they fasted, or afflicted their souls. All the Jewish Calendars are not uniform with respect to these days; but a difference is found in the different editions of them.

And lastly, I have likewise set down here the books and chapters of the Scripture, which the Jews used to read in the Synagogues. This was one of their most antient customs. They read over the whole law once every year; and divided it in such a manner, that whether the year had thirteen, or but twelve months, yet still they ended Deuteronomy before the feast of Tabernacles, and began Genesis again on that day. So that, the lessons in Deuteronomy were either longer or shorter, according as there were more or fewer Sabbath-days in it; that is, according as the year was either common or intercalary.

It must likewise be observed, that the Jewish months being lunar, cannot exactly answer to ours. The rule they follow, as I have said, is this, that the first month was always that, whose full-moon followed next after the vernal Equinox; which is the reason, that the Paschal new-moon sometimes happens sooner, and sometimes later. But this difference cannot be greater than that of one month; for the Paschal moon always falls either in March or April: so that one month of the Jews may answer to two of ours.

^a This Calendar was composed by Rabbi Hillel, in the year of our Lord, 358. The Jews had none before that time. De Tabern. l. 7. c. 8. §. 2.

T I S R I,

formerly called ETHANIM.

THE FIRST MONTH
of the Civil year.THE SEVENTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our September and October.

1. *Rosch Hasehana*, the beginning of the civil year. *The feast of trumpets*, commanded in Leviticus ^a.
 - 2.
 3. *The fast of Gedaliah*, because *Gedaliah* the son of *Ahikam*, and all the Jews that were with him, were slain at *Mizpah* ^b. This is the fast, that *Zechariah* calls *The fast of the seventh month* ^c.
 - 4.
 5. *A fast*. Twenty Israelites are killed; *Rabbi Akiba*, the son of *Joseph*, is loaded with irons, and dies in prison.
 - 6.
 7. *A fast*, appointed on account of the golden calf ^d.
- THE LESSONS for this day were *Deut.* xxvi. 1. to *Deut.* xxix. And the lxth. chapter of *Isaiah*.
- 8.
 - 9.
 10. *The fast of Expiation* ^e.
 - 11.
 - 12.
 - 13.
 14. The lessons for this day were, from *Deut.* xxix. 10. to *Deut.* xxxi. 1. when the year had most Sabbaths; and when least, they
- finish'd this book. And from *Isa.* lxi. 1. to *Isa.* lxiii. 10.
15. *The feast of Tabernacles* ^f. It lasted seven days, exclusive of the *Octave*.
 - 16.
 - 17.
 - 18.
 - 19.
 - 20.
 21. *Hosanna Rabba*, the seventh day of the feast of *Tabernacles*; or, *The feast of branches*.
- THE LESSONS for this day were, from *Gen.* i. 1. to *Gen.* vi. 9. and from *Isa.* xlii. 5. to *Isa.* xliii. 11.
22. *The Octave of the feast of Tabernacles* ^g.
 23. *The solemnity of the law*, in memory of the covenant and death of *Moses*. On this day *Solomon's* dedication was finish'd ^h.
 - 24.
 - 25.
 - 26.
 - 27.
 28. THE LESSONS were from *Gen.* vi. 9. to *Gen.* xii. 1. and from *Isa.* liv. 1. to *Isa.* lv. 5.
 - 29.
 30. ON this day the lessons were, from *Gen.* xii. 1. to *Gen.* 18, 1 and from *Isa.* xl. 27. to *Isa.* xli. 17. ⁱ

^a Lev. xxiii. 24, 25. Num. xxix. 1. ^b 2 Kings xxv. 25. Jer. xli. 2. ^c Zech. viii. 19. ^d Exod. xxxii. 6, 7, 8. ^e Lev. xxiii. 27. ^f Lev. xxiii. 34, 35. ^g Lev. xxiii. 36. ^h 1 Kin. viii. 65. ⁱ This day is the fast held in commemoration of the murder of *Gedaliah*, whom *Nebuchadnezzar* made governor of Judea, after he had destroy'd Jerusalem, according to *Prid. Con.* P. I. B. I. under the year 588. MAR-

MARHESVAN, or MARCHESVAN.

THE SECOND MONTH
of the Civil year.

THE EIGHTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our October and November.

1. The New-moon ^a.

20.

2.

21.

3. THE lessons for this day were, from
Gen. xviii. 1. to *Gen.* xxiii. 1. and
from 2 *Sam.* iv. 1. to 2 *Sam.* iv. 38.

22.

4.

5.

6. A fast, appointed on account of
Zedekiah's having his eyes put out
by the command of *Nebuchadnezzar*,
after he had seen his children
slain before his face ^b.

23. [A fast in memory of the stones
of the altar, the *Gentiles* prophane-
d, 1 *Mac.* iv. 46. *Megill.* c. 8. ^d]
THE lessons for this day were, from
Gen. xxviii. 10. to *Gen.* xxxii. 3.
and from *Hof.* xi. 7. to *Hof.* xiv. 3.

24.

7.

8. THE lessons for this day were, from
Gen. xxiii. 1. to *Gen.* xxv. 19. and
from 1 *Sam.* i. 1. to 1 *Sam.* i. 32.

25. [A fast in memory of some pla-
ces which the *Cutheans* seized,
and were recovered by the *Israe-*
lites after the captivity ^e.]

26.

9.

27.

10.

28.

11.

29.

12.

IN this month the Jews pray'd for the
rain, which they call *Jore*, or *The*
Autumnal rain, which was very sea-
sonable for their seed. It is men-
tion'd in *Deuteronomy* ^f and *Jere-*
miah ^g. *Genebrard* pretends, that
they did not ask for this rain till
the next month. Perhaps there
might be no stated time for asking
for it, that might depend upon
their want of it. The Jews say it
was in *October*; and it was call'd
in general, *The Autumnal rain*,
which season lasted three months.

13.

14.

15. THE lessons for this day were,
from *Gen.* xxv. 19. to *Gen.* xxviii.
10. and from *Mal.* i. 1. to *Mal.* ii. 8.

16.

17.

18.

19. [A fast to expiate the crimes com-
mitted on account of the feast of
Tabernacles. See *Bartholocius's*
Calendar ^c.]

^a Calmet observes, (in his *Jewish calendar*, at the end of his *Dictionnaire historique*, &c. de la Bible) that the Jews always made two new moons for every month; the first of which is the last day of the preceding month and the first day of the month, is the second new moon of that month. ^b 2 Kings xxv. 7. Jer. liii. 10. ^c Calmet's *Dictionnaire*, &c. ^d Calmet's *calendar*, at the end of his *Dictionnaire*, &c. ^e Ibid. ^f Deut. xi. 14. ^g Jer. v. 24.

C I S L E U, or C A S L E U.

THE THIRD MONTH
of the Civil year.

THE NINTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our November and December.

1. *The New-moon.* 13.
2. [*Prayers of rain. Bartholocci-* 14.
us's calendar ^a.] 15.
3. [*A feast in memory of the idols,* 16.
which the Asmoneans threw out
of the Temple, ^b Megil. Taanith.] 17. THE lessons for this day were, from
Gen. xli. 1. to Gen. xliv. 18. and
from 1 Sam. iii. 15. to the end of
the chapter.
- 4.
- 5.
6. THE lessons for this day were, from 18.
Gen. xxxii. 3. to Gen. xxxvii. 1.
and the whole book of Obadiah,
or from Hof. xii. 12. to the end
of the book. 19.
7. *A fast, instituted because King* 20.
Jehoiakim burned the prophecy of 21.
Jeremiah, which Baruch had writ- 22.
ten ^c. *Scaliger will have it, that*
it was instituted on the account
of Zedekiah's having his eyes put
out, after his children had been
slain in his sight. 23.
- 8.
- 9.
10. THE lessons for this day were, from 24.
Gen. xxxvii. 1. to Gen. xli. 1. and
from Amos ii. 6. to Amos iii. 9. 25. *The dedication of the Temple* ^d.
Josephus calls it The Feast of lights ^e,
because the light of religion, which
was extinguish'd by the kings of Sy-
ria, was kindled again by the Mac-
cabees. It lasted eight days.
- 11.
- 12.
10. THE lessons for this day were, from 26. The lessons for this day were, from
Gen. xliv. 18. to Gen. xlvii. 27.
and from Ezek. xxxvii. 15. to the
end of the chapter. 27.
- 28.
- 29.
- 30.

^a Calmer's calend. ^b Ibid. ^c Jer. xxxvi. 23. *This fast the dean of Norwich places on the 29th of this month. (See Ccn. P. 1. B. 1. under the year 685.) But Calmer places it on the 6th of this month; and makes the seventh of this month a festival, in memory of the death of Herod the Great, the son of Antipater. See his Jewish calendar, Ibid. ^d 2 Mac. ii. 16. John x. 22. ^e Antiq. B. 12 chap. 10.*

T E B E T H.

THE FOURTH MONTH
of the Civil year.

THE TENTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our December and January.

- | | |
|--|---|
| 1. <i>The New moon.</i> | 12. |
| 2. | 13. |
| 3. THE lessons for this day were, from
<i>Gen.</i> xlvii. 27. to the end of the
book; and the thirteen first verses
of the second chapter of the first
book of <i>Samuel</i> . | 14.
15.
16.
17. THE lessons for this day were, from
<i>Exod.</i> vi. 1. to <i>Exod.</i> x. 1. and from
<i>Ezek.</i> xxviii. 25. to <i>Ezek.</i> xxx. 1- |
| 4. | 18. |
| 5. | 19. |
| 6. | 20. |
| 7. | 21. |
| 8. <i>A fast</i> , on account of the tran-
slation of the Bible into Greek.
<i>Philo</i> in his life of <i>Moses</i> says,
that the Jews of <i>Alexandria</i> cele-
brated a feast on this day, in me-
mory of the 70 interpreters. But
the Jews at present abominate that
version. | 22.
23.
24.
25. THE lessons for this day were, from
<i>Exod.</i> x. 1. to <i>Exod.</i> xiii. 17. and
from <i>Jer.</i> xlvi. 13. to the end of
the chapter. |
| 9. <i>A fast</i> , the reason of which is not
mention'd by the <i>Rabbins</i> . | 26. |
| 10. <i>A fast</i> ; on account of the siege
which the king of <i>Babylon</i> laid to
<i>Jerusalem</i> ^a . | 27. |
| 11. THE lessons were, the five first
chapters of <i>Exodus</i> , and with them,
from <i>Isa.</i> xxvii. 6. to <i>Isa.</i> xxviii.
14. or else, from <i>Jer.</i> i. 1. to <i>Jer.</i> ii. 4. | 28. [<i>A fast</i> in memory of <i>Rabbi Si-</i>
<i>meon's</i> having driven the <i>Sadducees</i>
out of the <i>Sanhedrim</i> , where they
had the upper hand, in the time of
<i>Alexander Jannæus</i> , and his ha-
ving introduced the <i>Pharisees</i> in
their room. <i>Megil. Taanith</i> ^b .] |
| | 29. |

^a 2 Kings xxv.

^b Calmet's calendar.

SHEVET, or SHEBET, or SHEBAT.

THE FIFTH MONTH
of the Civil year.

THE ELEVENTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our January and February.

1. THE *New-moon*. In this month they begin to reckon *the years of the trees*, which they planted, whose fruit was not to be eaten, till after they had been planted three years ^a.
2. [A rejoicing for the death of *Alexander Jannæus*. *Megil.*^b.]
3. Now is read from *Exod.* xiii. 17. to *Exod.* xviii. 1. and from *Judg.* iv. 4. to *Judg.* vi. 1.
4. [A fast in memory of the death of the elders who succeeded *Joshua*, *Judg.* ii. 10^c.]
- 5.
- 6.
- 7.
8. A fast, because on this day died the just men who had lived in the days of *Joshua* ^d.
- 9.
10. THE lessons were, from *Exod.* xviii. 1. to *Exod.* xxi. 1. and the whole sixth chapter of *Isaiab.*
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
17. THE lessons for this day were, from *Exod.* xxi. 1 to *Exod.* xxv. 1. and *Jer.* xxxiv. from v. 8. to the end of the chapter.
- 18.
- 19.
- 20.
- 21.
- 22.
23. A fast in memory of the tribes rising up in arms against that of *Benjamin*, on account of the death of the *Levite's* wife ^e.
- 24.
- 25.
26. Now is read, from *Exod.* xxv. 1. to *Exod.* xxvii. 20. and from *1 Sam.* v. 12. to *1 Sam.* vi. 14.
- 27.
- 28.
29. Now is read, from *Exod.* xxvii. 20. to *Exod.* xxx. 11. and *Ezek.* xliii. from the 10th verse to the end of the chapter.
- 30.

^a Calmer fixes the beginning of this year of trees, to the 15th day of this month. Ibid. ^b Ibid.
^c Ibid. ^d *Judg.* ii. 10. ^e *Judg.* xx.

A D A R.

THE SIXTH MONTH
of the Civil year.

THE TWELFTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our February and March.

1. *The New-moon.* Genebrard places the first fruits on this day.

2.

3. The lessons for this day were, from *Exod.* xxx. 11. to *Exod.* xxxv. 1. and from 1 *Sam.* xviii. 1. to 1 *Sam.* xviii. 39.

4.

5.

6.

7. *A fast*, on account of the death of Moses, their lawgiver^e.

8.

9. *A fast.* The schools of *Schammai* and *Hillel* began to be divided.

10.

11.

12. The lessons are, from *Exod.* xxxv. 1. to *Exod.* xxxviii. 21. and from 1 *Sam.* xvii. 13. to 1 *Sam.* xvii. 26^b.

13. *A festival*, on account of the death of *Nicanor*^c. *Gen.* places the fast of *Esther*^d on this day.

14. *Purim the first*, or the little feast of *Lots*^e.

15. *Purim the second*, or the great feast of *Lots*^f, these three days were called, the days of *Mordchai*^g. In the treatise in the *Talmud* called *Shekalim*, it is said, that the receivers of the half shekel, which every Jew paid to the Temple, collected it on

the 15th of the month *Adar*, in the cities, and on the 25th in the Temple.

The dedication of the Temple of *Zorobabel*^h was made in this month, but the day is not known.

16.

17.

18. Now is read, from *Exod.* xxxviii. 21. to the end of the book; and from 1 *Sam.* vii. 50. to 1 *Sam.* viii. 21.

19.

20. [*A fast*, in memory of the rain obtained of God, by one *Onias Hammagel*, in a time of great dearth. *Meg. Taani* i.]

21.

22.

23.

24.

25. The lessons were, the five first chapters of *Leviticus*; and from *Isa.* xliii. 21. to *Isa.* xliv. 24.

26.

27.

28. [*A feast.* The Grecian edict recalled, which forbade the Jews the use of circumcision. *Meg. Taan.* and *Gemar. ad tit. Thainith. c. 2.*^h]

29.

^a Deut. xxiv. 5, 6. ^b This day is also a feast in memory of the death of *Hollanus and Pipus*, two proselytes and brothers, who chose rather to dye, than violate the law. *Selden*, l. 3. c. 13. ^c deSyned. ex *Megill. Taanith.* ^d *Calmer's Calend.* ^e 2 *Mac.* xv. 37. ^f *Eit.* iv. 16. ^g *Eit.* ix. 16. ^h *Ibid.* 17. ⁱ See *Prid. Con. P. 1. B. 5. Under the year 452.* ^j *Ez.* vi. 16. ^k *Calm. Calend.* ^l *Ibid.*

THE INTERCALARY MONTH

Was inserted here, when the year was to consist of thirteen lunar months; and the month so added, was called *Ve-adar*, that is, the second *Adar*.

A B I B, or N I S A N.

THE SEVENTH MONTH
of the Civil year.

THE FIRST MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our March and April.

1. *The New-moon.* A fast on account of the death of the children of *Aaron*.
- 2.
3. The lessons were, from *Lev.* vi. 1. to *Lev.* ix. 1. and from *Jer.* vii. 21. to *Jer.* viii. 4.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
10. *A fast* on account of the death of *Miriam*^b. On this day every one provided himself with a lamb against the fourteenth.
- 11.
12. The lessons were, from *Lev.* ix. 1. to *Lev.* xii. 1. and from 2 *Sam.* vi. 1. to 2 *Sam.* vii. 17.
- 13.
14. *The Passover.* They now burn all the leavened bread they have in their houses.
15. *The feast of unleavened bread.*
16. *The morrow after the feast of the Passover.*
On this second day, they offer up to God *the Omer*, that is, the sheaf of the new barley-harvest, which was cut and carried into the temple with ceremony. The fifty days of *Pentecost* were reckoned from this day.
- 17.
- 18.
19. The lessons were, from *Lev.* xii. 1. to *Lev.* xiv. 1. and from 2 *Sam.* iv. 42. to 2 *Sam.* v. 20.
- 20.
21. *The last day of the feast of unleavened bread.*
- 22.
- 23.
- 24.
- 25.
26. *A fast* for the death of *Joshua*^c.
27. The lessons were from *Lev.* xiv. 1. to *Lev.* xvi. 1. and 2 *Sam.* vii. 3. to the end of the chapter.
- 28.
29. *Genebrard* observes, that the Jews in this month pray'd for *the Spring-rain*, or *the latter-rain*, which was seasonable for their harvest^d. This is that rain which the Hebrews call *Malkosh*, that is, the rain which prepares for the harvest, and makes the grain swell. I believe there was no time appointed for asking it, but every one was left at liberty to do it, when he thought it necessary. The Jews say, it was about the month of *May*, but no particular time is mentioned for it, either in *Deuteronomy*, or *Zechariah*.
- 30.

^a Levit. x. 1.
^b Zech. x. 1.

^c Numb. xx. 1.

^d Josh. xxiv. 29.

Deut. xi. 14.
I Y A R.

I Y A R.

THE EIGHTH MONTH
of the Civil year.

THE SECOND MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our April and May.

- | | |
|---|---|
| 1. <i>The New-moon.</i> | 15. |
| 2. | 16. |
| 3. THE lessons were, from <i>Lev. xvi.</i> | 17. |
| 1. to <i>Lev. xix. 1.</i> and 17 verses of | 18. |
| <i>Ezekiel</i> the <i>xxi.</i> d. | 19. THE lessons were, from <i>Lev.</i> |
| | <i>xxi. 1.</i> to <i>Lev. xxv. 1.</i> and from |
| | <i>Ezek. iv. 15.</i> to the end of the |
| | chapter. |
| 4. | 20. |
| 5. | 21. |
| 6. | 22. |
| 7. | 23. <i>A feast, Simon takes Gaza,</i> |
| 8. | according to <i>Scaliger.</i> |
| 9. | 24. |
| 10. <i>A fast</i> for the death of <i>Eli,</i> | 25. |
| and the taking of the ark ^a . | 26. THE lessons were, from <i>Lev.</i> |
| 11. THE lessons were, from <i>Lev. xix.</i> | <i>xxv. 1.</i> to <i>Lev. xxvi. 3.</i> and from |
| 1. to <i>Lev. xxi. 1.</i> and from <i>Amos</i> | <i>Jer. xxxii. 6.</i> to <i>Jer. xxxii. 28.</i> |
| <i>ix. 7.</i> to the end; or else from | 27. |
| <i>Ezek. xx. 2.</i> to <i>Ezek. xx. 21.</i> | 28. <i>A fast</i> for the death of <i>Sa-</i> |
| 12. | <i>mu-el,</i> who was lamented by all |
| 13. | the people ^c . |
| 14. <i>The second Passover</i> ^b , in favour | 29. |
| of those, who could not, or were | |
| not suffered to celebrate the pass- | |
| over, the last month. | |

^a 1 Sam. iv. 18.

^b Num. ix. 10, 11.

^c 1 Sam. xxv. 1.

S I V A N, or S I U V A N.

THE NINTH MONTH
of the Civil year.

THE THIRD MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our May and June.

1. *The New-moon.*
- 2.
3. THE lessons were, from *Lev. xxvi.*
3. to the end of the book; and
from *Jer. xvi. 19.* to *Jer. xvii. 15.*
- 4.
- 5.
6. *The feast of Pentecost*, which is also
called *the feast of weeks*, because it
fell just seven weeks after *the mor-*
row after the feast of the passover.
- 7.
- 8.
- 9.
10. *Numbers* is begun, and read to
ch. iv. v. 21. and from *Hosea i.*
10. to *Hosea ii. 21.*
- 11.
- 12.
13. *Genebrard* says, that this day was
a great solemnity, but he is mista-
ken. *The feast of Pentecost* had
no *Octave*, because it was look-
ed on as *the close* of the feast of
the Passover.
- 14.
15. [*A feast*, in memory of the vic-
tories of the *Maccabees*, over the
Bethsurites, 1 *Mac. v. 52.* *Megil.*
Taan.^{a]}
- 16.
17. [*A feast* for the taking of *Cesā-*
rea by the *Asmoneans*, *Meg. Taan.*^{b]}
- 18.
19. THE lessons were, from *Num.*
iv. 21. to *Num. viii. 1.* and from
Judg. ii. 2. to the end of the chap-
ter.
- 20.
- 21.
- 22.
23. *A fast* because *Jeroboam* forbad
the ten tribes (which obey'd him)
to carry up their first fruits to *Je-*
rusalem^c.
- 24.
25. *A fast*, on account of the mur-
der of the *Rabbins*, *Simon* the son
of *Gamaliel*, *Ishmael* the son of
Elisha, and *Ananias the Sagan*,
that is, the High-priest's vicar.
26. THE lessons were from *Num. viii.*
i. to *Num. xiii. 1.* and from *Zech.*
ii. 10. to *Zech. iv. 8.*
27. *A fast*, because *Rabbi Hanina*,
the son of *Tardion*, was burnt, and
with him the book of the law.
- 28.
- 29.
- 30.

^{a]} Calmet's *Calend.* ^b Ibid. ^c 1 Kings xii. 27

TAMMUS, or TAMUS, or TAMUZ.

THE TENTH MONTH
of the Civil year.

THE FOURTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our June and July.

1. THE *New-moon*.

2.

3. THE lessons were, from *Num.* xiii.

1. to *Num.* xvi. 1. and the i^{id} chapter of *Joshua*.

4.

5.

6.

7.

8.

9.

10. THE lessons were, from *Num.*

xvi. 1. to *Num.* xix. 1. and from

1 *Sam.* xi. 14. to 1 *Sam.* xii. 23.

11.

12.

13.

14. [*A Feast*, for the abolition of a pernicious book of the *Sadducees*, against the oral law and traditions. *Megil. Taan.*^a]

15.

16.

17. *The fast of the fourth month,*

because the tables of the law were broken^b, the perpetual sacrifice ceased, *Epistemon* burned the law, and set up an idol in the Temple^c.

19. The lessons were, from *Num.* xix. 1. to *Num.* xxii. 2. and the xith. chapter of *Judges*, to the 34th verse.

20.

21.

22.

23.

24.

25.

26. THE lessons were, from *Num.*

xxii. 2. to *Num.* xxv. 10. and

from *Mic.* v. 7. to *Mic.* vi. 9.

27.

28.

29. THE lessons were, from *Num.*

xxv. 10. to *Num.* xxx. 2. and

from 1 *Sam.* xviii. 46. to the end of the chapter.

^a Calmet's *Calend.* ^b Exod. xxxii. 19. ^c See *Prid. Con. P. 1. B. 1.* under the year 588.

A B.

THE ELEVENTH MONTH
of the Civil year.

THE FIFTH MONTH
of the Ecclesiastical year.

It has thirty days.

It answers to our July and August.

1. *The New-moon.* A fast on account of the death of *Aaron* the High-priest ^a.

2.

3. THE lessons were, from *Num.* xxx. 2. to *Num.* xxxiii. 1. and from *Jer.* i. 1. to *Jer.* ii. 4.

4.

5.

6.

7.

8.

9. *The fast of the fifth month*, because the temple was first burnt by the *Chaldees*, and afterwards by the *Romans*, on this day; and because God on this day declared in the time of *Moses*, that none of their fathers, which came out of *Egypt*, should enter into the land of promise ^b.

11.

10.

12. THE book of *Numbers* is now finished; and from *Jer.* ii. 4. to *Jer.* ii. 29. is also read.

13.

14.

15.

16.

17.

18. A fast, because in the time of *Ahaz*, the evening lamp went out. *Genebrard* calls this lamp, *The western-lamp*.

19.

20. *Deuteronomy* is begun, and read from i. 1. to iii. 23. and the 1st. chapter of *Isaiah*, to verse 28.

21. *Selden* pretends, that this was the day, that all the wood, which was wanted in the temple, was brought into it. But others believe, that this was done in the next month.

22.

23.

24. [*A feast*, for the *Maccabees* having abolished that law of the *Sadducees*, whereby sons and daughters inherited alike. *Megil. Taan.*]

25.

26.

27.

28. THE lessons were, from *Deut.* iii. 23. to *Deut.* vii. 12. and *Isa.* xl. to verse 27.

29.

30.

^a *Num.* xxxiii. 38. ^b *Num.* xiv. 29, 31. ^c *Calmet's Calend.*

E L U L.

THE TWELFTH MONTH
of the Civil year.

THE SIXTH MONTH
of the Ecclesiastical year.

It has but twenty-nine days.

It answers to our August and September.

1. *The New moon.*

2.

3. THE lessons were, from *Deut.* vii. 12. to *Deut.* xi. 26. and from *Isa.* xlix. 14. to *Isa.* li. 4.

4.

5.

6.

7. [*The dedication of the walls of Jerusalem, by Nehemiah* ^a. *Megill. Selden* ^b.]

8.

9.

10.

11.

12. THE lessons were, from *Deut.* xi. 26. to *Deut.* xvi. 18. and from *Isa.* liv. 11. to *Isa.* lv. 4.

13.

14.

15.

16.

17. *A fast, because of the death of the spies, who brought up the evil report of the land of promise* ^c.

18.

19.

20. THE lessons were, from *Deut.* xvi. 18. to *Deut.* xxi. 10. and from *Isa.* li. 12. to *Isa.* lii. 13.

21. *A festival, whereon the wood was carried into the temple* ^d.

22. [*A feast, in memory of the punishment of the wicked and incorrigible Israelites. Megil. Taan.* ^e]

23.

24.

25.

26.

27.

28. THE lessons were, from *Deut.* xxi. 10. to *Deut.* xxvi. 1. and *Isa.* liv. to verse 11.

29. THIS is the last day of the month, on which they reckoned up the beasts that had been born, the tenths of which belonged to God. They chose this day to do it in, because the first day of the month *Tisri*, was a festival, and therefore they could not tythe a flock on that day.

^a 2 Efd. xii. 27. ^b Calmer's *Calend.* ^c Num. xiv. 36, 37. ^d Neh. x. 34. ^e Calmer's *Calend.*

The End of the Jewish Calendar.



C H A P. VI.

Of the Festivals of the Jews.

AFTER having set down in the Jewish calendar, what days the Jewish festivals fell upon, it is proper here, to relate the manner in which they were solemnized. They were of three sorts, either I. such as were celebrated but once in a certain number of years; or II. *Common ones*, which returned often in the same year; or III. *Annual ones*.

Three
sorts of fe-
stivals a-
mong the
Jews.

The sab-
batical
year.

I. AMONG the former, I first place *the sabbatical*, or every seventh year, which was indeed a sort of continual feast. The earth (as has been often observed) was then not tilled; and whatever it produced of it self, was given to the poor, and to the wild beasts, and no one could then force another to pay his debts^a. And,

The Ju-
bilee.

2dly, THE year of *Jubilee* has yet a better claim to the being reckoned among the solemn festivals of the Jews; it was even the most acceptable of them all; since on it, the slaves recovered their liberty, and alienated estates returned to their ancient owners. And nothing could be wiser than this law: it preserv'd the ancient division of the tribes, it suppress'd the greediness of heaping up money, it prevented the poor from sinking into misery, and it caus'd the lands to be cultivated with the more care. To which we may add, that the year of *Jubilee* was a type of that salutary time, when JESUS CHRIST returning into heaven, opened a way to it for mankind, that he might there reinstate them in those possessions, and that liberty, which sin had deprived them of. And it must here be observed, that the precise time of setting the slaves at liberty, was not till the tenth day of the month *Tisri*. During the nine preceding days, the Jews put flowers and garlands up-

^a Exod. xxiii. Levit. xxv.

on their heads, and thought of nothing but diversions. But on the tenth, which is the feast of *Expiation*, *The great Sanhedrim* made the air resound with the sound of trumpets; upon the blowing of which, the slaves were immediately made free, and every one re-enter'd upon the possession of his estate. All which was preceded by the offering up of a mystical sacrifice, of which we shall speak presently, and which very naturally points out to us, that our liberty is not recover'd, neither is heaven again open'd to us, but only at the price of the blood of JESUS CHRIST. But to return to the Jewish festivals.

II. THE most *Common* of them, and the first, and that which is most expressly commanded, is the *Sabbath*. Concerning which, we have already explain'd what this word signifies, when the *Sabbath* both begun and ended, and what preparations were made for it on its eve. To which I shall only add, that every Jew lighted a candle, the moment the sun set, that he might use it the next day. And for fear any Jew should be surprized at work, by the beginning of the *Sabbath*, its beginning was declared to the people by sound of trumpet, at several different hours. The first time was at the ninth hour, or our three in the afternoon, and then they left off working in the country; the second was some time after, and this moment all the workmen in the city left off working, and shut up their shops; and the last was, when the sun was ready to set, and then they lighted up the lamps. We shall speak in another place of the exactness, or rather of the superstitions of the Jews in keeping the *Sabbath*, whereon they continu'd in perfect rest; but nevertheless it was lawful for them to go out of the city, provided they did not go farther than two thousand cubits, which was therefore called *a Sabbath-day's journey* ^a. Which custom was founded in this, that in their marches after they came out of *Egypt*, the ark was at this distance from the tents of the *Israelites*; and they being therefore permitted to go, even on the *Sabbath-day*, to the Tabernacle to pray, they from thence inferred, that the taking of the same journey, though on any other account, could not be a breach of the sabbatical rest.

The manner in which the Jews kept the Sabbath.

^a Acts i. 12. *This was about one of our miles.* Calmet's Dictionaire, under the word Sabbath.

The New-
moons.

2dly, THE second common festival of the Jews, is the *New-moon*; of which we have already sufficiently spoken. God did not expressly command that it should be solemnized as a festival; he only commanded that they should offer up a burnt sacrifice to him at the beginning of every month^a: but this without doubt, was that which inspired the Jews with so much respect for these days, and made them so exact as we have observed them to have been, in discovering the *New-moons*.

The Pass-
over.

III. AMONG the *Annual* festivals of the Jews, the most solemn was the *Passover*: which was celebrated on the fourteenth day of the month *Nisan*, *between the two evenings*; that is, between the time of the Sun's beginning to decline, and that of its setting. They then killed the lamb^b in the Temple^c, which was to be eaten in the former part of the succeeding night, which was the beginning of the fifteenth day. The word *Passover* comes from the *Hebrew Pesach*, which signifies *to pass over*, and this festival was instituted in memory of the Angel's passing through the houses of the *Egyptians*, when he slew their first-born, and *passing over* those of the *Israelites*, whom God had commanded to stain the tops of their doors with the blood of the lamb, which they that day sacrificed. On the tenth day^d of the first month called *Nisan*, they chose out a lamb, which they offered up on the fourteenth, *between the two evenings*, that is, as we speak, between twelve at noon, and six in the evening^e. Before the building of the Temple, it was offered up only in the tabernacle; and after the temple was built, it was forbidden to offer it up out of *Jerusalem*^f: and this makes JESUS CHRIST, of whom this lamb was so express a figure, say of himself, that he could not be put to death, but at *Jerusalem*^g. After they had sacrificed it, they eat it in *the night with bitter herbs*^h, and could neither break a bone of itⁱ, nor leave any of it remaining: which obliged them to assemble se-

^a Numb. xxviii. 11. ^b Or Goat, the word *Sche* signifies either, Exod. xii. 5. De Tab. 1. 7. c. 9. §. 1. ^c The area of the three courts of the Temple (besides the rooms and other places in it, where the Paschal Lamb might be offered up) contained above 435600 square cubits, so that there was room enough for above 500000 men to be in the Temple at the same time. And if the Jews divided themselves into three bodies, as is said, there must have been room enough for them all to have offered up this sacrifice in the Temple only, and within the appointed time. De Taber. 1. 7. c. 9. §. 4, 5. ^d Exod. xii. 3, 6. ^e See Page 26, Note a. ^f 2 Chron. xxx. Deut. xvi. 5, 6. Matt. xvi. 21. Luke xiii. 33. ^h Ex. xii. 8. ⁱ Ex. xii. 46. Jo. xix. 36.

veral of them together, and without these assemblies the *Paschal Lamb* could not be eaten. For seven days ^a, they eat no bread but such as was made without leaven; and these days are therefore called *The days of unleavened bread*. And the Jews were particularly careful to remove all leaven out of their houses on this occasion. From whence it is, that *St. Paul*, when he would exhort Christians to cleanse themselves from every stain, that might render them unworthy of feeding on *JESUS CHRIST*, who is the true *Paschal Lamb*, commands them, *to purge out the old leaven* ^b. The scruples of the Jews on this occasion were carried to so great a height, that they searched every corner of their houses, to see whether the mice had not carried any pieces of leavened bread into them, and would not so much as pronounce the word *leaven*, for fear of polluting their minds with the idea of the bread: and it is probable that *St. Paul* likewise alludes to this custom, when in order to banish all impurity from us, he forbids us so much as *to mention the names* of ^c such crimes as those. And though the law did not command unleavened bread to be eaten for more than seven days, and they were to begin on the fifteenth day of this month; yet the Jews that they might be the more exact in fulfilling the law, always began to eat it on the fourteenth. On the thirteenth in the evening after sun-set, when the fourteenth was begun, they searched their houses in order to remove all leavened bread out of them; and the next morning the father of the family burned a piece of bread, to shew that the days of unleavened bread were begun: and this is the reason why the fourteenth day passed for *the first day of unleavened bread* ^d, as I have shewn in my treatise of the *Passover*, where I examine all the practices of the Jews at large.

THE fifteenth day was the most famous of all the days of unleavened bread; all manner of work was on that day strictly forbidden. And the next day they offered up in the Temple, *the first-fruits of the harvest*; so that this festival always fell in the month formerly called *Abib*, which word signifies *a green ear of corn*: and these first-fruits were called *Omer*

^a Exod. xii. 18, &c. ^b 1 Cor. v. 7. ^c Eph. v. 3. ^d So that there were indeed eight days of unleavened bread, for there were seven after the fourteenth day of the month, which is called by *St. Matthew* (xxvi. 17.) by *St. Luke* (xxii. 27.) and by *St. Mark* (xiv. 12.) the first day of unleavened bread, for they all speak of the fourteenth. De Tab. l. 7. c. 9. §. 3.

or *Gomer* ^a, from a measure of that name. The Greeks give them the name of *δρῶγμα*, that is, *a sheaf*; which must always be so large, as to yield grain enough to fill *the Omer*. The law does not say of what sort of grain these first-fruits must be; but the Jews learned by tradition, that they must be of barley, because that is soonest ripe. And because even that was not always ripe at the *Passover*; it is therefore ordered in *Leviticus* ^b, that the grain must be dried at the fire, that it might be thereby made fit for grinding, and getting the meal from it. So that the Priests, to whom this office belonged, carried this sheaf into the temple, and there beat out the grain and winnowed it, and caused it to be dried in a pan full of holes; and when they had ground it, they took as much of the meal of it as would fill *an Omer*, and dipped it in oyl (as they did all other cakes which were offered up in sacrifice) and put a *pinch* of incense to it; after which they turned themselves towards the East, lifted up the offering on high, waving it up and down, and then lastly carried it up to the altar, and there burned it: this was the manner of their offering up *the first-fruits of the harvest* ^c. It was forbidden to begin the harvest, till this offering had been first made: and they began on this very day to reckon their seven weeks, or nine and forty days ^d, of which every father of a family took care to keep a very exact account in his own house ^e. And for this purpose, he every day told his family, that it was precisely such or such a day of the forty nine, and such or such a day of such a week ^f. They who were hindered by diseases or journeys, from keeping the *Passover* in the month *Nisan*, were obliged to keep it the fourteenth day of the next month; and if any uncircumcised or unclean person dared to eat of the *Paschal Lamb*, God punished his sacrilege with a sudden death. And the same miracle was wrought in the primitive church upon those who prophaned the holy Eucharist ^g, as we

^a Lev. xxiii. 10. Hebrew ^b ii. 14. ^c Maimonides in Tamidim, c. 7. Mischna in Menachoth c. 7. §. 4. and c. 10. ^d Lev. xxiii. 15, 16. ^e Seder Hasephira. Buxtorf Synegoga Judaica, c. 20.

^f And this reckoning of theirs explains what is meant by the *σάββατον δευτέρηγουρον*. (the second Sabbath after the first) Luke vi. 1. That is, the first Sabbath after the second day of the unleavened bread, when they began to reckon these fifty days: *πρώτον ἀπὸ δευτέρας ἡμέρας*, viz. in this computation or *δευτέρηγουρον*, which was therefore the first Sabbath after the sixteenth day of Nisan. De Tab. l. 7. c. 10. §. 3. Calmer's Dict. &c. De la Bible, under the word Sabbath. ^g Not by being unclean, but by behaving themselves irreverently at it.

learn from St. Paul, when he says, *For this reason many are weak and sickly among you, and many sleep* ^a.

2dly, FIFTY days after the *Passover*, that is to say, on the sixth day of the month *Sivan*, fell the feast of *Pentecost*, whose name ^b points out the number of days which preceded it. The Hebrews gave it another name ^c, which in their language signifies, *the close*, or *the conclusion*; because this feast was looked on as *the close* of that of *the Passover*. Both which festivals do yet subsist in the Church, and it may be said with reason of our *Pentecost*, on which the HOLY GHOST came down upon the Apostles, that it was the true conclusion of the *Passover*, in which JESUS CHRIST was offered up; since it was on that very day that the plentiful *harvest* of Christians, which the Apostles were going to gather, was brought to its maturity. Besides which, we may likewise observe another mystery in this festival. The law was given on mount *Sinai*, on the sixth day of the month *Sivan*, that is to say, the fifteenth day after the *Israelites* came out of *Egypt*, and the celebration of the first *Passover*; and the HOLY GHOST was pleased to display his influences on the same day; because he engraves that law upon the heart, which *Moses* gave them engraven only upon stone. The feast of *Pentecost* was also called *The feast of the harvest* ^d. On it, they were commanded to offer up two cakes made of new wheat, which was *The first-fruits of the bread* ^e: they were made of leaven, and therefore the High-priest had one of them to himself, and the other was divided among the priests, and they were not carried up to the altar, because all leaven was absolutely banished from it.

3dly, THE third *Annual* festival of the Jews is that of *Trumpets*, which was kept on the first day of the seventh month which was called *Tisri*, and was the beginning of the civil year of the Jews. It was called *The feast of trumpets*, because, though other festivals were ushered in by the sound of trumpets as well as this, yet this was introduced with a greater solemnity of that kind, than was usual. God commanded it to be solemnized by a cessation from all work, and by a particular burnt-offering, which he appointed for that day ^f.

^a 1 Cor. xi. 30. ^b πεντηκοστή. ^c עֶצְרֵת Azareth. ^d Exod. xiii. 16. ^e Lev. xxiii. 17. ^f Lev. xxiii. 24, 25. Numb. xxix. 1--6 The lxxxii. Psalm was probably designed for this solemnity; for the title to it, which we now read הגִּתִּית Gittith (and which some will have to signify an instrument of musick) was read by the LXXII. גִּתּוֹת Gittoth, i. e. winepresses; and they therefore render it οἱ πίρες ληνῶν, for the winepresses; that is, for the time of the vintage, which was the time in which this feast was celebrated, De Tab. l. 7. c. 11. §. 1.

The feast
of Expiation.

4thly, NINE days after this, was celebrated the great *Fast*, or *Feast of Expiation*. The Jews now *afflict their Souls* ^a, as the Scripture speaks, and eat nothing all the day; and it is of this feast that we are to understand that passage in the *Acts*, where St. *Luke* says, that St. *Paul* comforted those who were with him in the ship, *when sailing was become dangerous, because the Fast was already past* ^b: for tempests are very frequent about the end of *September*, which is the time when this feast falls, and this was much about the time that St. *Paul* took his voyage to *Rome*. This feast was likewise called *the feast of expiation*, from the solemn sacrifice ^c which was offered up this day. The High-priest bought a young bullock, and the people two he-goats, over which he made a publick confession in the presence of God, both of all his own sins, and of all the sins of the people. When this was done, they cast lots upon the two goats, to know which of them was to be sacrificed, and which to be driven into the wilderness: and tyed to the head of the former, and the neck of the latter, a piece of red stuff which was in the shape of a tongue. The High-priest sacrificed the bullock, and one of the he-goats for a sin-offering, and mixing the blood of these two victims together, went into *the temple properly so called*, and sprinkled it upon the altar of incense, and the vail which was before the *Holy of Holies*. And on this day, he likewise went into the *Holy of Holies*, which he was not permitted to do on any other day in the year ^d, and carried the censor in his hand, the smoak of which hindered him from having a clear and distinct sight of the ark of the Lord. The other goat, which was not sacrificed, and which the High-priest had laden with all the sins of the people, was driven into the wilderness, and thrown down from the top of some mountain; and it was therefore by the *Hebrews* called *Azazel*, which signifies *an emissary or scape-goat*, from the word [*Az*] which signifies *a goat*, and *Azal* which signifies *to separate* ^e. Which expiation is an admirable representation of that which was made on mount *Calvary* by JESUS CHRIST; who took upon himself the sins of the world, was condemned to death by the priests in the temple, was carri-

^a Lev. xxiii. 27--30. Num. xxix. 7--11.

^b Acts xxvii. 9.

^c Lev. xvi.

^d Heb. ix. 7.

^e See Prid. Con. P. 2. B. 1. Under the year 291. Michna in tract. Joma, c. 4, 5. Barnab. Epist. and De Tab. l. 7. c. 11. §. 4.

ed out of *Jerusalem*, and crucified upon mount *Golgotka*, and there by his own blood opened for us an entrance into heaven, where he now lives, and is ever interceding for us.

sabbly, THE fifteenth day of the same month was celebrated *The feast of Tabernacles*, which the Greek's call *Scenopegia*. It lasted eight days, during which, the Jews dwelled under tents made of branches of trees. They pitched some of them upon the roofs of their houses, which in this country were flat, and like terrassies, and others in their courts, and others in publick places; and they were not suffer'd either to eat or drink, or sleep out of these tents. God had commanded, that the Jews should, *on the first day, take in their hands the fruit of the most beautiful tree* (which is understood to be meant of the citron-tree) *and branches of palm-trees laden with fruit, and of all other sorts of trees, and rejoice in his presence*^a: and therefore this feast was celebrated with universal joy. The Hebrews call it *Chag*; which signifies *A day of rejoicing, a festival*, that is, a day which calls for a particular delight and joy. All cut down branches of palm-trees, willows, and myrtles, and tied them together with gold and silver lines, or with ribbons; and did not leave them all the day, but carried them with them even into the synagogues, and kept them by them all the time they were at their prayers^b. And on the other days of the feast they carried them with them into the temple, and walked round the altar with them in their hands, singing *Hosannah*^c. And to this feast of the Jews, the vision in the *Revelations* refers, wherein St. *John* describes the saints, as *walking round the throne of the lamb, with palms in their hands*^d. The word *Hosannah*, which they sung about the altar, signifies, *O Lord save us*; and is found in the *cxviii. Psalm v. 25.* and the Vulgate adds, *Solemnize the feast with branches, even unto the horns of the altar*^e, that

^a Lev. xxiii. 40. *Vulgate.* ^b *The sacrifices to be offered up on this festival, are commanded, Num. xxix. 12-15.* *The manner of celebrating it, is described, Neh. viii. 14-18.* ^c *As they did when our Saviour entered into Jerusalem, Matt. xxi. 8, 9. probably alluding thereby to this feast, as figurative of the coming of the Messiah.* ^d Rev. vii. 9, 10. ^e Psal. cxvii. 27. *according to the Vulgate, but according to us, Psal. cxviii. 24. This verse, and the two preceding ones, make it probable, that this psalm was designed for this solemnity. Leo of Modena thinks (Ceremon. of the Jews, Pt. 2. ch. 7.) that all the psalms entituled Hallelujah in the Vulgate, viz. cxiii.-cxix. were all sung on this occasion. See Calmet's Dictionaire, under the word Tabernacles.*

is, *You must walk round the altar with branches in your hands*: during which ceremony, the trumpets sounded on all sides. On the seventh day of the feast, they went seven times round the altar, and this was called *the great Hosannah*; but the ceremony at which the Jews testified most joy, was that of pouring out the water, which was done in this manner. A priest went to draw some water at the pool of *Siloam*, in a golden vessel, and brought it into the temple; and at the time of the morning-sacrifice, whilst the members of the sacrifice were upon the altar, he went up to it, and poured this water, mixed with some wine, upon it, and the Jews in the mean time were singing hymns in the temple, and giving themselves up to joy and transport. And it was most especially in this feast of *Tabernacles*, that the true Israelites rejoiced in the hopes of the coming of *the Messiah*. The water which they poured out in this feast, was a symbol of those graces, the remembrance of which, overwhelmed them with joy^a. The *Rabbins* think that *Isaiah* alludes to this ceremony, when he says, *Ye shall draw water with joy out of the wells of salvation*^b. And it is certain, that it was on the account of this ceremony, that *JESUS CHRIST*, when he was in the temple, on one of the days of this festival, cried out^c, *If any man thirst, let him come unto me, and drink*. The eighth day of this feast was as solemn as the first, and is called in the Hebrew *Azareth*^d, which either signifies, that it was *the close of the feast*, or that all work was forbidden on this day, as well as on the first. But the name of *Collectæ* or *Contribution*, which the *Vulgate* gives it^e, seems to imply, that the Jews assented themselves on this day, in order to defray the expences of the temple. These three feasts, I mean, the *Passover*, *Pentecost*, and that of *Tabernacles*, are the most famous of any in the Old Testament; and therefore the Jews were all obliged, by an express commandment of the law^f, to come up to *Jerusalem* at them, and there *present themselves before the Lord*. In the first of them they offer'd up to God *The first fruits of the harvest*, before it was begun; in the second, they offer'd the first fruits of what had been gather'd in the harvest; and the third was celebrated

^a Mishna in Tract. Succah c. 4. De Taber. l. 7. c. 11. §. 5, 6.

^b xii. 3.

^c John

viii. 37.

^d Levit. xxiii. 36. Hebrew.

^e Ibid. *Vulgate*.

^f Exod. xxiii. 17.

after the harvest, both of the floor, and the press was ended; that is, after both grains and fruits were gather'd in.

THUS much for the greater feasts; to which I shall only add a word or two concerning the lesser ones, and so conclude this chapter. *The feast of Lots.*

6thly, *THAT of Lots*, was celebrated two days together, namely, on the fourteenth, and fifteenth days of the month *Adar*. It was not commanded by the law; the Jews instituted it, in memory of *Esther's* having obtained of *Ahasuerus*, a revocation of that edict which he had given against the Jews, wherein he order'd them all to be slain. Its name is taken from *Haman's* having enquired by lot^a, for the day which would be most unlucky to the Jews. For what we call *lots*, the *Persians* call *Purim*, and therefore the Hebrews gave the name of *Purim* to this feast. The whole book of *Esther* was read upon it; and as often as the children heard the name of *Haman* mentioned (who was the most cruel enemy the Jews ever had) they struck the benches of the Synagogue with as much joy, as they would have struck *Haman's* head, if it had been before them. According to *Schikart*, the Jews formerly wrote the name of *Haman* upon a stone, and every time they pronounced this name, threw stones at it, till they had beaten it to pieces; and all the time they were about it, they sung, *Let his name be blotted out, let the name of this wicked man be cursed*. When the year had thirteen months, this feast was twice celebrated, both in the first and second *Adar*. But in the manner that the modern Jews now celebrate their *Purim*, it is rather a carnival than a feast.

7thly, *THOUGH* the Jews had not four dedications of the temple marked down in the calendar for solemn feasts, yet they actually celebrated so many. The *first* was that of the temple built by *Solomon*, in the month *Tisri*; the *second* was that of the temple rebuilt by *Zorobabel*, in the month *Adar*^b; the *third* was that of the altar rebuilt by *Judas Maccabeus*, on the twenty-fifth day of the month *Cisleu*^c; (which was called *The feast of lights*, because on the first day of it, they *The feast of Lights.*

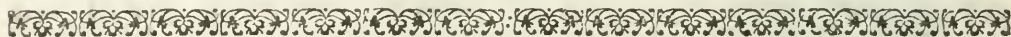
^a *Esth.* iii. 7. ix. 20-----26.
iv. 56.

^b *Ezra* vi. 16.

^c *1 Macc.*

lighted one lamp, on the second two, and so on to the *Octave* ^a :) and the *fourth* was that of the temple of *Herod*, which *Josephus* says, was celebrated with very great solemnity.

BESIDES which, some authors do also put into the Jewish calendar, *8thly*, The Feast of the sacrifice of *Jephthah's* daughter ^b. *9thly*, That of the sacred fire, which was miraculously re-kindled after the captivity ^c; *10thly*, That of *Judith*, for having killed *Holofernes* ^d; and *11thly*, That of the victory gained over *Nicanor*. And *Josephus* adds another to all these, which is, *12thly*, That of providing the wood for the temple: for the Jews had a fixed day, on which they cut down all the wood, which would be wanting for that year, to keep up the sacred fire, which the law forbad them ever suffering to go out.



C H A P. VII.

Of the Jewish Sacrifices: their different kinds, and their different ceremonies: And

Of their Offerings, Gifts, First-fruits, and Tenths.

Upon what the obligation to offer sacrifice is founded.

MEN being universally indebted to God, for their lives, and all the good things they enjoy, are therefore obliged, by the laws of a just gratitude, to consecrate both the one and the other to him. But when the darkness of idolatry had *overspread the face of the whole earth*, it pleased God to choose out the *Hebrew* people, that he might receive those duties at their hands, which ought to have been equally paid him by all the rest of mankind. And in doing this, he so tied up this people to this worship, as to regulate almost every thing in general, that

^a It was called The feast of Lights, because during it, the Jews illuminated their houses, by setting up candles at every man's door. And this feast our Saviour honoured with his presence, though it was only of human institution, John x. 21. See Prid. Con. P. 2. B. 3. under the year 165. ^b Judg. xi. 39. ^c 2 Macc. i. 18. ^d Judith xvi. 31.

concerned them, their houses, their habits, and their food, by the laws which he gave them. Of which laws, I shall speak more at large, in another place, and confine myself here to what relates to the sacrifices which are essential to religion, and were the most important part of that worship, which the Jews paid to God.

SACRIFICING is the offering up to God a living animal, whose blood is shed in adoration of his majesty, and in order to appease his wrath. All the different religions in the world agree in this point, and have had the same ideas of a sacrifice. Which uniformity of opinion is very surprising; for whence could it be, that all people should thus universally agree, that the blood of an animal has these two great properties? or how could it come to pass, that the use of sacrifices should thus universally prevail among men? It is commonly said indeed, that this was a fond conceit, which owes its rise to the barbarity of the *Gentiles*, and some think, that as to the *Jews*, they borrowed this custom of the *Egyptians*, and that it pleased God to leave them to the worship they had seen in *Egypt*, he being content with barely reforming it. But can it be believed, that God would borrow the manner of his worship from a people that was superstitious, and at enmity with him? no the origine of sacrifices is to be dated much higher. It is derived from the patriarchs ^a, from *Abel*, from *Noah*, and from *Abraham*, who all offered sacrifices, which the Scripture testifies were acceptable to God. We read in the fourth chapter of *Genesis*, that *Abel* offered up to God, *the first fruits of his flock*. And if it be said, that this was not a bloody sacrifice, yet the same thing cannot be said of that of *Noah*; for *he*, as says the Scripture, *built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar* ^b. And how often did *Abraham* offer the like sacrifices, who was upon the point of offering up his own son, and that by the express command of God himself? From whence it is therefore most probable, that the sacrifices of the heathen were but an imitation of the sacrifices of these holy patriarchs; the devil, who is the ape of the divinity, requiring the same honours to be paid him by his worshippers,

^a Probably from Adam himself, who was cloathed with the skins of beasts, which were most probably slain in sacrifice. Gen. iii. 21. De Tab. l. 3. c. 7. §. 1. ^b Gen. viii. 20.

as were paid to God himself by his. Besides, as all the nations of the earth are descended from *Noah*, they might derive the use of sacrifices from him.

NOR can we well understand the nature, and reasons of offering sacrifices, unless we attribute the beginning of it to the patriarchs. For a sacrifice is not a bare acknowledgment of the authority of God over the lives of men, and of the little want he has of any thing, as pointed out by the death and destruction of the victim; if so, it might be said, that the burning of sheaves of corn or trees, to the honour of God, would be a burnt-offering fit to be offered up to him, and that when we offer up an animal, it shews our power of taking away or preserving life; and so sacrifices would rather prove the sovereign authority of him who slays the victim, than of that God to whom it is offered up. And therefore *Abel*, who was a wise and virtuous man, could never have imagined, that God required of him the flesh of animals, or the smell of burnt fat; nor would he ever have thought of offering it to him, if God had not himself commanded it, and both prescribed the manner in which he would have it done, and made known to him the reasons of it.

IT may be said, that all people had this idea of a sacrifice; they all pretended to substitute the soul of the beast, which is the blood, in the room of the criminal soul of the sinner. *The law of sacrifices*, says *Eusebius*^a, manifestly shews it; for it commands all those who offer sacrifices, to put their hand upon the heads of the victims; and when they lead the animal to the priest, they lead it by the head, as it were to substitute it thereby in the room of their own. And upon this is founded the law which forbids the eating of blood: which God himself explains very clearly in the reason he gives for this prohibition; *For*, says he, *the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul*^b. And if then it be true, that God himself commanded the patriarchs to offer sacrifices to him, and if he looked on the blood that was shed in them, as the essence of the sacrifice, who can doubt but that this was done with a view to the blood of *JESUS CHRIST*, who was one day to shed his, for the redemption of the universe? *Adam*

^a Demonst. Evang. lib. i. c. 10.

^b Lev. xvii. 11.

was no sooner fallen into sin, but God promised him one who should make an atonement for his sin; and as this atonement must be made by the blood of JESUS CHRIST, it pleased him, that the patriarchs, and afterwards his own people, should give types of this great sacrifice, in those of their victims: and from hence they drew all their virtue. *Whilst men, says the same Eusebius, had no victim that was more excellent, more precious, and more worthy of God, animals became the price and ransom of their souls. And their substituting these animals in their own room, bore indeed some affinity to their suffering themselves; in which sense it is, that all these ancient worshippers and friends of God, made use of them. The HOLY SPIRIT had taught them, that there should one day come a victim, more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world, by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind, the things which God resolved one day to accomplish.*

So that the first thing we must suppose, in order to explain the sacrifices of the ancient law, is, that they were established only, that they might typify that sacrifice which JESUS CHRIST was to offer up. Unless we are prepossessed with this truth, we can look on the tabernacle and temple of Jerusalem, only as slaughter-houses, whose victims, blood and fat, are more proper to inspire with distast, than religion. And God himself testifies the distast he had for this immolation of animals, as soon as the Jews came to consider and practice it, without a view to JESUS CHRIST. *To what purpose, says he in Isaiah^a, is the multitude of your sacrifices unto me? I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. But how then could God reject the sacrifices which he had himself commanded? could that which pleased him at one time, displease him at another? no, we cannot charge him with such inconstancy. But we see by his reproaches, that when he commanded the sacrifices of the ancient law, he did it not, out of any desire to drink the blood of goats, or eat the flesh of bulls, as David speaks^b, but only to typify thereby the great and precious sacrifice, which his son should one day offer up:*

Whence the ancient sacrifices derived their virtue.

^a Isa. i. 11.

^b Psal. i. 13.

and that, as soon as these sacrifices ceased to be animated by this spirit (as those did which the carnal Jews offered up) they became insupportable to him.

FROM all which, it will now, I presume, be easily granted me, that *sacrifices* owed not their rise to idolatry, but to God, who is the author of them, and who ordained them to be figures of that sacrifice of JESUS CHRIST, without which, all this multitude of victims and ceremonies would have been unworthy of God. And if we suppose this principle, we shall with ease enter into the sense and mysteries of the Old Testament, and be so far from being shocked at the great number of sacrifices, which we there meet with, as to admire to see how the different properties which were attributed to them, do all unite in the single sacrifice of JESUS CHRIST.

THE subject of the sacrifices of the old law, is too copious a one, to be here thoroughly treated of, nor is it indeed now necessary to do it. For since JESUS CHRIST has now sacrificed himself, and his sacrifice still continues to be commemorated in the church, we having had the thing that was pointed out by them, have no further occasion for those sacrifices of the ancient law, which were only the figures of it. The end of all religion, is sacrifice; and there was never any religion without it^a.

As to that of animals, I shall speak of it only so far as is necessary to render those parts of Scripture, where they are mentioned, intelligible; and shall therefore here confine my self to the explaining, I. what these ancient sacrifices of animals were; II. how many sorts of animals were used in them; III. what the manner of offering them was; IV. what ceremonies attended it; V. what was the minister; VI. the place, and VII. the time for them; VIII. how many sorts of them there were; and IX. what was the manner of partaking of them. All which I shall endeavour to do in a very few words.

*Sacrificing
what.*

I. SACRIFICING is the offering up an animal to God, whereby his supreme majesty is acknowledged, sin expiated, and the divine justice appeased. Man by sin merited death; and in order therefore to satisfy in

^a C'est JESUS CHRIST que nous offrons a son pere a l'Autel, sacrifice qui n'est pas different de celui qu'il a offert lui meme sur la croix. C'en est une continuation. C'est ce sacrifice non sanglant qui nous doit occuper.

some measure the justice of God, he substituted animals in his own room; whose blood nevertheless would have had no force in blotting out sin, were it not that it was a type of the precious blood which JESUS CHRIST has since poured out for us on the cross, and by which he has reconciled us to his Father. So that, by the death which the victims suffered, and by the fire which consumed them, were represented to sinners, the two punishments which sin had deserved, namely death, and eternal fire; and sacrifices were at the same time, both marks of repentance, and pledges of a reconciliation; and as to the Jews, they were likewise publick testimonies of their gratitude to God, to whose liberality they thereby shewed themselves to be indebted, both for their lives, and every other good thing that they enjoyed.

II. THERE were but five sorts of animals, which could be offered up in sacrifice, and these were oxen, sheep, goats, turtle-doves, and pigeons; which are indeed the most innocent, the most common, and the most proper animals in the world, for the nourishment of men. And among these, great care was taken in the choice of such, as were designed for victims; for the least defect, that could be discovered in them, made them unworthy of God. *If the beast be blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord^a.*

Maimonides, in his treatise on this subject^b, gives us a long enumeration of all the defects which pollute an animal; he reckons up fifty which are common to beasts and men, and three and twenty which are peculiar to beasts only, and gives a sort of anatomical account of the parts, in which they are found. And what then is this great purity which God required in the choice of his victims, but another proof, that they were only designed to be the figures of JESUS CHRIST, whose innocence was to be perfect, and the holiness of his sacrifice infinite?

III. HE, who offered sacrifice, led up the victim before the altar; laid both his hands, according to *Maimonides*^c, but only one according to other Rabbins, upon the head of it^d, upon which he leaned with all his strength; and while the sacrifice was offering up, said some particular

^a Lev. xxii. 22. ^b De ratione sacrif. ^c De ratione sacrificii, c. iii. n. 13. ^d Lev. i. 14. prayers.

prayers. If several offered the same victim, they put their hands upon his head one after another. Which imposition of hands upon the animal, which they were just going to sacrifice, was to shew, that they loaded him with their iniquities, and that they had deserved the death which he was going to suffer. And hereby the victims of the Old Testament, were again the types of JESUS CHRIST, who was to be laden with all the sins of men; and were likewise the symbols of repentance. For which reason, *Maimonides* adds^a concerning the sin-offering, that if he who offered it did not repent, and make a publick confession of his sins, he was not cleans'd by it.

The manner of killing it.

IV. THE manner of killing the animal was this. They cut through the throat and windpipe at one stroke; and they caught the blood in a bason, which they kept perpetually stirring about, least it should coagulate, before it had been sprinkled upon the vail, or the altar, or other things, according to the nature of the sacrifice^b. What blood remained after these sprinklings, was poured out at the foot of the altar, either all at once, or at different times, according to the kind of the sacrifice that was offered. There was round the altar, as has been observed, a sort of trench, into which the blood fell, and from whence it was convey'd, by subterraneous channels, into the brook *Cedron*; and this altar, which was raised very high, was a representation of the cross, to which JESUS CHRIST was fixed, and which he washed with his precious blood. After these aspersions, they skinned the victim, and cut it in pieces, and carried up the parts of it to the altar in great pomp, by the little hill, or ascent to it, of which we have spoken. The priests as they went up, lifted up that part of the victim, which they carried towards the four parts of the world, almost in the same manner, as [the *Romanists*] do in their benedictions^c. Either the whole victim, or some parts of it only (according to the different sorts of sacrifices) were burned upon the altar, where the priests maintained a fire always burning, by taking care to be perpetually laying fresh wood upon it.

^a Ibid. ^b Lev. iv. 5---7. ^c See De Tabern. l. 7. c. 7. §. 1. Maimon. De ratione sacrificii, c. 6. n. 18.

As they went up to the altar, they salted the victim; for the law *Libations*, forbade the presenting any there, which was not salted: and the sacrifices were always attended with libations, which were a mixture of wine and flour. Sometimes they had cakes made of the finest flour, and oil, and incense, which were baked in a pan, or upon a gridiron; and at other times, they had such, as were only made of parched wheat. One half of these cakes was burnt, and the other half belonged to the priests. And all this which I have mentioned, the victim, the wine, the oil, and the cake, is all expressed in the single word *Corbanoth*, that is, *Gifts offered to God*; and were all either to be consumed, killed, burned, or poured out, with the ceremonies which the law prescribes, or else to be reserved for sacred banquets. Nevertheless, the victims and cakes have different names among the Hebrews; the former of which, they call *Zebachim*, that is, *Sacrifices*, and the latter *Mincha*, that is, *Offerings*. And the cakes which were made of the flour of wheat or barley, and wine, were called *Cakes of Libation*. All those that were offered at the altar, must first have had some oil poured upon them; and incense must likewise have first been put to them, as is expressly commanded in *Leviticus* ^a. Salt was likewise put in all these cakes; and this is what *Virgil* therefore calls *Salsas fruges*: for the Heathen had all these ceremonies. The cakes were burned upon the altar, and the wine poured out at the foot of it: but it was not lawful to put upon the altar, either hony, or leaven. We have already said, that the cakes which were not baked in an oven, were baked either in a pan or upon a gridiron: and we must therefore here observe, that the word *Rachefchel*, which the author of the *Vulgate* renders by the word *Craticula*, a *Gridiron*, does rather signify a *brass caldron*, or a vessel which was used to boil things in; for it had a rim all round it, which served to support the paste, which was very soft. And this is the difference that *Maimonides* makes between this vessel, and that which the *Vulgate* calls *Sartago*, in Hebrew *Chaba*; that had a rim, but this had none, and served for baking that past which was harder. If the reader would know any thing more of this matter, he may in *Leviticus* see what were the

^a ch. ii. 1.

different sorts of these cakes, and what their use in sacrifice; of what quantity of oil and flour they were to be made, and which of them were to be baked in an oven, and which in a pan or upon a gridiron.

The ministration of the sacrifice.

V. As to the ministration of the sacrifice, any one might kill the victims, and skin them, and cut them in pieces; but the other ceremonies, as those of catching the blood, and sprinkling it, belonged only to the priests. And in this the law is very express, that he who offers the sacrifice, *shall kill it on the side of the altar, and shall cut it in pieces, but that the Priests the sons of Aaron shall sprinkle the blood round about the altar*^a. And it may be remarked with *Origen*, that when *Annas, Caiaphas*, and the other priests condemned *JESUS CHRIST* to death in the *Sanhedrim*, which was in the temple, they then in that place where the altar was, poured out the precious blood of that innocent victim, to whom all the sacrifices of the law referred.

The place appointed for sacrificing.

VI. BEFORE the building of the temple, the sacrifices were offered up at the entrance into the tabernacle; but after that was built, it was not lawful to offer them up any where but *there*, as is commanded by God himself in *Deuteronomy*^b: and this law took away from the Jews, the liberty of sacrificing in any other place. They might slay their victims in any part of the priests-court that they liked, but not out of it; and they were even obliged to sacrifice the paschal-lamb here. And to this prohibition of sacrificing any where, but in the temple built at *Jerusalem*, *JESUS CHRIST* alludes, when he says in *St. Luke*, *That it cannot be that a prophet perish out of Jerusalem*^c; for by this means, not so much as the types of the death of *the prophet*, could be represented any where but in that city. Those victims that were most holy, could only be offer'd up on the north-side of the altar.

The time of offering sacrifice.

VII. As to the time of offering sacrifice, it could only be done by day, and the blood of the animal was always sprinkled the same day that it was killed; for the blood became polluted as soon as the sun was down. But if the sprinkling had been made in the day-time, the members and entrails of the victim might be burnt all night long.

^a Lev. i. 11. 12. ^b xii. 14. ^c xiii. 33.

THE *morning-sacrifice* was offered, as soon as the day began to break, before the sun was above the horizon; and the *evening-one*, as soon as darkness began to overspread the earth. The *paschal lamb* was offered between *the two evenings*, that is to say, at the time when the sun begins to decline, about the hour that JESUS CHRIST expired on the cross, which answers to our three in the afternoon, *Josephus* expressly says, that the law commanded that the *paschal lamb*, should be offered up, at the hour called *None*, which is that, in which our Lord died. It is observed by the *Rabbins*, that the lamb which was offered in the daily sacrifice, had his four feet tied together (and they pretend, that *Isaac* was so bound by his father) and that it was so placed upon the altar, that the hinder part of the head pointed towards the south, and the forepart towards the west; and some pretend, that the cross of JESUS CHRIST was placed in the same manner upon mount *Calvary*.

VIII. WE come now to the other sorts of sacrifices. One alone was not sufficient to represent the adorable sacrifice of JESUS CHRIST, whose effects are infinite; and therefore it was necessary the old law should have different sorts of them. Some of them were more, and some less holy; but they were all, either 1st, *Burnt-offerings*, or 2^{dly}, *Sin offerings*, or 3^{dly}, *Trespass-offerings*, or 4^{thly}, *Peace-offerings*. *Maimonides* reduces all the sacrifices of the Jews to these four sorts; which were either offered up by particular persons, or else by the whole people in general: and we shall say something of each.

1st. THE *Holocaust*, as the word implies, is a sacrifice or victim, which is entirely consumed by fire, together with the intestines and feet, which they took care to wash before it was offered. But it was not so with other sacrifices, a part only of them was burnt, and the rest divided among the priests and the lay-men, who offered the sacrifice. The Hebrews call it *Hola*, which signifies, *to rise*, because the victim seem'd *to rise up* to heaven in a smoke, as *an odour of sweet smell* before God. It sometimes happened, that fire came down from heaven, and miraculously consumed the victim. The reader may likewise find an account of the ceremonies that attended the offering up the *Burnt-offering* in *Leviticus*^a.

ch. i. 5, 6.

Sin-offerings.

2dly. THE second sort of sacrifice is called a *Sin offering*. And here we may observe, that the words which St. Paul puts into the mouth of JESUS CHRIST, in the epistle to the *Hebrews*^a, *Sacrifice and offering, and burnt-offering, and offerings for sin, thou wouldst not*, are not to be understood of God's having refused to accept of the sacrifice which JESUS CHRIST had offered him for the sins of men, but only that God disliked all the ancient sacrifices, the oblations, the burnt-offerings, and the sin-offerings, which were made to him under the law. This sacrifice was likewise sometimes simply called *sin*; and therefore when it is said, that JESUS CHRIST *was made sin for us*^b, we are to understand thereby, that he was made a *sin-offering* for us. The Hebrews understand by the word *Chatha* in Latin *peccatum*, *sin*, any voluntary crime, or violation of the law which was committed through inadvertency, and which God always punished, unless it was expiated. And they were persuaded that several diseases and pains, as leprosy, and the pains of child-bearing were punishments for some sin; and therefore the sacrifices that were offered by lepers or women after they had lain in, are reckoned among the sin-offerings: that is to say, they were offered up to appease God, whom they had provoked by some sin.

Trespasses-offerings.

3dly. IN order to understand what is meant by the third sort of sacrifices, we must first know what the Hebrews meant by the word *Ascham*, which the Latin interpreter renders *Delictum*, and signifies, a *trespass, error or doubt*. They offered this third sort of sacrifice when they had just reason to doubt whether they had broken some precept of the law of God, or no. When they were in this uncertainty, they were obliged to offer sacrifice. What the law commands concerning it, is this^c; *If a person sin through ignorance, and does any of those things which the law forbids, and comes to a knowledge of his fault after he has committed it*^d, (in the Hebrew it is, *the man who shall sin, and commit some crimes against any of the commandments of the Lord, though he be not certainly assured of his sin, yet he shall nevertheless look upon himself as guilty of it*) *this man*, as the Latin interpreter goes on in the *Vulgate*^e, *shall present unto the priest a ram of his flock, in proportion to the*

^a ch. x 8.

^b 2 Cor. v. 21.

^c Lev. v. 17.

^d According to the *Vulgate*.

^e v. 18.

crime he has committed; and the priest shall pray for him, because he hath sinned through ignorance, and it shall be forgiven him.

4thly. THE *Peace offering*, or sacrifice of gratitude (for the Hebrew word *schelamim* signifies both) was offered as a thanksgiving, either for having recovered health, or for having received some signal mercy of God, or for the happy state of their affairs; and therefore it was called *Eucharistical*.

BUT besides this division, some divide sacrifices into those of *consecration*, which were offered when any one was admitted into the priesthood; those of *purification*, which was offered for women that had lain in, and lepers; and those of *expiation*, which were offered for purifying the sanctuary, or temple, or people.

AND again, sacrifices may be likewise divided, according to the days or festivals on which they were offered; of which we have already spoken enough in explaining the Jewish festivals. Besides the daily *morning* and *evening sacrifice*, there were others which were proper to the festivals the Jews celebrated, as those in particular which belonged to the beginnings of months, or *new-moons*. And of this kind was the *feast of the passover*. The *paschal lamb* might be offered up either in *the court of the priests*, or in that of the Israelites, and in any of the cloysters round about them. Any one might cut its throat, but the priests only could catch the blood in a bason, and pour it out at the feet of the altar. The flesh of it was carried home, and eaten in their families. On the second day of the *passover*, that is to say, on the sixteenth day of the month in which this festival was celebrated, they offered the sacrifice, with the sheaf of new-corn. And of this sort likewise was *the feast of Pentecost*; in which besides the sacrifice which was added, because it was the beginning of a month, they likewise offered two loaves, as the first fruits of the harvest. But they were not burnt upon the altar, because there was leaven in them, as has been observed. And such again, was *the feast of Tabernacles*, wherein they offered wine and water. And lastly, such was likewise *the day of expiation*, on which the two he-goats were offered up: one of them was sacrificed and burnt for a *Sin-offering*, and the priest carried the blood of it into the *Holy of Holies*;

over the other he confessed the sins of the people, and then let it loose in the wilderness. See the sixteenth chapter of *Leviticus*.

The manner of partaking of the sacrifices. IX. NOTHING now remains, but to speak of the manner of partaking of the sacrifices; concerning which, we must observe, that no body partook of the *burnt-offerings*, because they were entirely consumed by fire: and that in the other sacrifices, the law declares what parts of the victims belonged to the priests, and what parts belonged to those who offered them^a. When the sacrifices were of the most holy sort; they were then always obliged to be eaten in the *Holy place*, that is, within the courts of the temple, and no body was admitted to this repast but Jews, and such only of them, as had contracted no legal impurity. And as to the other sacrifices which were thought less holy, as the *pascchal lamb*, it was sufficient to eat them within the walls of *Jerusalem*, but no where else^b.

The difference between a sacrifice, and an oblation. BUT besides these sacrifices of animals, there were likewise, as has been said, some oblations among the Jews, which were made of bread, wine, oil, and incense. And of these there were three sorts; namely. I. such as were *ordinary* or *common*, II^{ly}. such as were *free*; and III^{ly}, such as were *prescribed*.

I. The *ordinary* oblations that were made among them, were 1st, of a certain perfume called *thumiana*, which was burnt every day upon the altar of incense; and 2^{dly}, of the shew-bread, which was offered new every sabbath day, and the old taken away and eaten by the priests.

II. THE *free* oblations were either the fruits, 1st, of promises, or, 2^{dly}, vows; but the former did not so strictly oblige, as the latter. And of vows there were two sorts; (1) *the vow of consecration*, when they devoted any thing, either for a sacrifice, or for the use of the temple, as wine, wood, salt, and the like; and (2.) *the vow of engagement*, when persons engaged themselves to do something which was not in it self unlawful, as, not to eat of some particular meat, not to wear some particular habits, not to do such and such innocent things, not to drink wine, not to cut their hair, not to live longer in any house, and such like. When they made a vow, they made use of these forms; *I charge my self with a burnt-offering*, or *I charge my self with the*

^a N. m. xviii. 8, 20.

^b Maimonides de ratione sacrificiorum, cap. xi. n. 5.

price of this animal, for a burnt-offering. Besides which, they had likewise other shorter forms; as for example, when they devoted all they had, they only said, *All I have shall be Corban*, that is, I make a present of it to God. For the word *Corban* signifies a *present*, *munus quodcumque est ex me, tibi proderit*; which is the very same thing, that St. Mark says of it^a, *Corban (that is to say, a gift) by whatsoever thou mightest be profitted by me.* The Pharisees taught, that as soon as a man had once said this to his parents, as soon as he had pronounced the word *Corban*, he thereby consecrated all he had to God, and could not even retain enough to support his father and mother: and therefore JESUS CHRIST with reason reproaches them, with having destroyed by their tradition, that commandment of the law, which enjoins children to honour their fathers and mothers. The law required an exact performance of these vows, and the things which were thus given to God, were reckoned among things sacred, which no body could alienate without sacrilege.

3dly. The *prescribed* oblations, were either, 1st, the *First-fruits*, or *First-fruits*, 2^{dly}, the *Tenths*.

1. ALL the *First-fruits* of both fruit and animals were due to God^b. Among animals, the males only belonged to God, and they not only had the liberty, but were even obliged to redeem them, in the case of men, and unclean animals, which could not be offered up in sacrifice to the Lord. And as to fruits, they were forbidden to begin the harvest, till they had offered up to God *the Omer*, that is, the new sheaf, the day after the great day of unleavened bread; and were forbidden to bake any bread made of new corn, till they had presented the new loaves, on the day of *Pentecost*. Before the offering up of the first-fruits, all was unclean, after this oblation, all was holy. To which St. Paul alludes in the xith. chapter of his epistle to the *Romans*^c, when he says, *If the first-fruit be holy, the lump is also holy.* The law commands, says *Philo*, that as oft as the people make bread, they should lay aside the *first-fruits* for the priests, and this keeps up religion in their hearts; for when they accustom themselves to lay aside something for God, they cannot easily forget him.

^a ch. vii. 11.

^b Exod. xxii. 29.

^c v. 16.

To which *Maimonides* adds, that he that eat of his fruits before he had paid the tythe of it, was punished with sudden death. And as of fruits and animals, so likewise of oil and wine, the first-fruits of them were paid to God^a.

Tenths. 2dly. BESIDES *first-fruits*, the Jews likewise paid the *Tenths* of all the fruits of the earth. St. *Ierom* in his *Commentary upon the fifty fourth chapter of Ezekiel*, divides the *tenths* into four sorts, *First*, such as were paid to the *Levites* by the people, who were forbidden the eating any fruit before this tenth was paid, upon pain of death; *Secondly*, such as were paid by the *Levites* to the *Priests*; *Thirdly*, such as were reserved for the banquets which were made within the verge of the temple, to which the *Priests* and *Levites* were invited; and *Fourthly*, such as were paid every three years, for the support of the poor. If any one had a mind to redeem the tythes he was to pay, he was obliged to pay one fifth above their real value: and the tythes that belonged neither to the *Priests*, nor *Levites*, were carried to the temple of *Jerusalem*, from all parts of the world, where any Jews were. But the distant provinces converted it into money, which was sent to *Jerusalem*, and applied to the sacrifices, and entertainments, at which the law required gayety and joy. *Josephus*, who relates this custom, calls this money, *consecrated*. And we may say, that it was either in order to support this pious custom, or else in order to substitute a more necessary one in the room of this which was now no longer so, that the apostle took care to send alms to *Jerusalem* from all parts of the world. The account of it is in the first epistle to the *Corinthians*, where St. *Paul* says^b, *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

^a Deut. xviii. 4.

^b xvi. 1, 2, 3.

C H A P. VIII.

Of the Ministers of the temple, the Priests, Levites, Nazarites, Rechabites, and Prophets.

THE Jews, in the establishment of their republick, had no other king but God himself; and the place appointed for their sacrifices and prayers, was at the same time both the temple of their God, and the palace of their Sovereign. And from hence comes all that pomp and magnificence in their worship, that prodigious number of ministers, officers, and guards; and that very exact order in their functions, which was first established by *Moses*, and afterwards renewed by *David* with yet greater splendour. The tabernacle was the first palace God had among the Hebrews, and to that the temple succeeded; and the tribe of *Levi* was chosen, if I may so speak, to form his household. And for this reason, it was disengaged from all other cares, and absolutely devoted to the service of the altar: but the honour of the priesthood was reserved to the family of *Aaron* alone, and the rest of the tribe divided only the inferior offices of the temple among them, So that all the *Priests* were indeed *Levites*, but all the *Levites* were not *Priests*. Nor were the *Priests* and *Levites* the only sacred persons among the Jews; and therefore in order to comprehend them all, I shall in this chapter speak, I. of the *Levites*, II. of the *Priests*, III. of the *Officers of the synagogue*, IV. of the *Nazarites*, V. of the *Rechabites*, VI. of the *Patriarchs*; and VII. of the *Prophets*.

I. OF the *Levites*. But before I enter into a particular account of their functions, I shall say something, 1st. of the estates which God assigned them for their subsistence, in order to free them from the importunate cares of life, which might otherwise have diverted them from his service; 2^{dly}. of their consecration; 3^{dly}. of their age, and then proceed to say something, 4^{thly}. of their functions; 5^{thly}. of their number; 6^{thly}. of

such of them as were *Officers of the temple*; and 7thly. of the *Nethinims* or their servants.

1st. THEN, in the division of the land of promise the *Levites* had not their portion of it; there were only eight and forty cities with their territories assigned them for the support of their cattle; and thirteen of these came to the share of the *Priests*. And these are all the possessions the *Levites* had; but to make them amends for that, the other tribes paid them the tythe of all their estates, and they paid the tenths of that to the *Priests*. And besides this, the *Priests* had likewise the first-fruits, and a considerable part of the offerings that were made to God. All which may be seen in the book of *Numbers*^a.

The consecration of the Levites.

2dly. AS to the admittance of the *Levites* into the ministry, birth alone did not give it them; they were likewise obliged to receive a sort of consecration. *Take the Levites from among the children of Israel, says God to Moses, and cleanse them. And thus shalt thou do unto them, to cleanse them; sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their cloaths, and so make themselves clean. Then let them take a young bullock, &c*^b.

The age of the Levites.

3dly. NOR was any *Levite* permitted to exercise his function, till after he had served a sort of novitiate for five years, in which he carefully learned all that related to his ministry. *Maimonides*, who gives us an account of this custom, thereby reconciles two places in Scripture, which appear contrary to one another: for it is said in the book of *Numbers*, in one place^c that the *Levites* were not admitted into the service of the temple, till they were thirty years old; and in another^d that they were admitted at twenty-five. The last of which two ages shews the time when they began their probation, and the other, the time when they began to exercise their functions. So that the *Levites* were at the full age of a man, when they were admitted into their office; and at the age of fifty, they were discharged from it. But this Rabbin pretends, that this discharge was only granted in the wilderness, because the tabernacle often changed place, and the removal of it being troublesome and laborious, required young men to do it; and that when the tabernacle was

^a ch. xviii.

^b Num. viii. 6, 7, 8. Ex. xxix. 1-37.

^c iv. 3.

^d viii. 24.

fixed, age was no dispensation for the *Levites*, to quit the exercise of their offices.

4thly. As to their functions; *Moses* is very particular in giving an account of what each *Levite* was to carry, upon the removal of the tabernacle^a; but these offices subsisting no longer, after the conquest of the land of *Canaan*, *David* established a new order among the *Levites*, whereby some were appointed to guard the gates^b, some to sing psalms^c, and some to guard the treasures^d; and he likewise divided them into different classes, of which *Maimonides* reckons twenty four; and each of these were to serve a whole week. The head of each of these classes divided those who were under him into different families, and chose out every day a certain number of them who were to serve for that day; and the heads of these families assigned every one his office. But the *Levites* were not permitted to do any thing that was to be done about the altar.

5thly. THE number of these *Levites*, upon the account that was taken of those who were 30 years of age, in *Solomon's* time, was eight and thirty thousand^e; and from thence we may judge of the magnificence of the house of God, in which there were so many officers. Of which, says the Scripture, *twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges. Moreover four thousand were porters, and four thousand praised the Lord with the instruments, and David divided them into courses*^f. To which the Scripture adds, *For by the last words of David, the Levites were numbred from twenty years old and above: because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shew-bread, and for the fine flower for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at*

The functions and classes of the Levites.

Their number.

^a Num. iv.

^b 1 Chron. ix. 17-26. and ch. xxvi.

^c 1 Chron. xxv.

^d 1 Chron. ix.

29.

^e 1 Chron. xxiii. 3.

^f Ibid. v. 4, 5, 6.

even, and to offer all the burnt-sacrifices unto the Lord, in the sabbaths, in the new-moons, and on the set feasts, &c.^a. And,

The Officers of the temple, and their functions.

6thly. THE Gospel^b likewise tells us, that there were Officers in the temple: and the name St. Luke gives them^c signifies Officers of war; so that we may on this account also look on the temple as a camp. Besides the general officer, *Maimonides* reckons up fifteen subalterns^d, whose business it was to give notice of the time for the solemnities, the day and hour of the sacrifices, and to set the guard. Besides which, they had likewise the charge of the musick, the instruments, the table in which every one's office was set down according as it had fallen to him by lot, the seals, the libations, the sick, the waters, the shew-bread, the perfumes, the oils, and the sacerdotal habits. But to give the greater light to all this, I will repeat what *Maimonides* has said of it, which will make the reader more and more admire the magnificence of the house of God. Every officer, says he, had under him several persons, who executed his orders in every thing that related to his charge. He for example, who was to mark the time, caused the hours to be reckoned, and when that of the sacrifice was come, either he or some of his men cried with a loud voice, TO THE SACRIFICE YE PRIESTS, TO THE TRIBUNE^e YE LEVITES, AND TO YOUR RANKS YE ISRAELITES, and then immediately every one prepared himself to set about his duty. He, who had the care of the gates, ordered when they should be shut, and when opened; and the trumpets which gave notice that the gates were going to be opened, could not sound, till they had his orders. The officer of the guard took his rounds at night, and if he found any of the Levites upon guard asleep, he either caned them, or burnt his vests. The super-intendant of the musick every day chose the musicians, who were to sing the hymns, and gave orders to the trumpets to give notice of the sacrifices. The masters of the instruments delivered them out to the Levites, and appointed what instruments should every day be used. And he who had the charge of the table, made the Priests draw lots, and assigned every one his office^f. If the reader has a mind

^a 1 Chron. xxiii. 27, 28, 29, 30, 31.
tr. a'iss called Chelim. ch. vii.

^b Lu. xxii. 52.
^c Musick gallery.

^d Στρατηγός.
^e In Chelim, Ibid.

^f In his

to see more of this, I refer him to the book it self; and shall only add here, that there was another officer besides these, whose business it was to take care of the *Priests* that fell sick, which often happened. For, as they wore nothing but a single tunic, and drank no wine, and were obliged to go bare-foot in the temple, which was paved with marble, they were very subject to the cholick. And for a more particular account of the gates of the temple, the porters, and the officers, who had the care of the wine, and salt, and oil. I refer the reader to my work upon the temple of *Jerusalem*, wherein I treat at large of all these different employments^a. But I must not forget to observe here, that *David* chose out two hundred and eighty eight *Levites* to be masters of musick, and teach the others to sing^b; so that, as there were four and twenty classes of singers, each class had twelve masters; and in their performances, they mixed both voices and instruments together.

[7thly and lastly.] As the *Priests* had the *Levites* under them, so had the *Levites* also others under them, whose business it was to carry the water and wood, that was wanted in the temple. *Joshua* at first made use of the *Gibeonites*^c for this purpose; and afterwards other nations were employed in it, and called *Nethinims*^d, that is, persons who had given themselves up, from the Hebrew *Nathan*, which signifies to give.

[FROM the consideration of the *Levites*, we proceed now.

II. To that of the *Priests*. In which we shall mention, 1st. their order, 2dly. their election, 3dly. their manner of life, 4thly. their laws, 5thly. their functions; 6thly. their habits, 7thly. the consecration of the *High-priests*, 8thly. his succession; and 9thly. his habit.]

1st. As to the order that was observed among the *Priests*, it was this. They were divided, as we have seen, into four and twenty classes, each of which had its head, who was called, *the Prince of the priests*. Every week one of these classes went up to *Jerusalem* to perform the offices of the Priest-hood, and every sabbath-day, they succeeded one another, till they had all taken their turns: but on the solemn feasts, they

*The order
established
among the
Priests.*

^a De Tabern. l. vii. c. 3.
viii. 20. See De Tabern. l. vii. c. 3. § 4.

^b 1 Chron. xxv. 7.

^c Josh. ix. 3-27.

^d Ezra

all assembled there together. The prince of each class appointed an entire family every day to offer the sacrifices, and at the close of the week, they all joined together in sacrificing. And as each class had in it different families, and each family consisted of a great number of *Priests*, they drew lots for the different offices which they were to perform. And it was thus that *the lot fell upon Zecharias the father of John the Baptist, to burn incense, when he went into the temple of the Lord*^a.

*The choice
of the
Priests.*

2dly, FROM considering their order, we proceed to consider the in which the *Priests* were chosen, and the defects which excluded them from the priesthood. Among the defects of body, which rendered them unworthy of the sacerdotal functions^b, the *Jews* reckon up fifty which are common to men and other animals, and ninety which are peculiar to men alone^c. The *Priest*, whose birth was polluted with any prophaneness, was cloathed in black, and sent out without the verge of *the Priests-court*; but he, who was chosen by the judges appointed for that purpose, was clothed in white, and joined himself to the other *Priests*. And I know not whether St. *John* does not allude to this custom, when he says, *He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life*^d. They, whose birth was pure, but who had some defect of body, lived in those apartments of the temple, wherein the stores of wood were kept, and were obliged to split and prepare it, for keeping up the fire of the altar.

*Their pre-
scribed
manner of
life.*

3dly, ALL the time the *Priests* were performing their offices, both wine and women were forbid them^e. And they had no other food, but the flesh of the sacrifices, and the shew-bread. They performed all their offices standing^f, and bare-foot, [and with their heads covered^g, and feet washed^h.]

4thly, THE laws which God laid upon the *Priests* are these, *God said unto Aaron, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the congregation lest ye die*ⁱ. *The Priests shall not be defiled for the dead among his people, but for*

^a Lu. i. 9.

^b Lev. xxi. 16-24.

^c De Tabern. lib. iii. c. 9. § 3.

^d Rev. iii. 5.

^e Ex. xix. 15.

^f Lev. x. 8-11.

^g Maim. de ratione adeundi templ. c. v.

^h Lev. x. 6.

ⁱ xxi. 10.

^j Exod xxx. 19.

^k Lev. x. 8, 9.

his kin^a. They shall not take a wife that is a whore or prophane, neither shall they take a woman put away from her husband^b. The daughter of any Priest, if she prophane her self by playing the whore, she profaneth her father, she shall be burnt with fire^c.

5thly, As to the functions of the *Priests*, their business was to keep up the fire upon the altar of burnt-offerings, that it might never go out^d; to guard the sacred vessels; to offer the sacrifices; to wash the victims; to make the aspersions whether of blood or water, upon the persons offering, the victims, or the book of the law; to burn the incense upon the altar^e; to dress the lamps; to put the new shew-bread upon the table, and to take away the old. And to them only it belonged to catch the blood of the victims, and sprinkle it upon the altar^f. Such as were of the sacerdotal race, and were excluded from the priesthood, on account of any defect, had the care of cleaning the wood, which was burnt upon the altar: for they were very nice in choosing it, and thought it unlawful to use any there, which was rotten, or worm-eaten. All the offices just now mentioned, were in common to the *Priests* and *High-priests*; but besides them there was a particular one annexed to the latter dignity only, and that was, that the *High-priest* alone went into the *Holy of Holies* once a year on the day of expiation, and he alone could offer up the sacrifice, which was then prescribed both for his own sins, and those of all the people.

6thly, As to the names and forms of the sacerdotal habits, we find them in *Exodus*^g and *Leviticus*^h. Those that were common to all the *Priests*, were (1st,) *linnen drawers*; (2dly,) the *linnen robe* which was so strait that it had no fold in it; (3dly,) the *girdle*; and (4thly,) the *Tiara*, which was a sort of bonnet or turban, made of several rolls of linnen cloth twisted round about the head. The *Vulgate* calls them *vittas lineas*ⁱ; and we have given the figure of them in the picture of the *High-priest*, [whom we come next to consider.]

^a Lev. xxi. 1, 2.
^g Ibid. § 5. Ex. xxx. 7.

^b Ibid. v. 7.

^c Ibid. v. 9.

^d Lev. iv. 5, 6, 7. Maimon. de ratione Sacrific. c. v. n. 7.

^e This was the first business of the day. De Tab. l. vii. c. 6. § 2, 3.

^f Ibid. § 5. Ex. xxx. 7. 2 Chron. xxvi. 16-19.

^h ch. xxviii.

ⁱ ch. viii.

^j Ezek. xliv. 18.

The High-priest.

7thly, ALL the *Priests* had over them an *High-priest*, whose habits were different from theirs, and who was consecrated with some particular ceremonies. At the time of his consecration they pour'd a precious oil upon his forehead ^a, and this unction was made in the form of the Greek letter X. *Maimonides* tells us that this was not observed in the second temple, and that the *High-priest* was then no otherwise consecrated, than by the pontifical habits, which he wore. But when it was observed, it was done in such plenty, that we are not to wonder, if the holy oil, which was poured upon his forehead, ran down on all sides upon the beard of the *High-priest*; to which the *Psalmist* ^b refers, when speaking of a precious perfume, he compares it with that, which was used at *Aaron's* consecration.

The succession to the high priest-hood.

8thly, THE high-priesthood, as to its succession, descended by inheritance, and belonged to the eldest. In its first institution, it was for life; but from the time that the *Jews* became subject to the *Greeks* and *Romans*, the duration of this venerable office depended upon the will of the princes or governours. And under the *Asmonean* princes there was another considerable alteration made in this office. It then went out of the family of *Aaron*, and passing into that of *Judas Maccabeus*, came into a private Levitical family: as appears from the catalogue which *Josephus* has given us of the *High-priests* ^c. There could not be two *High-priests* at once: but they chose a sort of vicar-general, who supplied their places in their absence, and had the precedence before all other *Priests*. The Hebrews gave him the name of *Sagan*, and he sat at the right hand of the *High-priest*. And therefore some think that *Caiaphas* was *High-priest*, and *Annas* his *Sagan*, and that that is the reason why *JESUS CHRIST* was brought before them both ^d.

The High-priests habit.

Plate 16.

9thly, As to the habits peculiar to the *High-priest*, the first we shall speak of, is that which the *Hebrew* text calls *Mehil*. The *Greek* interpreters have once rendered it by *ποδήρης* ^e, which signifies a garment that reaches down to the feet; and this is the word which *Josephus* also makes use of. But as the same *Greek* interpreters sometimes render it by

^a Lev. xxi. 10.

^b Psal. cxxxiii. 2.

^c See De Tab. l. vii. c. 5. § 7.

^d Luk. iii. 2.

^e Ex. xxviii. 4. The English translators call it The robe.

The HIGH PRIEST

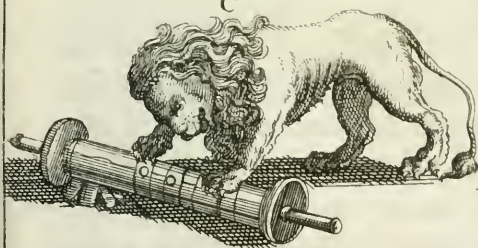
A



B



C



D



other words than *πεδήρης*, I am of opinion that the *Mehil* was not so long: it might be a shorter sort of garment.

UPON the border of this garment, whatever it was, there were, instead of a fringe, seventy two golden bells, and as many pomegranates: and if then, this garment had reached down to the ground, it would not only have hid the tunic, or linnen alb, which the *High-priest* wore under it, and which he had in common with the other *Priests*, but these pomegranates and bells would likewise have lost their sound. And therefore the *Mehil* may be said to have been called *πεδήρης*, because it came down *almost* to the feet, as you see in the plate annexed. The colour of it was purple; and under it was the tunic or linnen alb ^a, which was common to all the *Priests*. This linnen was very fine and twisted; so that the tunic was not woven close, but open: and there was raised-work, and hollows, and figures in it; which may be seen in the figure, by the bottom of this robe, which is not covered by the *Mehil*; and its extremities, as they are there shewn to do, reached down to the ground.

(2dly.) AND besides this, the *High-priest* wore another sort of garment, which is like a waistcoat without sleeves, and which is by the *Hebrews* called *an Ephod*, and by the *Latins*, *Superhumirale*, because it was fastened upon the shoulders. (And they likewise gave the name of *Ephod* to another garment something like this, which laymen were permitted to wear, as appears from *David's* being said to have been dressed in a *linnen Ephod*^b.) Upon each shoulder he had also a pretious stone, in which were engraven the names of the children of *Israel*: in that on the right shoulder were the names of the six eldest, and in that on the left, those of the six youngest. And he had upon his breast a square piece of stuff^c, of the dimensions of the *Hebrew Zereth*, that is, half a cubit, which is 10 inches of *French* measure, as we shall hereafter shew. The *Hebrews* call it *Hofchen*, that is, *the breast-plate*, because it was worn upon the breast; but the *Greeks* call it *λόγιον*, and the *Latins* from them *rationale*, and from these latter comes the *French* term, *rational*. The *Greek* word may be translated by this Latin one, but I think it would be better rendered *oraculum*, because this was as it were the *oracle*, by which God

^a Eng. a brodered coat.

^b 2 Sam. vi. 14.

^c Ex. xxviii. 15-30.

gave his answers: for the *High-priest*, when he would consult God on any occasion, put on this ornament upon his breast, and God answered him in the manner we are going to relate. There were upon the *breast plate* twelve precious stones, upon which were likewise engraven the names of the twelve sons of *Jacob*: and upon it were also the *Urim* and *Thummim*. The first of these words (as has been already observed) signifies *light*, or *knowledge*, and the other *truth*, or *perfection*; and the *Jews* pretend that they were two *sacred signs*, by which God made known his will: and when they ceased to appear, it was no longer known what they were. All that is certain, concerning this opinion is, that the word *Urim* signifies *light*; and perhaps it was so called, because these precious stones shined with an extraordinary and miraculous fire. So that the *Urim* and *Thummim* were something more than barely two words engraven on the breast-plate; and indeed we often find in Scripture that God was consulted by *Urim* ^a.

(3dly.) And lastly, the *High-priest* wore likewise a plate of gold upon his fore-head, on which were engraven these two words *Codeſch la Jehovah*, that is, *Holy to the Lord*. It was tied with a purple or blue ribbon to his tiara, which was made of linnen, like those of the other *Priests*, and was only distinguish'd from them by this plate and ribbon. I have engraven it according to the opinion of *Braunius*, who has written a very curious treatise upon the sacerdotal habits of the *Jews*. And the reader need only compare the figure of it, with what is commanded concerning it in the 28th chapter of *Exodus*, in order to convince himself, that the description which this author gives of it, is agreeable to the Scripture. But it is not so as to the figure A, which we find in the *French* edition of *Josephus*; we there see no notice taken of either of the ribbons, by which the Scripture expressly says this plate was tied to the *High-priest's* bonnet: and I leave the reader to judge which of the two descriptions is most probable. The *French* translator has also put three rows of henbane buds to the tiara itself, whereas *Josephus* puts them upon the plate, in the manner that I have engraved it and its ribbons separately, at the letter B.

The officers of the synagogue.

III. NEXT to the *Priests* and *Levites*, the *Officers of the Synagogue* ought to find a place in this chapter. They were in some sort sacred per-

^a Deut. xxvii. 8. Num. xxvii. 21. 1 Sam. xxviii. 6.

sons, since they had the superintendency of those places, which were set apart for prayer and instruction. They were of several sorts; some of them being *Presidents*, whom the *Greeks* call *Princes of the Synagogue*, and the *Hebrews*, *Heads of the Congregation*^a. These were men advanced in age, men of letters and understanding, and of known probity. The *Hebrews* call them *Hacamim*, that is, *Sages* or *wise-men*; and their authority was considerable. They were judges of pecuniary matters, of thefts, damages, and such like; and St. *Paul* doubtless alludes to them in the sixth chapter of his *first epistle to the Corinthians*, when he reproaches the Christians with carrying their differences before the tribunals of the Gentiles, as if they had had no persons among them, who were capable of judging them. *Is it so*, says he, *that there is not a wise man among you? no not one that shall be able to judge between his brethren*^b? And these had likewise the power of punishing those, whom they judged to be rebellious against the law; and from hence it is, that our Lord forewarns his disciples, that *they should be scourged in the synagogues*^c. Besides these *presidents*, or *princes of the synagogue*, there was likewise in every synagogue a sort of *Minister*, who read the prayers, directed the reading of the law, and preached, and was called *Chasam*, that is, an *Inspector* or *Bishop*^d. And to this minister were joined other officers, who had the care of the poor, and collected the alms; and these were called *Parnasim*, that is, *Pastors*, and *Rectors*. As to the reading of the law in the synagogues, it was always done in Hebrew^e, and this made it necessary, as soon as that language ceased to be their mother-tongue, to establish an interpreter, whom the Jews call *Targumista*. And by this means the doctor who explained the law in Hebrew, came to have an in-

^a These are in the New Testament called ἀρχισυνάγωγοι, or Rulers of the synagogue. Mar. v. 34. Lu. viii. 41. ^b v. 5. ^c Mat. x. 17. ^d He that read the prayers and gave the

blessing in the synagogues, was according to Dr. Prideaux a different officer from the Chazan, and was called Sheliach Zibbor, or the angel of the church, from whence it is, that the bishops are called (Rev. i.) angels of the churches. The Chazan according to him, was an inferior officer, whose business was to take care of the books, and other utensils, a sort of deacon, such as the Parnasim are here said to be. And to such a one who is called a minister, our Saviour gave the books, when he had done reading in the synagogue, Lu. iv. 20. Connec. P. i. B. 6. Under the year 444. p. 307, 306. of the Fol. Edit.

^e Of the manner of reading the Scripture in the synagogues, See Prid. Con. P. i. B. 6. Under the year 444. p. 306. of the Fol. Edit.

terpreter always by him, in whose ears he softly whispered what he said, and this interpreter repeated aloud to the people what had been thus whispered to him. This *Lightfoot* plainly proves in his *Horæ Talmudicæ*, and this JESUS CHRIST had in view, when he said to his disciples, *What ye hear in the ear, that proclaim ye upon the house-tops*^a. But the synagogues were not only places set apart for prayer; they were also schools, where the young were taught. The *Sages* (for so the masters were called) sat upon benches, and the young men sat *at their feet*; which is the reason why St. *Paul* says, he learned the law *at the feet of Gamaliel*^b. Though some pretend, that the apostle there only means, that he was brought up in *Gamaliel's* house. To all which, we must, in order to give a thorough knowledge of all the sacred persons among the Jews, here add an account of such as distinguished themselves from the people, by the holiness of their lives. And such were,

Naz-
arites.

IV. THE *Nazarites*, or as some call them *Nazareans*; which is an Hebrew word, and signifies *separated*. God himself is the author of this kind of life^c. From the moment that they devoted themselves to it, they abstained from all sorts of liquors that could intoxicate, and never cut their hair afterwards, till the day that their vow ended. And of these there were two sorts, 1st. *Nazarites by birth*, as were *Sampson*, and *John the Baptist*; and 2^{dly}. *Nazarites by vow and engagement*. The latter followed this kind of life only for a time, after which they cut off their hair at the door of the tabernacle. *Maimonides* observes^d, that there were some times some zealous persons, who voluntarily defrayed the expences which were necessary for cutting off the hair of one or more *Nazarites*, after they had offered the necessary sacrifices, when the time of their vows was expired. Which may serve to explain that passage in the 21st chapter of *the Acts*, which some persons misunderstand, in thinking that St. *Paul* is there spoken of, as having made a vow to become a *Nazarite*. But the true sense of the chapter, is this: the apostles advise St. *Paul* to bear the necessary expences of four *Nazarites*, in order to remove the opinion the people had received of him, that he despised the law

^a Mat. x. 27. ^b Act. xxii. 3. ^c In the sixth chapter of Numbers, you have an account of the qualifications of the *Nazarites*, and their austerities. ^d In his treatise of the *Nazareate*.

of *Moses*. Now they that bore these expences were obliged to purify themselves. And therefore *St. Paul* appointed a day, whereon he would (after the time of the vow was past) pay the money that was necessary to buy the victims that were to be offered up on this occasion; in order thereby to undeceive the Jews, concerning the reports that had been spread about him^a.

V. THE *Rechabites*, like the *Nazarites*, separated themselves from the rest of the Jews, in order to lead a more holy life^b. *Jeremiah* describes the life and customs of the *Rechabites* in the thirty fifth chapter of his prophecy, thus; *I set*, says he, *before the sons of the house of the Rechabites, pots full of wine and cups, and I said, Drink ye wine. But they said, We will drink no wine, for Jonadab the son of Rechab our father commanded us saying, ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any*^c. This *Rechab*, the father of *Jonadab* lived under *Jehu* King of *Israel*, in the time of the prophet *Elisha*^d. These *Rechabites* lived in tents, and flourished about an hundred and fourscore years. But after the captivity, they were dispersed, unless the *Essenes*, of whom we shall speak hereafter, succeeded them. It is certain that they followed the same kind of life.

VI. AMONG the number of sacred persons we may likewise put the *Patriarchs*. Such were *Adam*, *Noah*, *Abraham*, and the rest, since they did the offices of *Priests*, offered sacrifices, and taught religion at home and abroad, in proportion to the light they received from God.

VII. Lastly. THE *Prophets* are also of this number, and were raised up in an extraordinary manner for the performance of the most holy functions. They were at first called *Seers*, they discover'd future things, they decla.

^a Not that this is so to be understood (with *Petit*) as to imply that *St. Paul* had no vow upon himself, it is to me very evident from *Acts* xviii. 18. that he had a vow upon himself (which he made at *Cenchrea*, and therefore shaved himself there, by way of initiation into it, as all those who made vows, or were *Nazarites*, did;) as well as assisted the others in defraying the expences of their vows. *De Tabern.* l. vii. c. 3. § 2.

^b The *Rechabites* manner of living was not a matter of religion, but a mere civil ordinance grounded upon a national custom. They were *Kenites*, or *Midianites*, who used to live in tents, as the *Arabians* still do. *Hab.* iii. 7. *Mede's works*, p. 127.

^c *Ps.* 5, 6, 7.

^d *2 Kings* x. 15.

red the will of God, and spoke to both kings and people, with a surprising confidence, and freedom. *Prophecy* was not always annexed to the priesthood, there were prophets of all the tribes, and sometimes even among the Gentiles ^a; and the office of a *Prophet* was not only to foretell what should afterwards come to pass, it was their business likewise to instruct the people, and they interpreted the law of God; in so much that the word *Prophet* sometimes signifies, an *Interpreter*, or *Teacher*.

AFTER the *Patriarchs*, who were themselves first endowed with the gift of *Prophecy*, *Moses* holds the first place among the *Prophets*: the spirit with which he was filled, passed upon the seventy judges which he chose by God's command, and they became *Prophets* themselves. And *Sigoniüs* believes, that from the time of *Samuel*, there was a *body of Prophets*, so that there were communities of them in all succeeding ages, and in every city. *Samuel's* reputation drew to him a great number of persons, in order to be his disciples, and several of them had the spirit of prophecy; and from him to *Malachi* who lived under *Darius*, at the time of the rebuilding of the temple, there was an uninterrupted succession of *Prophets* among the Jews. These were those *colleges of the prophets*, of whom *Samuel* spake, when he said to *Saul*, *After that, thou shalt come to the hill of God, where is the garrison of the Philistines, and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high-place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophecy* ^b. And accordingly the Scripture adds, *When they came thither to the hill, behold a company of prophets met him* ^c. And that the number of the prophets was not diminished in the time of *Elijah*, appears from hence, that *Elisha* having followed him to *Jordan*, when he was going to leave the world, *fifty men of the sons of the prophets went and stood to view afar off* ^d.

As to the manner in which the *Hebrews* consulted God, it was various; sometimes they came to the *mercy-seat*, and God spake to them from *between the cherubims*. *I will commune with thee*, says God to *Moses*, *from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I shall give thee in commandment unto the children of Israel* ^e. And for this reason that part

^a Num. xi.

^b 1 Sam. x. 5.

^c verſ. x.

^d 2 Kings ii. 7.

^e Exod. xxv. 22.

of the temple, in which the ark was placed, was called *the Oracle*. Sometimes the *Prophets* or *Priests* discovered to them the divine commands; and *Urim* and *Thummim* were, as we have seen, a sort of *oracle*. And besides all these, God often spoke to his people in mysterious dreams, and often made use of the ministry of angels, to make known his will to mankind.



C H A P. IX.

Of the Jewish Doctors, Sects, and Schisms.

THIS chapter is a continuation of the former. After sacred persons, it is but just that we should speak of those, who were persons of distinction among the Jews. And such were their doctors, the leaders of the famous sects of the *Pharisees* and *Sadducees*, and lastly those whom they looked on as schismaticks.

As for the *Doctors*, they did not appear among the Jews, till after prophecy ceased: and at first they had no distinguishing title^a. It was not till towards the birth of JESUS CHRIST, that they gave their learned men, and even their princes too, who valued themselves upon their knowledge of the law, the quality of *Rabban*; and *Buxtorf* says, that they reckon up but seven *Rabbanim*, that is, persons who bore the title of *Rabban*, in all. Afterwards, the learned men among them took the title of *Rabbi*. Both these words come from *Rab*, which signifies *multi-*

*The Rab-
bins or
Jewish
doctors.*

^a They among them, who professed their traditionary learning, from the time of the men of the great synagogue (i.e. from Simon the Just, about 300 years before Christ) to the publishing of the Mishnah, (i.e. about 150 years after Christ) were called Tanaim; they, out of whose doctrines and traditions the Mishnah was composed, are called the Mishnical Doctors; they who lived from the publishing of the Mishnah to the publishing the Babylonish Talmud, were called Amoraim; and they out of whose doctrines and traditions the Gemara was composed, are the Gemarical Doctors: and for about 100 years after the publishing the Talmud, (i.e. till about A.D. 600.) they were called Saburaim, and after that Geonim. Prid. Con. P. 1. B. 5. under the year 446. Fol. Ed. p. 252.

plicity or *augmentation*; and the titles both of *Rabban* formerly, and of *Rabbi* or *Rabbin* afterwards, were given to such as either had eminent qualities, or were men in dignity, or men of an extensive knowledge. And these *Rabbins* among the Jews, were remarkable for having a good opinion of themselves; they made no difficulty of exalting themselves above the rest of mankind, not excepting kings, nor even the high-priest: for, say they, *When a wise man dies, it is difficult to find another to succeed him; but when a king dies, the first Israelite you meet is capable of filling his place; and there was never any high-priest, but what easily found a successor.*

The ori-
gin, and
significa-
tion of the
word
Scribe.

A great while before the birth of JESUS CHRIST, they gave learned men the title of *Sopherim*, from the Hebrew *Saphar*, which signifies, *to reckon*, or *to explain*, and this name was common to all men of letters. This is what the *Greeks* translate, by *Grammarians* and *Doctors of law*; and the *Latins* by *Scribes*, and the *Learned in the law*, or *Lawyers*^a. And in this sense the word *scribe* signifies quite another thing than a *writer*, it is taken for the masters or interpreters of the law. And indeed their profession was that of explaining the Scripture; of reading it in the synagogues; of preserving the purity of the text; of resolving all difficulties that present themselves, whether in the books of *Moses*, or in the *Prophets*; and of keeping the genealogies of the tribes, especially that of the royal family. In a word, if the *Prophets* were the interpreters of the will of God, the *Scribes* were the interpreters of the different senses of the law, or rather of the different laws: for the Jews distinguish between that which *Moses* wrote with his own hand, and that which he delivered *viva voce*; which having been first received by *Joshua* and the *Antients*, passed from them to the *Prophets*, and from the *Prophets* to the *Scribes*. The first *Scribes* were the *Priests*; God himself charged them with this employment. The Lord said unto *Aaron*, *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die, that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Moses*^b. *Josephus* likewise testifies, that

^a *Legis periti.* See Luke vii. 36. *Vulg.*

^b Lev. x. 9, 10, 11.

God was not content with barely publishing his law once, but that he likewise requires his people, to leave all their work every week, in order to assemble together, and hear his holy law read, and thereby instruct themselves perfectly in it. And *Philo* makes the same reflection. *It is, says he, the custom of our nation to apply themselves, every Sabbath-day, to the study of wisdom, and to hear with attention the publick lectures that a doctor gives them about it. This custom still continues among us, and our synagogues are nothing else but schools, wherein virtue is taught, the mysteries of religion are explained, and vice is reprov'd.*

As to the number of the *Scribes*, when *David* took an account of the *Levites*, he chose out *six thousand* of them, whom he made *Scribes*, or *Judges* ^a. And I have already said, as to the rise of them, that the end of the *Prophets* among the Jews was the beginning of the *Scribes*, that is, that the latter rose up after the captivity, about the time of the last *Prophets*, when the *Priests* being more intent upon politicks than religion, left the care of studying and explaining the Scripture to some learned men. This was the origin of the *Scribes*; and the name is no less ancient than the thing. For *Ezra*, who lived in the time of *Haggai*, *Zechariah*, and *Malachi*, is called a ready Scribe ^b; and in the first book of *Esdra*s, he is called a reader of the law, ἀναγνώστης τοῦ νομοῦ ^c; and it is therefore certain, that the origin of the *Scribes* is as early as the time of *Ezra*.

THE most famous *Doctors*, the Jews ever had, were *Hillel*, and *Shammai*. They were of two different persuasions, and the schools are divided between their disciples; and the *Talmud* never fails of mentioning their opinions. *St. Jerome* thinks, that these two party-leaders, were not a great deal older than *JESUS CHRIST* ^d; and adds, that the name of *Hillel*, signifies *prophane*, and that of *Shammai*, a *destroyer*, and that they are so called because both one and the other, by their interpretations and refinements, both *prophaned* and *destroyed* the law of God. The learning of the *Rabbins* is entirely confined to the study of the text of the Bible, which they call *Micrah*; to the knowledge of traditions, which they call *Mischnah*; and to the search after allegories, which they call

The famous Doctors among the Jews.

^a Chron. xxiii. 4. ^b Ezra vii. 6. ^c Esd. viii. 8. ^d Dean Prideaux makes them to have flourished in the year 37, before Christ. See Conn. P. 2. B. 8. under that year.

Midras, from the Hebrew *darasch*, to search, or to rake into; and to this JESUS CHRIST alludes when he says, *Ye search the Scriptures, because in them ye think ye have eternal life, and they are they which testify of me* ^a. And that nothing may be omitted on this subject, I shall add, that the Jews call those of their *Rabbins*, who enter further than others into the sense and mysteries of Scripture, *Adagici*; which comes from the word *nagad*, which signifies to relate, or to explain, or shew. In *Exodus* ^b, God commands the fathers to shew their children the wonders they had seen; and the word in the Hebrew is *Higadta*, ye shall shew, &c. and from thence comes the term *Adagici*.

THE quality of *Doctor* was no dispensation from manual labour; and from thence comes that famous saying of *Gamaliel*, which we find in the book called *Pirke Avoth*, that is, *Capitula patrum*, or a Collection of the sentences of the fathers; *The knowledge of the law jointly with a trade, is a fine thing; when they are both joined together they divert from sin; but study without manual labour does not last long, and is often an occasion of sin*. And we are not therefore to wonder, that *St. Paul*, who was the disciple of *Gamaliel*, should understand how to make tents, and should choose to support himself by the labour of his hands, rather than be burdensome ^c. A scholar is called in Hebrew *Talmud*; and when a *Talmud* became advanced in his studies, the *Rabbin* then associated him to himself, almost in the same manner as *Moses* did *Joshua* ^d. Which first degree of honour was conferred upon him by the imposition of hands, and the *Rabbin* when he put his hands upon his head, said, *I lay mine hands upon you*. The next degree of honour was that of *Rabbin*, which was given, when the *Associate* had gained the art of teaching, and this usually swelled the minds of those who were honoured with it with great vanity. The *Rabbins*, as JESUS CHRIST often reproaches them, *loved the uppermost places* ^e, and in their schools their disciples sat at their feet ^f.

WE come now to the different *Sects* among the Jews. In the time of the *Prophets* nothing is said, either of sects or heresies. But afterwards several religious parties were formed among them; which broached particular opinions of their own, and maintained both erroneous and corrupt

^a Jo. v. 30. *Vulgate*.

^b Ex. xiii. 8.

^c 1 Thess. ii. 6, 9.

^d Num. xxvii. 18.--23.

^e Mat. xxiii. 6. Luke xi. 43.

^f See Acts. xxii. 3.

ones. And the true reason of this, we have in *Cunæus*. In those happy times, says this Author, wherein the prophets lived, who by the converse they had with God, learned his will immediately from himself, there could no disputes arise about religion. The authority of their prophets was so well established, that it would have immediately decided all difficult questions, and put an end to all disputes. And if any one should have refused to have submitted to it, he could have had no excuse either from his ignorance or his want of capacity; it would have been a declared revolt, and he must have abandoned his religion, and embraced idolatry. There was no medium, he must either have obeyed the prophets, or have no longer acknowledged that God who inspired them. But when these prophets disappeared, that sovereign authority ceased; then every one gave himself the liberty of reasoning, enquiring, and disputing; and by this means they wandered in the ways of vain curiosity, and fell into darkness. So that these endless disputes about the Scripture, were the effects of the corruption of latter ages, when the Jews began to degenerate.

I. THE most ancient Sect among the Jews, was that of the *Sadducees*; Sadduces, which took its name from *Sadoc*, who was the founder of it. They denied that supream providence which directs all things; they taught that the knowledge of God was bounded; they denied the resurrection, and the immortality of the soul; and would not admit of any spiritual substance. It is not known when this sect began; but it is certain, it could not be, till after the times of the *Prophets*. The common opinion is, that *Sadoc*, the disciple of *Antigonus Socho*, did not live till after the time of *Alexander the Great*; but nevertheless this sect was the most ancient one among the Jews. And tho' their opinions concerning the nature of God, and the immortality of the soul, seem to favour a corruption of manners, yet were they very exact in the observance of the law, and said, that God was so august a master, that he deserved to be served disinterestedly, and without any view to a reward. They acknowledged no books of Scripture to be canonical, but only the books of *Moses*. The silence of these books concerning a future state, seemed to favour their opinions; and it is very probable, that the true reason why they rejected the other books of Scripture, was because they could not en-

certain those opinions, if they once admitted them to be canonical ; in as much as the *Prophets* contradict them in every article. This *Antigonus Socho*, whose disciple *Sadoc* was , lived according to the Jewish calculation, about three hundred years before the birth of JESUS CHRIST^a. This Doctor had often inculcated into his disciples, that they ought not to be like slaves, who only serve their masters for the sake of a reward ; but do you, says he to them, obey God disinterestedly, and have always a respectful fear of him : And this maxim, it's said, gave birth to the errors we are speaking of. *Sadoc* and *Baithus* the disciples of *Antigonus* inferred from hence, that there was no reward to be expected in another life, that the soul dies, and that the body will not rise again. But these errors neither excluded the *Sadducees* from the conversation of the Jews, nor from the temple, nor from offices, nor (as appears from the acts of it) even from the *Sanhedrim* ; because it was the custom of the Jews to admit any body among them, who was willing to submit to the law of *Moses*.

2. THE sect of the *Pharisees* was not so antient ; but it made more noise. It

Pharisees.

derived its name from the Hebrew word *Pharas*, which signifies, *to separate* ; because the prevailing passion, or rather ambition of this sect, was to distinguish it self, and *separate* it self from the people, by a great outward shew of sanctity. Their adherence to the law was extremely exact, and for fear of violating the least precept of it, they scrupulously observed every thing that had the least relation to it, tho' the law had neither commanded nor forbidden it ; and in this manner, they extended the obligation of paying tythe, even to the smallest herbs, as JESUS CHRIST reproaches them^b. And from thence arose an infinite number of vain observances which they called *traditions*, and which rather corrupted the law, than tended to the observation of it. And this extravagant exactness inspired them with an insupportable pride ; and in order to gain the more veneration and esteem, they prayed in publick places, and wrote their mortifications upon their meagre countenances ; but at the bottom, this affected piety was only a snare laid for the weakness of widows, whose *houses they devoured*^c. *Josephus*^d mentions this sect in the reign of *Jona-*

^a Dean Prideaux places the rise of this sect, A. 263. before Christ ; and thinks it most probable that a dissoluteness of manners gave rise to it, and not the reasonings of *Sadoc* upon the doctrines of *Antigonus*. See Conn. P. 2. B. 1. under the year 263. and Part 2. B. 5. under the year 107.

^b Mat. xxiii. 23.

^c Mat. xxiii. 14.

^d Antiquities.

than, one of the *Asmonean* princes an hundred and forty years before JESUS CHRIST, which was the time when it had most power. Their manner of living was simple, mortified, and very far from the pleasures of life. They valued themselves upon their doctrine and learning, and from thence it is, that the Apostle speaks of this sect, as of the most knowing and the *strictest* religious sect among the Jews^a, *Josephus*^b speaks thus of them: *The Pharisees make profession of being instructed in all the particulars of the law. Their life is austere, they abhor effeminacy and pleasures, they believe in a fate, and attribute all things to it, but nevertheless acknowledge the freedom of man. They teach that God will one day judge all men, and punish or reward them according to their merits; they maintain that souls are immortal; and that in the other world, some will be shut up in an eternal prison, and others sent back into the world, with this difference, that those of good men shall re-enter into the bodies of men, and those of wicked men into the bodies of beasts: which is exactly the famous transmigration of Pythagoras.* The greatest part of the *Pharisees* were *Scribes*; which word signifies, as we have already observed, a man learned in the law, be his sect what it will; whereas, the word *Pharisee*, implies that he has embraced some particular manner of life.

BOTH these sects of the *Pharisees* and *Sadducees*, were as has been said, older than JESUS CHRIST; and *Josephus*^c observes of them, that the common people were most attached to the *Pharisees*, and that people of distinction had most regard for the *Sadducees*. *John*, one of the *Asmonean* Princes, enraged at the too great power of the *Pharisees*, in order to humble them, condemned all their traditions, of which they could not prove *Moses* to have been the author; and forbade their laying any stress upon such, declaring himself likewise for the *Sadducees* at the same time. But the resentment of the *Pharisees* at this usage, was extremely great; and being supported by king *Demetrius*, they made war upon *John*, and took from him the countries of *Moab* and *Gilead*. After his death, Queen *Alexandra* favoured them, and re-established their laws, which made them the more haughty, and they committed many

^a Acts xxvi. 5.

^b *Wars of the Jews*, B. ii. ch. 12.

^c *Antiq. lib. xiii. c. 18. cum. seq.*

disorders in the kingdom, down to the reigns of *Hyrchanus* and *Aristobulus*, one of whom embraced the sect of the *Pharisees*, and the other that of the *Sadducees*.

Herodians.

3. S. T. *Epiphanius* reckons among the Jewish sects, that of the *Herodians*, which is mentioned in the Gospel^a: and the common opinion is, that they were a sect of men, who looked on *Herod the great* as the promised *Messiah*. But it is more probable that the word *Herodians*, signifies no more than the domesticks of *Herod*. To which it may be added, that this Prince having been looked on by a part of the nation, as an usurper of the throne, the other party which was in his interests, are called the *Herodians*^b.

Hemerobaptists.

Nazareans.

4. THE same father speaks of certain *Hemerobaptists*, that is, men who bathed themselves every day out of devotion, and of the *Nazareans*. These latter are the same as the Christians, St. *Jerome* quotes a Gospel of the *Nazareans* written in Hebrew; and it is well known, that the name of Christians was first given in *Antioch*^c, and that the Jews called the disciples of our Lord JESUS CHRIST *Nazareans*, by way of insult and contempt, because they thought that JESUS CHRIST was born in the little town of *Nazareth*; and it was under the name of the *Nazareans*, that they made imprecations against the Christians in their synagogues three times a day.

Essenes.

5. BUT the sect of the *Essenes*, was according to *Josephus*, one of the most considerable sects they had. I take their name to be the same with that of the *Hassideans*, which signifies, *pious*, or *holy*; and that this name was given to those who joined themselves to *Judas Maccabeus*; if it may be allowed that they were the first *Essenes*. This sect began

^a Matt. xxii. 16. ^b By what is said of the Herodians in the Gospel, they seem plainly to have been a sect differing from the rest in some points of their laws and religion. And these seem to be, 1st. Their thinking it lawful to submit to the dominion of the Romans, which the Pharisees inferred to be unlawful from Deut. xvii. 15. Thou mayst not set a stranger over thee which is not thy brother. And 2dly, in thinking it lawful to join with the Romans in many of their heathen usages. Both which tenets Herod the great received and practised, and the Herodians probably received from him. The latter tenet was what our Saviour calls the leaven of Herod; and on the account of the former, we see the Herodians came with the Pharisees, to ask our blessed Saviour that captious question, Whether it were lawful to give tribute to Cæsar? (Matt. xiii. 16.) that they might accuse him of being Cæsar's enemy if he denied it. Prid. Con. R. ii. B. 5. Under the year 107. ^c Act. xi. 26.

with

with those who followed this great man into the deserts, that they might there be at perfect liberty to observe the law. Their manner of life exactly resembles that of our monasticks, and it is by some thought, that these were the first Christians who were called monks. The *Essenes* were so prepossessed in favour of their exercises, that thinking them more holy than the sacrifices themselves, they never went to the temple either to pray or sacrifice: and it is for this reason that *Josephus* reckons them among the sects. It is surprizing that the Scriptures make no mention of these; but *Philo* and *Josephus* often speak of them, and perhaps it may be a pleasure to the reader, to see the pictures they draw of them. *Josephus* in his *Second Book of the Wars of the Jews*^a, speaks of them thus: *The Essenes, says he, never marry, and have no children but such as they adopt; they despise riches, and never reside in cities. They never change their shoes or cloaths, but when necessity forces them to it; they apply themselves to no trade, but put all they have in common with their brethren, so that the poor find a certain and ready assistance among them. They bath every day in cold water, and are extremely religious. They keep a profound silence at their repasts; and a man must be of an established continence, in order to be admitted among them; and though he be so, yet they always engage those whom they receive, by the most solemn oaths, to serve God, to keep the faith, and to practise justice. They who fall into any considerable fault, are expelled their society. They are extremely severe in their judgments, and despise punishments, and death. They think that the souls of good men go into the fortunate islands, and that those of the wicked are shut up in subterraneous places.*

THE same author adds in the *Eighteenth Book of his Antiquities*; that the *Essenes* refer every thing to God; that, they believe in the immortality of the soul; that, they forbid the making any presents in the temple, or offering sacrifice with the people, out of a persuasion that their manner of life is purer than sacrifices; that, their manners are holy; that, they apply themselves to agriculture; that, all their goods are in common; that, they have neither wives nor servants; that, they choose

^a ch. xii.

out the most honest men among them to make priests of; and that, *their habits are simple, but neat.*

Pliny knew these *Essenes*, and speaks of them at large in his *History*. They are, says he, *a very singular, and the most surprizing people in the world. They know not the use of money, or of gross pleasures. They have no wives, and yet find a continual support and increase in the numbers of those who join them. Their society is chiefly increased by such, as being grown weary of the world, are as it were, thrown into this port by the waves of fortune. So that this nation, wherein no one is born, does yet continue for thousands of ages, which is almost incredible. A distast of life is the fruitful seed, by which they are multiplied.*

In the
book call'd
The good
man truly
free.

BUT no body has written more largely of the *Essenes*, than *Philo*. In *Syria*, says he, and in *Palestine* which the Jews possess, are found *Essenes*, whose name signifies *Holy*, and who deserve so fine a name by their admirable piety. They worship God, not by offering up animals in sacrifice to him, but by sanctifying their own souls. Their number is above four thousand. They dwell only in the country, and fly all residence in cities, for fear they should be corrupted by the vices which usually infect those places. They employ themselves either in agriculture, or in the most pacifick arts. They have neither gold nor silver, and don't love vast and extensive estates. Riches little affect them, they seek for nothing but barely necessaries. No workman among them makes swords, or any sorts of arms; they even neglect commerce, and make no use of slaves; they are all free, and serve one another. Philosophy does not suit their taste, religion is all their study; and they have no other morality, but the exact practice of the laws of their nation. Every sabbath-day they study them in a particular manner, instruct one another in all virtues, and their only rule is to love God, virtue, and men. And that they do love God, is visible, because they keep a perpetual continence, don't swear, never tell a lie, and believe God to be so far from being the author of evil, as to be the source of all good. Their love of virtue also appears, in the contempt they have for money, glory, and pleasures: and they need no other proof of the love they have for one another, than the union in which they live. They have the same
houses,

houses, the same provisions, the same dress, the same tables. They have their gains in common, divide the care of the sick among them, and honour the old men as their fathers^a.

LASTLY, *Josephus*^b reckons among the Jewish sects, that of *Judas of Galilee*. The account he gives of the opinions of this great man, and the rise of his sect, is this. After *Archelaus* had been sent into banishment, *Judea* was reduced by the *Romans* to the state of a province, and forced to pay them tribute. But *Judas* a native of *Gamala* a city in *Gaulonitis*, exhorted the people to shake off this yoke, telling them, that tribute was a shameful badge of slavery; and several, hearkening to his discourses, and thinking that they could not serve God and obey the *Romans* too, revolted. This the Jews were the more easily persuaded to, because it was the general opinion among them, that it was shameful for them to pay tribute unto a foreign people: and they abominated the *Publicans*, who had the care of receiving the taxes and tributes. And indeed, God himself forbids them to choose a foreigner for their king, and directs them to choose one of their own nation^c. So that an aversion to the *Roman* dominion was natural to all the Jews; but they whose zeal lead them to join *Judas*, and form a particular sect, valued themselves upon their holiness and justice, because they would not acknowledge any other sovereign but God, and rather than submit to the dominion of man, and give him the title of Lord, would choose, as *Josephus* says, to subject themselves and their dearest friends and relations to any torments, or even to death it self.

I am of opinion, that *Judas's* sectarists are the same with *the Zealots*, which are so famous in the Jewish history. They were called *The just*; and they who asked *JESUS CHRIST* the question, whether it was lawful to give tribute to *Cesar*, pretended to be of this sect: *qui se justos dicebant*^d, which we ought not to translate, *who feigned themselves to be good men*, but *who feigned themselves to be THE JUST*. *JESUS CHRIST* was accused of hindering the people from paying tribute to the *Romans*, and consequently of being one of these *Just*. And I dont doubt but

^a See Prid. Con. P. ii. B. 5. under the year 107.

^b *Antiq.* lib. 18.

^c Deut. xvii. 15.

^d Luk. xx. 20. *Vulg.*

that it is in this sense, that *Pilate's* wife calls him *Just*, when she says to her husband concerning him, *Have thou nothing to do with that Just man*^a.

FROM the *Seſtariffs*, we now in the laſt place proceed to the *Schiſmatics*, among the Jews.

Samaritans.

THE modern Jews give the name of *Minnim* to all hereticks in general, but eſpecially to the Chriſtians. Formerly they looked on the *Samaritans* as the firſt hereticks, and the riſe of them was this. *Jeroboam* having, as has been ſaid, revolted from *Rehoboam* the ſon of *Solomon*, retired into the tribe of *Ephraim*, of which he was; and having cauſed a general inſurrection, he formed them into a kingdom, and poſſeſſed himſelf of it. And leaſt the peoples going up to *Jeruſalem* to ſacrifice in the temple, ſhould cauſe them to return to their obedience to *Rehoboam*, he cauſed two golden calves to be made, one at *Dan*, and the other at *Bethel*, to be the Gods of his new ſubjects^b; ſo that the revolt was at the ſame time a religious ſchiſm. The *Iſraelites* (for ſo the ten tribes were from this time called, whiſt they who continued in their obedience to *Rehoboam* were called *Jews*) the *Iſraelites*, I ſay, were *Schiſmaticks* and idolaters at the ſame time. The Jews in deriſion called them *Ephraimites* from the tribe of *Ephraim*, to which *Jeroboam* belonged; and they were alſo called *Samaritans*, from the mountain and city of *Samaria*. In the time of the firſt temple *Samaria* was the name of the city only; but afterwards it extended it ſelf to all the country, of which *ſichem*, otherwiſe called *Neapolis*, was the capital.

THIS city was, in the reign of *Hezekiah* King of *Judah*, taken by *Shalmanezzer*, and the ten tribes were carried into captivity. Some years after, *Eſarhaddon* ſent the *Cutheans* to ſupply the place of the Jews, and to inhabit *Samaria*. And theſe people who knew not the true God, were puniſhed for their idolatry with lions, who made a ſtrange ravage among them. For this reaſon *Eſarhaddon* ſent them ſome of thoſe prieſts who had been carried into captivity, to inſtruct them, and teach them the worſhip of the true God. But they did not embrace it with purity, but mixed the remains of paganiſm with their religion. Nevertheless, when *Manaſſes* the ſon of *Jaddus* the high-prieſt of the Jews,

^a Matt. xxvii. 19.

^b 1 Kings xii. 28.

had built the temple of *Gerizim*, the *Samaritans* then retained their old superstitions no longer, but always contended, that their temple was more holy than that of *Jerusalem*; inferring from the ark's having been a long time at *Shiloh* near *Ephraim*, that the worship of God had rather begun in their country than in *Jerusalem*. Of all the canonical books, they received only the five books of *Moses*. They had no commerce with the *Jews*, but the hatred on both sides was so great, that the *Jews* were forbidden to eat or drink with a *Samaritan*. And from hence comes the Samaritan woman's surprize at seeing *JESUS CHRIST* who was a Jew, *ask drink of her*^a. There is a *Rabbin* who carries the matter so far as to say, that it was as great a sin to eat bread with a *Samaritan*, as to eat swines flesh; and that the *Samaritans* can neither become profelytes, nor consequently have any part in the resurrection of the dead^b. Neighbourhood and the difference of religion was what raised this envenomed hatred; as we daily see, that no enmities have more fatal effects, than those which arise between the nearest relations, when a difference in religion or interests divides them: as long as they continue in the same neighbourhood, nothing is to be expected but perpetual quarrels and wars. Travellers tell us, that there are yet remaining some of these *Samaritans*, who dwell in the city of *Sichem*, near mount *Gerizim*.

I reckon the second Jewish *Schism*, to be that of the *Jews of Alexandria*, who contrary to the express command that God had given, not to sacrifice any where but at *Jerusalem*, offered sacrifices in the temple which *Onias* built in *Egypt*. Except in this, they had the same faith with the other *Jews*, nay, and had even a great respect for the temple of *Jerusalem*, which they acknowledged to be the capital of the Jewish nation, as may be seen in *Philo*.

A third sect of Jewish *Schismatics* were the *Hellenist Jews*; and they likewise came from *Alexandria*, for it was there that the famous Greek translation of the Bible was made. From the time that the Hebrew language, in which the sacred books were written, ceased to be the mother-tongue of the Jews, there was a schism among them. There were some, besides these in *Alexandria*, who made use of this version in the syna-

^a John iv. 9.

^b See Prid. Con. P. i. B. 6. Under the year 409.

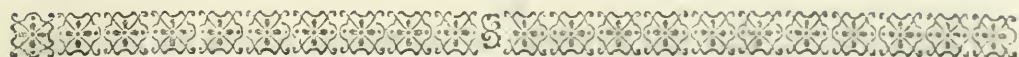
gogues; and they were by way of contempt called *Hellenists* or *Grecizers*, by those who read the Hebrew Bible in their synagogues. This was all the difference that there was between them; but indeed it was enough. For the Jews had an utter aversion to the Greek learning; and the *Rabbins* say, that it is as accursed a thing for a parent to teach a child Greek, as to bring up a swine. And we see in the *Acts*^a, that the *Hebrews*, and the *Hellenists* could not agree, even after they had embraced the Christian Faith; for, that the Greeks of whom St. *Luke* speaks, could be no others than the *Hellenist-Jews*, appears from hence, that no Greek idolaters were yet converted. The disputes between the *Hebrew* and *Hellenist* Jews went so far at last, that some of the Emperours were forced to make use of their authority to appease them. The two parties pleaded their cause before them, and the reader may see in the civil law, what was determined upon it.

Carreans, or Carra-ites. As for the schism of the *Carreans*, it consisted in rejecting the oral law, or traditions, and in adhering only to the letter of the Scripture. The text of the Scripture is called in Hebrew *Micra*, from *Kara*, to read; and from hence comes the name of the *Carreans*, who adhered only to the text of the Scripture, and were therefore looked on as pernicious hereticks. The Jews call them *Manferim*, that is, *illegitimate*; and the *Carreans* as much hate the traditionary Jews, whom they call *Rabanites*. What gave birth to this schism, was the composing of the *Talmud*. As this book contains all the traditions, they who disliked the traditions, rejected it. There are a great number of these *Carreans* in the east, to this very day. They could not be mentioned in Scripture, because this schism had not its rise till after the *Talmud* was composed: but nevertheless they may be comprehended under the general name of *Sadducees*, who were avowed enemies to traditions^b.

^a ch. vi. 1.

^b See Prid. Con. P. ii. B. 5. Under the year 107.





C H A P. X.

The Jewish confession of Faith. Some particular observances in their religion.

NOTHING more facilitates the understanding of an author, than the knowing what ends he proposed to himself in writing; and we can never well understand what these views were, unless we know what were the dispositions, sentiments, and customs of those, for whom he wrote. For an author always adapts his discourse to all these things; he either touches upon them transiently, or he maintains them, or he refutes them. And from hence it is easy to perceive, how useful it is, in order to understand the Gospel and apostolical epistles, to know what were the opinions and usages of the Jews, at the time when the authors of the New Testament wrote. By Jewish opinions, I dont mean the precepts and doctrine of the law, but certain traditions, which they pretend were left them by their fathers, which are now found in the *Talmud*, and which, the Jews, who are strict adherers to their customs and ceremonies, do yet observe to this day.

THE confession of faith, which contains these traditions, consists of thirteen articles, but they are not all equally ancient. The ninth, which declares that the law of *Moses* cannot be abolished by any other law, was evidently drawn up against the christian religion. This confession of faith, as represented by *Buxtorf* in his treatise *de Synagoga Judaica*, is as follows.

I.

I firmly believe, that God, blessed be his name for ever, is the Creator, and the master of all things; and that every thing was, is, and will be made, for him alone,

2.

I firmly believe, that this Creatour of all things, blessed be his name for ever, is one, by an unity peculiar to himself, and that he alone has been, is, and will be our God.

3.

I firmly believe, that this Creatour, blessed be his name for ever, is not corporeal, nor can in any manner whatsoever be conceived to be corporeal, and that there is nothing in the world that is like him.

4.

I firmly believe, that the Creatour, blessed be his name for ever, is the beginning and end of all things.

5.

I firmly believe, that the Creatour, blessed be his holy name for ever, ought alone to be worshipped, exclusive of any other being.

6.

I firmly believe, that all the words of the prophets are true.

7.

I firmly believe, that all the prophecies of *Moses* our master (God rest his soul in peace) are true, and that he is the father of all the *Sages*, whether they went before or came after him.

8.

I firmly believe, that the law which we have now in our hands was given by *Moses*, God rest his soul in peace.

9.

I firmly believe, that this law will never be changed, and that the Creatour, blessed be his holy name, will never give another.

10.

I firmly believe, that the Creatour, blessed be his holy name, knows all the actions and all the thoughts of men, as it is said, *he hath formed the hearts of all men, and is not ignorant of any of their works*^a.

11.

I firmly believe, that the supreme Creatour rewards those who keep his law, and punishes those who break it.

12.

I firmly believe, that *the Messiah* must come, and though his coming be delayed, I will always expect it, till he does appear.

13.

I firmly believe, that the dead will rise at the time appointed by the Creatour, whose name be blessed, and his glory magnified throughout all ages, to all eternity.

THE Jews were so strictly attached to the worship of the true God, long before the birth of JESUS CHRIST, that no remains of their former inclination to idolatry, was observed in them^b; and therefore neither JESUS CHRIST nor his apostles cast any reproaches upon them on that account. But because they received several other doctrines, which it is of some importance to know, besides those contained in these thirteen articles, I shall therefore give an account of them, beginning with that which relates to the birth of man.

THE *Rabbins* acknowledge that there is in man a fund of corruption: and the *Talmud* speaks of original sin, thus; *We ought not to be surprized, that the sin of Eve and Adam was so deeply engraven, and that*

^a Psa. xxxiii. 15.

^b The true reason, why the Jews were so prone to idolatry before the Babylonish captivity, and so cautiously, nay, superstitiously fixed against it ever after that captivity, plainly appears to be this, that they had the law, and the prophets read to them every week, in their synagogues after the captivity, which they had not before: for they had no synagogues till after it. Prid. Con. P. i. B. 6. Under the year 444. p. 308, 309 of the Fol. Edition.

it was as it were sealed with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world; so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants.

THE *Rabbins* teach, that the wounds which were made in man by sin, will be cured by the *Messiah*; but they say there will be two *Messiahs*, one of which shall be put to death, and the other shall appear with glory. As to the time of his coming, they acknowledge that their fathers believed that the space which the world was to last was six thousand years; that of these, God appointed two thousand for the law of nature, two thousand for the law of *Moses*, and two thousand for the *Messiah*; and that according to this account, the *Messiah* must have come much about the same time that JESUS CHRIST was born and died: but, say they, the iniquities of men which are increased *in infinitum*, have obliged God to let a great part of this last two thousand years pass away, before the coming of the *Messiah*. And they forbid the making of any computation of the years of his coming. Moreover, the gross and carnal Jews look on the *Messiah* as a conqueror who must subdue all the earth, make them masters of it, and heap all good things upon them; and think his reign will be a reign of pleasure, and good cheer.

THE Jews hate all the rest of mankind; they even think themselves obliged to kill them, unless they submit to the precepts given to *Noah*; and no body is with them their neighbour, but an *Israelite*. And what praises soever they may give to the law of *Moses*, yet they think it lawful for them to break it, to save their lives. They seldom make use of the name of God in their oaths, when they do, it makes them inviolable; but when they swear by the creatures, they do not look on those as sacred; nor do they make any scruple of breaking them: and this gave occasion to JESUS CHRIST and his Apostles to forbid the use of all sorts of oaths^a, in order thereby to correct that horrid abuse of oaths which was common among the Jews, when the name of God was not in them.

^a Matt. v.

THE Jews are persuaded, that they shall none of them be excluded out of a future state, that is, that they shall all have all sorts of good things heaped upon them in it ; but that they who shall have committed any great crime, shall be punished for it, either in this world, or that to come. They have a sort of penitential canons, which shew the punishments that ought to be inflicted upon sinners, when they come to confess their sins. Which confession is obligatory among them, and may be found among the ceremonies of the sin-offering. He who offered it, confessed his sin, and charged the victim with it. They acknowledge that there is a place appointed for the purification of souls after death, and they formerly offered sacrifices for them, but at present they content themselves with barely praying for them. They distinguish between two sorts of sins, one of which will be pardoned in the other world, and the other is unpardonable. And *Josephus* tells us, that the *Pharisees* held a very singular opinion upon this subject. They taught that the souls of good men, when they go out of one body, enter into another ; but that those of the wicked are condemned to eternal punishments. And thus *Herod the tetrarch*, who was prepossessed with this opinion, thought that the soul of *John the Baptist*, whom he had killed, was entered into JESUS CHRIST^a. The modern Jews pretend to discover what soul every man has in his body, by the first letters of his name. As for instance, they think that the soul of *Adam* passed into the body of *David*, and must come into that of the *Messiah*, because the first letters of these three names make that of *Adam*.

ONE of the principal usages among the Jews is, the extream care they take to avoid all uncleannesses. There are an infinite number of these uncleannesses, either set down in the law, or established by tradition ; and it is their great care to avoid all these sorts of uncleannesses, that has obliged them to break off almost all converse with the Gentiles. It was not possible but that they must fall into some or other of these pollutions, as long as they lived with them ; because the Gentiles not taking any of the precautions which are required by the law, whatever they touched became unclean. And thus for example, they would not make use of the oil which the *Greeks* made, as has been observed by *Josephus*. I only men-

^a Mat. xiv. 2.

tion these things transiently, and without supporting what I say by authorities ; because they would otherwise too much swell this work, and they may be seen in my *Commentary upon the Gospel*.

*The Jewish
practices
concerning the
Bible.*

THE respect which the Jews have for the sacred books, and which even degenerates into superstition, is likewise another of their principal religious practices. Nothing can be added to the care they take in writing them. The books of the antients were of a different form from ours ; they did not consist of several leaves, but were one or more skins of parchment sewn together, and fastened at the ends to rollers of wood, upon which they were rolled up. So that a book when thus shut up, might easily be sealed in several places. And such was the book in the *Revelations*^a, which St. John says, *was sealed with seven seals*, and which no body, but *the lion of the tribe of Judah*, could open and explain. You have the figure of it at the bottom of the sixteenth plate, [at the letter C.] by the side of the picture of the *High-priest*. The Jews, who are strict adherers to ancient customs, to this day use no Bibles in their synagogues, but such as are of this ancient form. Each synagogue has a *Pentateuch*, which they call *The book of the law*, written upon calves-skins in large characters, and without points, because they are of late invention. These skins are fastened to two rollers, whose ends jet out at the sides beyond the skins, and are usually adorned with silver, and it is by them that they hold the book of the law, when they lift it up and shew it to the people ; because they are forbidden to touch the book it self. These skins are several ells long, and must be sewn together by a Jew, and that with goats-hair, which has been spun and prepared by a Jewess. It must be likewise a Jew, that writes the law, and they are extremely diligent and exact in it ; because the least fault in the world prophanes the book. To open and shut up this book, to hold it, and to raise and shew it to the people, are three offices, which are sold, and bring in a great deal of money. All who are in the synagogue kiss it, and they who are not near enough to reach it with their mouths, touch it and then kiss their hands, and put the two fingers with which they touch'd it upon their eyes, which they think preserves the sight. They keep it in a cupboard which supplies the place of the ark of the covenant, and they therefore call this cupboard

Aron, which is the Hebrew name for the *Ark*. He who presides, chooses any one whom he pleases to read and explain the Scripture, which was a mark of distinction^a; as we see in the xiiith chapter of *the Acts*, where we find *the rulers of the synagogue* desiring the Apostles, when they were in the synagogues, to make a discourse to the people. Ordinarily speaking, a *Priest* began, a *Levite* read on, and at last one of the people whom the President chose, concluded. He who read, stood upright^b, and was not suffered so much as to lean against a wall. Before he began, he said with a loud voice, *Bless ye God*, and the congregation answered, *Bless'd be thou, O my God, bless'd be thou for ever*: and when the lesson was ended, the book was wrapped up in a piece of silk. I have in the sixteenth plate, [at the letter D.] engraven a Jew dressed as I shall hereafter describe him, holding up the book of the law, in order to bless the people with it. And lastly, the Jews do yet retain so great a veneration for the Hebrew tongue, that they don't think it lawful to use any other Bibles in the synagogues, but such as are written in that language. This was what enraged them so much against the *Hellenists*, who read the *Septuagint*-version; and so much were they grieved that this version was ever made, that they instituted a fast, in which they annually lament this misfortune. But because the Hebrew was after the captivity no longer the vulgar tongue, there was an interpreter in the synagogues, who explained to the people what was read to them in Hebrew, as we have seen. But nevertheless, the use they made of the Scripture, gave them at least an imperfect knowledge of the Hebrew. And thus, we see that the Eunuch who is mentioned in *the Acts* ^c, could read *Isaiah*, and understand enough of it, to form the question he put to *Philip*, concerning the passage of that prophet which relates to *JESUS CHRIST*.

BUT to proceed in relating the religious practices of the Jews. They keep festivals, and call them all *Sabbath*, that is *days of rest*; but they most religiously observe *the Sabbath*, that is, the rest which is appointed to be observed on the seventh day. I have already said, that the Jews prepared every thing that was necessary for the next day, on the eve of

Customs observed in celebrating their feasts.

^a Maim. Hilc. Teph. c. 12. § 20, 21, 22.

^b Therefore it is said of our Saviour, when in the synagogue, that He stood up to read, Luke iv. 16.

^c Ch. viii. 34.

the Sabbath; and that the *Eve* was therefore called by the Greeks *Parasceve*, that is, *the day of preparation*. To which I here add, that the Jews never undertook any thing upon this eve, which they could not finish before sun-set. For it was then that the *Sabbath* began, and lasted till the same hour of the next day; so that it lasted from sun-set to sun-set: and this, as has been observed, is the reason, why the people waited on these days till sun-set, before they brought out their sick to JESUS CHRIST. As soon as the sun was gone down so far that it began to shine only on the tops of the mountains, they lighted the lamps, because it was not lawful to light any fire on *the Sabbath-day*; and some think, that St. *Luke's* expression, when he says, that *the Sabbath began to shine*^a, alludes to these lamps, which they lighted up on the *Friday-night*, immediately before sun-set. They on the *Sabbath* abstained from all labour; which the Jews divide into nine and thirty different sorts, and which contain under them an infinite multitude of others; some instances of which, are these. It is forbidden to reap, and it is forbidden to gather the ears of corn, because that is a sort of reaping. It is not lawful to sow, and therefore neither is it to walk in ground newly sown, because the seed may stick to the feet, and so be carried from place to place, which is in some sort sowing. And they were also commanded to let all animals rest that day. As to the trifles which the *Rabbins* publish on this occasion, (as when in case of watering a horse on the Sabbath, they ask whether it is to be led or rode) I shall not trouble the Reader with a recital of them. I shall only observe, with relation to the modern Jews, that if a beast by accident falls into a ditch on the *Sabbath-day*, they do not take him out, as they formerly did, but only feed him there: and that they extend the prohibition of carrying any thing on that day so far, that a taylor dares not go out of his house with a needle on his sleeve. They carry neither arms, nor gold, nor silver about them, nor are they permitted so much as to touch them; neither do they think it lawful to dress a wound, unless life be in danger. The very rubbing the dirt off their shoes is a breach of the *Sabbath*, and their scruples go so far as even to grant a truce to the fleas.

^a Luke xxiii. 54. *Vulgate*.

IN order to explain what is said in the xviith chapter of *Exodus*^a, *Abide ye every one in his place, let no man go out of his place on the seventh day*, they have fixed a certain distance, which ought not on that day to be exceeded: and which as we have seen, was the space of two thousand cubits, and is called in the *Acts*^b *A sabbath-day's journey*. But they know very well how to avoid these troublesome observances, and one of their most common methods in this case, is, to confound two houses together, and by that means to turn two of these spaces of two thousand cubits into one. Two houses which touch one another with them are but one; men that eat of the same bread are with them, of the same house; and if after walking two thousand cubits, a man takes one of the three repasts which are usually taken on the *Sabbath*, he may then walk two thousand more, because the latter are then thought to be blended with the former, and to make but the same single distance of two thousand. This artifice they call *Erubin*, that is, *mixture*, and the rabbins are vastly prolix upon it.

THERE now remains nothing more to be said, with regard to festivals, unless it be, that the word *Sabbath* is sometimes taken for the whole week, and that as the Jews never let three days together pass without assembling in the synagogues, mundays and fridays are a sort of feasts with them. And some, to spend them the more holily, accustomed themselves to fast on those days; and such was the Pharisee who said he fasted *twice in a week*^c. But on saturday they never fasted; they on the contrary fed better, and were better dress'd then, than in the rest of the week: it was a day of rejoicing, and is so to this hour. They think themselves obliged then to frequent the synagogues; and when they go thither, it is with so much gravity and attention to what they are going about, that they salute no body by the way. And they never eat on these days, till they return from thence, which made *Josephus* say, that on synagogue-days, they never eat before noon. And this is the reason, why *St. Peter* told the Jews on the day of *Pentecost*, that the Apostles could not be drunk as they supposed, because it was *but the third hour*^d, that is, according to our reckoning, but nine in the morning.

^a v. 29.^b ch. i. 12.^c Lu. xviii. 12.^d Act. ii. 15.

*Customs
relating to
the Tem-
ple.*

BEFORE the temple was destroyed, the Jews never entered into it, but with an holy respect, and took care not to look too intently upon the eastern gate. No body sat in it, but the Princes of the house of *David*, they alone had this privilege. The Jews were even forbidden to have any cane, or money to negotiate with, or shoes on, when they went up the mountain whereon the temple stood; and they took care when they were upon it, to shake off the dust from their feet, and never spit but in their handkerchiefs^a. They could never go cross the temple in order to shorten their way; much less were they suffered to make a thorough-fare of it by carrying any thing through it^b. The Priests always went bare-foot in it^c, and the women had a separate place to themselves, as they have to this day in the synagogues, where they are shut up in a place surrounded with lattices through which they look. It was a common piece of devotion among the Jews, to turn themselves towards the temple, when they prayed^d; and their respect for it will not suffer them to this day, to place their beds in the position in which the temple was; and they avoid placing themselves so on all occasions, but such, wherein they think the turning towards the temple to be a testimony of respect^e.

*Usages re-
lating to
the syna-
gogues.*

THEY have now no other places of worship but the synagogues, where they assemble, as has been said, every saturday, to pray and read the Scripture. They offer no sacrifices in them, because they have always thought it unlawful to offer sacrifice any where but in *Jerusalem*. Formerly they went thither in the morning, after dinner, and at night^f, and always stood: and on their festivals and fasts, they used to pray in publick places in the same posture, especially the *Pharisees*, who did it with a great deal of affectation.

THE Jews loved long prayers, and superstition always added something new to them: and therefore JESUS CHRIST forbids his disciples praying in that manner^g. They divide prayer into several sorts, as

^a *Maim. de Domo electa*, c. vii. did so. *De Tabern.* l. vii. c. i. § 3.

^b *Mar.* xi. 16.

^c *And it is probable that all the Jews*

^d *Daniel did so; and this is what we are to un-*

derstand by Hezekiah's turning his face to the wall, i. e. towards the temple. *De Tabern.* l. vii. c. i. § 5.

^e *Maimon. de Domo electa*, c. vii. *De Tabern.* l. vii. c. i. § 1, 2.

^f *And three*

days in the week, viz. Mondays, and Thursdays, as well as Saturdays. *Prid. Con.* P. i. B. 6.

^g *Under the year 444. Where yu have the chief part of the Jewish liturgy.*

^h *Mar.* vii.

praises,

praises, petitions, thanksgiving, which have all particular names^a; and we see that the Apostles mention them in their epistles^b. Every one was obliged to pray by himself; but when the people were too stupid for that, one alone prayed aloud, and the congregation answered *Hallelujah*^c; or at least they finished what he began: as in case he should say, *Blessed be he that cometh*, the people concluded, *In the name of the Lord*. Some of which customs we yet retain, and they are transmitted down to us from the Apostles, who themselves established them in the church. And to this we must here add, what *Josephus* says, that the Jews are obliged to recollect the mercies God shewed them in delivering them from the Egyptian captivity twice every day, namely every morning and night. Besides prayers, the Jews had likewise benedictions among them; of which every one was obliged to repeat an hundred every day. They said them over their bread, and over their wine when they were at table; and perhaps this is what *St. Paul* alludes to, when he says, *Whether ye eat, or drink, do all to the glory of God*^d.

FASTING was practised with great rigour among the Jews; instead of those rich habits, which they generally wore, they then clothed themselves in sackcloth, which was made of hair, was very much torn, and very streight. They did not then lye upon their beds to eat as usual, but sate upon the ground, in the dust, and scattered ashes upon their heads. *Whoever*, says *Maimonides*^e, *keeps a fast, either on account of his own private misfortunes, or of some dreadful dream, or of public calamities, ought not to give himself any manner of pleasure, or to walk with his head lifted up, or suffer any joy to appear in his countenance*. Their fasts began in the evening, and ended the next day at the same time. On some fast-days they went barefoot, and neither washed, nor anointed themselves with oil. When they were at *Jerusalem* they spent the whole day in the temple; and when they were any where else, they spent it in the publick places, where they all day long read the Scriptures aloud, made long prayers, confessed their sins, discoursed about the misfortunes which had happened on the like

^a Maimonid. Hilcoth Tephil. c. 1.

^b Phil. iv. 6. 1 Tim. i. 1.

^c Or Amen according to the nature of the prayers.

Maim. Hilc Teph. c. ix. § 1. and to this *St. Paul* alludes, 1 Cor. xiv. 16. De Tab. l. iv. c. 8. § 6.

^d 1 Cor. x. 31.

^e In his treatise of fasting.

day, upon the account of which these fasts had been established, and sometimes they read nothing but *the Lamentations of Jeremiah*. They ate nothing till the evening, that is, till the fast-day was expired; and their great and most solemn fasts began an hour before sun-set, and lasted till mid-night the day following, during all which time they ate nothing; and this perhaps gave occasion to the saying, that *they who fasted did eat neither day nor night*. Labour was forbid on their great fasts, at least in the day-time; they were not then permitted to wash their whole bodies in warm water, but only their hands and faces; anointings were forbidden; the baths shut up, and not to be entered by any but those who cleaned them; shoes were not to be worn on those days, unless upon a journey; and the use of marriage was then forbidden. But there were some fast days, on which they might do all these things; might eat and drink at night, might work, might bathe, might anoint themselves with oil, might wear their shoes, and might make use of marriage. And if the Reader has a mind to see all these things explained, he will find it done in a treatise of fasting, which is in the *Talmud*.



C H A P. XI.

Of the republick of the Jews, and of the different Sovereigns who governed it.

GOD is man's natural sovereign, he was created to adore and obey him; but by sinning he changed his master, and of God's subject, became the devil's slave. But, the goodness of God could not leave man in this shameful slavery; and till such time as his SON should come to restore him to his obedience to his God, it pleased him to form a people, who should have no other sovereign but himself. And this was the posterity of *Abraham*, whom he chose, and soon raised to be a flourishing nation; and having delivered it from the dominion of *Pharaoh*, was pleased to be himself their head and their king.

So that, the government of the Jewish republick was originally divine; and if we call the state where the people govern a Democracy, and that where the nobility govern an Aristocracy, that of the Jews ought for the same reason to be called a Theocracy, because God was not only the Divinity which they worshipped, but also the Sovereign to whom they paid all the honours and rights which belong to supreme majesty. And from hence it was, that religion and policy were so strictly united with them, that he who violated the law of God, and offended against the sacred ceremonies, was looked on as an enemy to the republick. So that, as in all other states, whatever is contrary to the publick good, and the honour due to the prince, is punished with death; so likewise here, whatever was contrary to religion, and offended God, was punished as a capital crime.

AND God, as has been already observed, gave himself among them all the distinguishing marks and glory of a sovereign. The tabernacle, which was always placed in the middle of their camp in the wilderness, had thereby as much the appearance of a general of an army's tent, as of a temple. That pillar which was sometimes dark, and sometimes luminous, was as it were the signal which he gave them. *The Israelites*, says the Scripture, *marched at the commandment of the Lord, and at his commandment they pitched* (that is, according as the cloud advanced or stopped) *and they kept guard round him, according to the commandment of the Lord by Moses*^a. And when the temple was built, the Jews gave it the name of *Hekal*, which signifies a *palace*. The ark that was in it, was the throne on which God sat, and therefore *David* calls it *his footstool*^b. This ark with the four animals was as it were a military chariot; and the figures of these animals were those of a man, a lion, an ox, and an eagle, which are the boldest and most courageous things in nature; so that God considered as seated in this mystical chariot, appeared to be truly the General of the Jews, and *the God of hosts*, as he often calls himself in Scripture; and as has been already observed.

THE manner likewise in which he caused himself to be served in the temple, has yet a greater air of sovereignty. As a king, he would

^a Num. ix. 18,-23. *Vulgate.*

^b Psal. xcix. 5.

have his captains, his soldiers, his guards; he established all sorts of officers for the different services, reserved to himself the tenths of the fruits, appropriated to himself the first fruits of all things, imposed a tribute upon every head, and required that all the first-born should be devoted to him: in short, the most powerful king cannot be served with more magnificence and order, than God was served with in the temple. The number of Priests, Levites, and Nethinims was almost infinite; and these exactly discharged the duties of centinels and guards.

ALL the laws God had established had no other end but his own worship, and it is certain that the republick of the Hebrews was only formed, that it might preserve the true religion. It wanted no law indeed that could make it flourishing, but still religion was its principal aim; it was formed to give the world an idea of the worship of God, and to express the figures which represented JESUS CHRIST and his church.

BUT though this republick had no other sovereign but God, yet the *Israelites*, who could not bear the glory of his presence, and were terrified at the noise and thunders in the midst of which he shewed himself to them on mount *Sinai*, (where their republick, if I may so speak had its birth) prayed him that he would not speak to them himself, but make use of the ministry of *Moses*, that he might be the interpreter of his will. Accordingly, this great man, says the author of *the epistle to the Hebrews*, discharged this important office *with faithfulness*^a, he brought the people God's orders, and neglected nothing necessary to the execution of them. As soon as any difficulty presented it self, he consulted him, and never spoke but in his name. To *Moses* succeeded *Joshua*, and to him *the Judges*; till at length *Israel* being as it were tired with obeying God, obliged *Samuel*, who was the last of the Judges, to give them a king. But though religion and policy were thus strictly united in the Jewish republick, yet must we always distinguish the civil magistrates, from those sacred ministers of which we have before spoken.

I shall not here run up so high as to the *Patriarchs*, who were the first heads of the Jewish nation: this people did not begin to be formed

^a ch. iii. 2.

into a republick, till it come to mount *Sinai*. There, as has just now been observed, God reserved to himself the sovereignty, and established *Moses* to be his minister. But *Moses* distributed his authority among some aged and prudent men, whom he chose out of every tribe, whereby the government became aristocratical; and he distinguished the ministers of the temple from the magistrates, and gave every one his office, agreeably to the commandments he had received from God. After him *Joshua* and the *Judges* succeeded, and they kept up the same form of government. For thus God commanded *Joshua*, *Be thou strong, says he to him, and very couragious, that thou mayst observe to do according to all the law, which Moses my servant commanded thee, turn not from it to the right hand, nor to the left, that thou mayst know what thou hast to do*^a. And the *Jews* on their side promised to obey *Joshua*, *All that thou commandest us we will do, and whithersoever thou sendest us we will go, according as we hearkened to Moses in all things, so will we hearken unto thee*^b. And *Joshua* before he died, assembled the *Jews*, and renewed the orders he had received from God, which the people again engaged themselves strictly to observe. And they accordingly performed their promise, *The people, says the Scripture, served the Lord all the days of Joshua, and the days of the Elders that outlived Joshua, who had seen all the great works of the Lord which he had done for Israel*^c. *Moses*, according to *Josaphus*, was desirous that the government which he established, should have continued always, and therefore he makes him speak thus to the *Jews*: *Of all sorts of government, says he to the Jews, an aristocracy is the most excellent, and the most convenient; take care, how you take up any other; stick closely to that; let the laws be your masters; do nothing but what they prescribe, and be content with having God for your sovereign. But if the desire of Kings should at any time seize you, choose one of your own nation.*

AFTER the *Jews* were in possession of the land of *Canan*, they were governed by the *Judges*, whose order and succession we see in the book which takes its name from them. Under *Samuel*, who was the last of them, they demanded a king. *Make us a king, say they*

^a Josh. i. 7. Vulg.

^b Ibid. v. 16, 17.

^c Jud. ii. 7.

to this prophet, *to judge us like other nations*^a. But *Samuel* before he answered them, consulted God : and God's answer to him was, *Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them*^b. Which words shew, that God had hitherto been the king of the *Israelites*, because they had had no law, but what he had given them ; but that he ceased to be so upon the establishment of a king, whose sovereign will was another law, which they would from that time be obliged to follow.

Howbeit, yet protest solemnly to them, says God to *Samuel* in the same place, *And shew them the manner of the king that shall reign over them*^c. The Latin has it, *jus regis*, but the Hebrew word *Mischepath* signifies both *right* and *custom*. So that, God gave the *Israelites* warning of what kings used to do, when they abuse the authority which he puts into their hands, and takes from them when he pleases.

Saul was the first King of the Jews, *David* the second : and the latter made the kingdom hereditary in his own family. *Zedekiah* was their last King, he having been himself carried into captivity by *Nebuchadnezzar*. At their return from the captivity, which lasted seventy years, they returned to an aristocracy. The high-priests joined the priesthood and the civil government together ; and under the persecution of *Antiochus*, the *Asmonean* family sprung up, and got the government. They at first took only the title of princes, but afterwards they took that of kings. And this family was destroyed by *Herod*, who possessed himself of the kingdom. But his son *Archelaus* inherited only a part of it, governed *Judea* under the title of an *Ethnarchy*, and was banished after he had governed ten years, and then *Judea* became a Roman province. Though the Jews had the free exercise of their religion and their law, yet they were subject to the Roman emperours, who appointed their governours, and imposed tribute upon them. And their desire of shaking off this yoke, and recovering their liberty, engaged them in that fatal war, which brought on the ruin of *Jerusalem*, the temple, and almost the whole nation.

^a 1 Sam. viii. 5.

^b v. 7.

^c v. 9.

THIS is the entire succession of the sovereigns who governed the Jews; and they had besides them, other magistrates and officers, who were dispersed in the cities in every tribe, and governed under their authority. The *Assyrians* suffered them, even during the captivity; they had then some shadow of government, and settled the differences that arose among these; and they were called *the Princes of the captivity*. But of them no more in this place; I shall here confine my self to those magistrates, who govern'd the nation under the authority of the sovereign, and whose origin was this.

THE first year after the Jews came out of *Egypt*, *Moses* alone took cognisance of all their differences. Which made *Jethro* his father-in-law, represent to him, that he took upon him a trouble which would be too much for him, and that therefore he ought to choose out some wise and able men, whom he might appoint to be judges of lesser matters, and to reserve to himself those only, which were of the greatest importance. And accordingly *Moses* took his advice, chose out some of the most prudent and understanding men in all the tribes, divided them into several classes, and gave them names according to the authority he invested them with, and the number of the persons who were subject to them. *I spake unto you, says Moses, at that time, saying, I am not able to bear you my self alone, how can I my self alone bear your cumbrance, and your burden, and your strife? Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise-men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it^a.*

^a Deut. i. 9, 12, 13, 14, 15, 16, 17.

So that each tribe had its head who governed it; and these are by the Latins called *Principes*, and by the Greeks *Archons*. There were twelve of them, according to the number of the tribes; and they with the sovereign made up the council of the nation, and *sitting upon twelve thrones, judged the twelve tribes of Israel*. The families likewise of every tribe, had their heads, which are often mentioned in Scripture. They had a right of assembling their families together, of informing them of every thing that concerned the state, and of putting themselves at the head of them when they went to war. And the same order was also observed in every city. There were Princes, that is, governors, who were distinguished by the numbers they governed, whether thousands, hundreds, or fifties. The little towns could not have in them a captain of a thousand; and such was *Bethlehem*, as appears from the words of the prophet, who says of it, *Though thou be little among the thousands of Judah*^a, that is, though it was not considerable enough to have in it a commander, who had under him a thousand men. All these different heads were established by *Moses* in the desert, according to *Jethro's* advice.

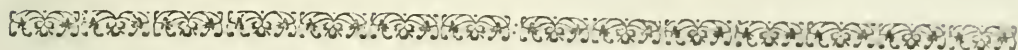
Judas Maccabeus first brought a body of regular troops to guard the temple; and these received their orders from the Priests, and were employed in seizing criminals, and appeasing seditions. These troops are often mentioned in the Gospel, and are the guard, which *Pilate* told the Priests they had in their own power^b. *Judas* had a part of them to attend him, when he went to seize JESUS CHRIST. Their heads are called in the New-Testament, *The captains of the temple*^c. And as in the civil, so likewise in the military government, they had these same distinctions; for these also had their generals, their captains of thousands, of hundreds, and of fifties.

THE manner of instituting all these magistrates, was their being appointed by a magistrate whose office it was to do it, and who laid his hands on them^d; it is a maxim among the *Hebrews*, that he who has no lawful authority, can give none. When *Moses* established the seventy senators, he laid his hands on them, and immediately they were filled

^a Mic. v. 2.^b Mat. xxvii. 65.^c Luke. xxii. 52.^d *Maimon.*

c. iv. § 11. Lamy de Tabern. l. iv. c. 8 § 5.

with the spirit of God. And they appointed their successors in the same manner, and the Church continues to retain the same ceremony, in the choice and ordination of her ministers.



C H A P. XII.

Of the civil administration of the republick of the Hebrews; of their different tribunals; of the form of their judicial proceedings; and of their punishment of Criminals.

THE magistrates of whom we have been speaking, had the administration of this republick, and they governed it according to the laws which God had given them. For he was not content with prescribing the manner in which he would be served, he likewise regulated every thing that related to civil life, as buyings, sellings, marriages, food, habits, houses, arts, and peace and war. And hence came that strict union of which we have spoken, between religion and policy, in so much that the affairs of both were transacted in the temple, and the Priests were at the same time both sacrificers and judges.

IN treating of the civil administration of the jewish republick, we may observe four things: I. their assemblies; II. their different tribunals; III. the form of their judgments; and IV. their manner of punishing criminals. And these shall be in their order, the subject of this chapter.

I. As to their assemblies, which the Scripture sometimes calls the *Church*^a, and sometimes the *Synagogue*^b; they were either, 1st. of the whole nation, or 2^{dly}. of one particular tribe; or 3^{dly}. of one family; or 4^{thly} of one city. They were never called together, but by order of the magistrate, and by sound of trumpet, in the same manner which God commanded. *Make thee two trumpets of silver, that thou mayst use them for the calling of the assembly, and for the journeying of the camp. And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the con-*

^a Deut. xxiii. 1, 2, 3. and in many other places, according to the Vulgate, Numb. iv. 34. and many other places in the Vulgate.

^b Ex. xxxiv. 31.

gregation.

gregation. And if they blow but with one trumpet, then the Princes which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie east-wards shall go forward, &c.^a And here we cannot but observe, as we go on, the orders God here gives the people to come to the gate of the tabernacle, as to that of his palace, to learn his will; in the same manner as it is customary in all nations to go to the Prince's palace to demand justice. As for the occasions of calling these assemblies, they were various. Sometimes it was for publick prayers, and sometimes for the reading of the law; sometimes it was for the election of magistrates, and sometimes to deliberate of peace or war. And there was yet another occasion of calling them besides all these, which was, when some guilty person who drew the wrath of God upon the people, lay hid among them; for then, they assembled in order to discover him, as is related at large in the seventh chapter of *Joshua*.

II. As to the different tribunals of the Hebrews for the administration of justice, we shall in speaking to them, consider, 1st. the different sorts of them; 2^{dly}. their jurisdictions; and 3^{dly}. the places where they were held.

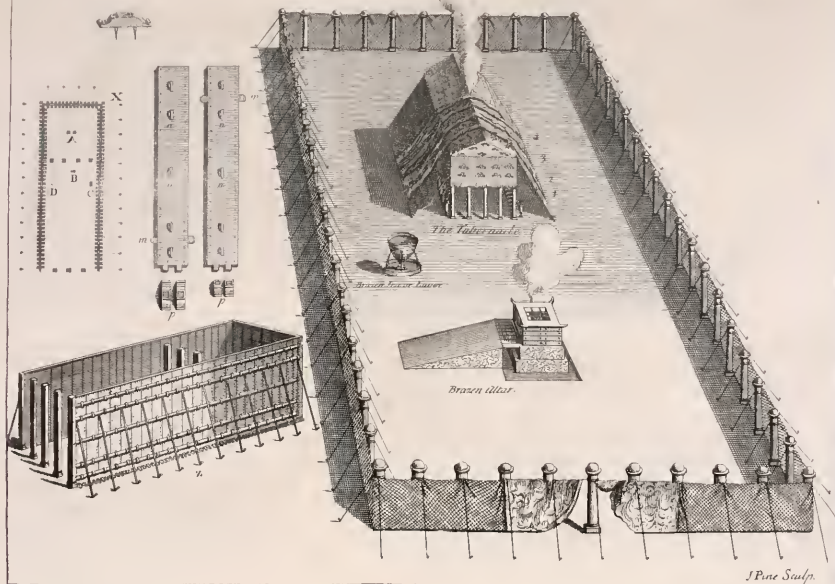
The different courts of judicature among them.

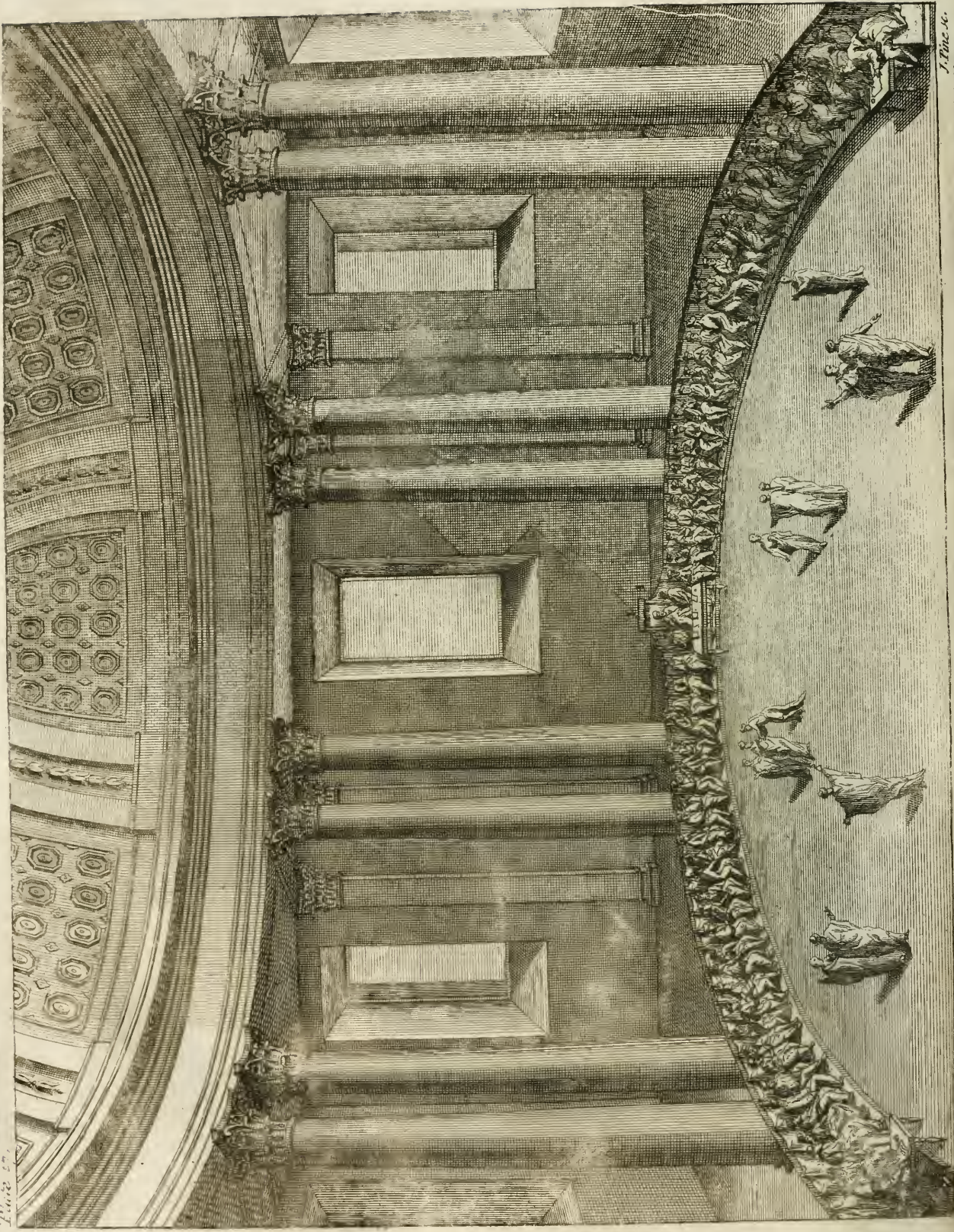
1st. AND to begin with their different tribunals, which in the *French* [and *English*] versions are called *Judgments*; it is to these that our blessed Lord alludes in the fifth chapter of *St. Matthew*, when he says, *Whosoever is angry with his brother without a cause, is in danger of the judgment; and whosoever shall say unto his brother Raca, shall be in danger of the council*^b. For there was a tribunal in every city, which was to take cognisance of common cases, and which, as we have said, is [in the *English* and] the *French* versions called a *Judgment*, whereby we are to understand a court of judicature. These tribunals all consisted either (1st.) of *three* only; or (2^{dly}.) of *three and twenty judges*. The Jews thought their number ought to be unequal, that so in case one was for acquitting, and another for condemning the prisoner, the third might turn the ballance, and determine it. But besides these, there was (3^{dly}.) a third tribunal which was superior to them, and was called *the Sanhedrim*, from the Greek *συνεδριον* which they have a little changed,

^a Num. x. 2, 3, 4, 5.

^b v. 22.







1. The President.

2. The President.

3. The HALL.

for it ought to be read, *the Sinedrim*. The word signifies a place of assembly where several judges sat; and this tribunal also is called by the Vulgate, *Concilium*. And it is with reference to these two tribunals, that *David* speaks, when he says^a, that *The wicked shall not rise up* (that is, shall not dare to appear) either *in the Judgment, or in the Council of the just*. But the word *Sanhedrim* was likewise given to inferior tribunals; and in order to distinguish that which was superiour from the rest, it was called, *the great Sanhedrim*. *Moses* established it, as we have seen, when by the advice of his father-in-law and God's command, he chose out seventy of the most aged and able persons, upon whom he might devolve a part of the publick business. *Moses* was at the head of these seventy old-men, and therefore the Jews pretend, that *The great council, or The great Sanhedrim*, consisted of seventy one judges: but they who admit of a seventy second, have both the Scripture and the commentaries of the Rabbins against them. The head of this council was called *Hanafci*, that is, *President*; and he who supplied his room in his absence was called the *Ab*, that is, *The father of the council*, and he always sat at the President's right hand. And some think, that besides these, there was a third head, who sat at the President's left hand, and was called *Hacam*, that is, *Wise*: and it is probable, that the mother of *Zebedee's* children had these two posts of honour in view, when she desired of *JESUS CHRIST*, that *Her two sons might sit, the one at his right hand, and the other at his left, in his kingdom*^b.

2dly. As to jurisdiction, pecuniary causes, and such as related to property, were, according to the *Talmud*, heard by the *three judges*; such as related to life, were heard by the *three and twenty*; and such as were of the greatest importance, were brought before *the great Sanhedrim*; to whose authority the tribes, the king, the false prophets, and the high-priest were subject, and whose business it was to judge of what related to religion. *If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, then shalt thou arise, and get thee unto the place which the Lord thy God shall choose, and thou shalt come unto the Priests, the Levites, and to*

^a Psal. i. 5. *Vulg.*^b Matt. xx. 21.

the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left^a. Upon this was established the authority of *The great Sanhedrim*, which consisted of a great many priests, who, as has been already observed, had a great part of the civil government in their hands.

BUT the power of *The great Sanhedrim* was not always the same. That power, which God at first gave it, was as we have seen, the supreme; nevertheless, there is very little said of it, during the reigns of the Kings: but under the *Asmonean* Princes, and *Herod*, and even whilst *Judea* was under the *Roman* governours, *The Sanhedrim* had great authority. We have proved in another place, that *John the Baptist* was imprisoned by the order of this court; and you may see in the *twentieth chapter of St. Luke*, and the *eleventh of St. John*, that it took cognizance of the actions of JESUS CHRIST, because every thing that related to religion, was its proper province. And for the same reason, we find the *Princes of the Priests* commanding JESUS CHRIST to declare, *by what authority he did all those things which he took in hand*^b.

NEITHER did this *Sanhedrim* always subsist; that it had its interruptions, the silence of the Scriptures sufficiently shews; for it would have been much oftner mentioned there, if it had always had the authority, which it had in the time of our blessed Saviour. Some think, that in *David's* time, the *Cherethites* and the *Pelethites* who attended him^c, were the chief persons of his court; and that his council was formed of them, and took the place of the seventy judges, which *Moses* had established. The word *Cherethite* signifies *a destroyer*, or one who condemns to death, and that of *Pelethite* signifies *one who punishes another*. But the Rabbins give a different interpretation to both these words. They

^a Deut. xvii. 8, 9, 10, 11;

^b Mar. xi. 27, 28.

^c 2 Sam. xv. 18.

say, that *Cerethite* signifies a man who *cuts short his discourse*, from *Carath*, which signifies *to cut*; because the judges affected to speak in a very concise and expressive manner, so that every word should be a sentence. And *Pelethite* according to them signifies an *extraordinary person*, from *Pala*, which signifies, *to make one's self admired*. And the same Rabbins pretend, that the power of condemning to death was taken from the *Sanhedrim* forty years before the destruction of the second temple, that is, about the time of JESUS CHRIST; but the condemnation of *St. Stephen*, and several other instances which are given by *Josephus*, shew the contrary. This is a question which I have examined in my *Commentary*; and I there shew, that when the Jews said, *That it was not lawful for them to put any man to death*^a (when *Pilate* had told them, that they might proceed against JESUS, if they found him guilty) they meant, that it was not lawful for them to condemn any man on that day, in which they were to celebrate the *passover*.

3dly. THE inferiour tribunals were placed at the gates of the cities, ^{in places} which place they chose as being the most frequented, and most convenient ^{where} for the parties to come together. And from hence it is, that in the Scriptures, the word *Gate* does sometimes signify the place where a court of judicature is held. Thus it is said in *the last chapter of the Proverbs*^b, that *the husband of the virtuous woman is known*, or is illustrious, *in the gates, when he sitteth among the elders of the land*; and thus it is said of the good man's children, in *the hundred and twenty seventh Psalm*^c, that, *they shall not be ashamed, when they shall speak with the enemies in the gate*. A town could not have the court of *twenty-three* in it, unless it had six-score inhabitants, but if there were so many, it could; nevertheless, *Josephus* says^d, that there were but seven Judges in each town: *Let there be*, says he, *seven persons of known virtue, and zealous for justice to preside, and let each of these judges have two Levites under him*. Which passage has much puzzled the interpreters; and some of them think, that this is to be understood of the seven first judges, who were the most considerable, and to whom the rest were in the nature of assistants. Some Rabbins pretend, that there were two courts of *twenty three* in *Jerusalem*, one at the foot of the moun-

^a Joh xviii. 31.^b v. 23.^c v. 5.^d *Antiq. lib. 8.*

tain, on which the temple stood, and the other at the porch-gate; and that when the number of the judges of *the great Sanhedrim*, was incomplete, it was filled up from hence.

The great Sanhedrim, or as the Jews speak, *the house of judgment*, was called in Hebrew, *lishchat hagazith*, that is, *a wrought stone*. The place in which it stood was partly within *the Priest's court*, and partly within that of the Israelites, as we have marked it out in the plan of the temple. The seats in it were of an oval figure, and in those of them which were within their court, the *Priests* sat; in those which were without it, sat the other judges, who were not *Priests*; and the *President* was placed in the middle, that he might be the better seen and heard. So that criminals were here condemned to death in the temple, though they were executed in another place; and this was another mark of that sovereign power which God reserved to himself, in that it pleased him to appoint, that crimes should be judged in his own temple, and by his own ministers.

THIS tribunal must necessarily be at *Jerusalem*, because God had commanded in *the seventh chapter of Deuteronomy*^a, that if the inferior judges could not agree, they should go up to *the city which God should choose*. Now God had chosen *Jerusalem*; and therefore JESUS CHRIST, the business of whose process it was to know, whether he was a prophet or no, which could be determined only by *the Sanhedrim*, must necessarily die at *Jerusalem*, as himself said^b: and for this reason it is said, that the law came out from *Jerusalem*, and spread it self over all *Israel*, because the differences of religion and all other affairs of importance, were there determined. *The Sanhedrim placed in Gazith*, that is, in the temple, *is the support of the oral law*, says Maimonides, and *the source of instruction*; *its judgments are spread all over Israel*; *they who believe in Moses and the law, are obliged to abide by its decisions, in all their differences*: but Josephus puts a restriction upon this blind obedience, which is this, that they are to be so obeyed, unless when it is certain, that the judges have suffered themselves to be corrupted, and they can be convicted of having given an unjust judgment. It appears by St. Luke^c, that JESUS CHRIST was judged *in the temple* by

^a ch. 8, 9.

^b Luke xlii. 31, 32, 33.

^c ch. xxii. 66.

the Sanhedrim. As soon as it was day, says he (which circumstance he takes notice of, because all sentences which concerned life could only be pronounced by day) *the elders of the people, and the chief Priests and Scribes came together, and led him into their council*; the Greek expression is, *ἔς τὸ συνέδριον αὐτῶν*, *into their Sanhedrim*. So that this innocent victim was condemned in the temple, and led from thence to execution.

[III. As to the form of the Jewish judgments, it comprehends under it, 1st. the rules which the judges were obliged to follow; 2^{dly}. the method of carrying on their processes; 3^{dly}. the witnesses; and 4^{thly}. the method of proceeding against criminals.]

1st. THE rules by which the judges were obliged to regulate their conduct, are the following ones; which are set down in *the twenty third chapter of Exodus*, and *the fifth chapter of Deuteronomy*. *Thou shalt not receive a false report^a; Thou shalt not countenance a poor man in his cause^b; Thou shalt take no gift, for a gift blindeth the wise^c; Ye shall not respect persons in judgment^d.* Let not the judge hearken to false reports, fame often publishes things which are not true. It is a crime, says *Philo* to do an unjust thing for money, and it is not an honest action to take money for doing justice; for there are some persons who will not favour a good cause, unless they are paid for it; but the sentence of a judge should be as well disinterested, as just. It is likewise the duty of a good judge, to examine every affair thoroughly, before he determines it, and to lay aside all personal regards of friendship, enmity, and relation, and not to suffer himself to be byassed either by friendship or hatred. And lastly, the Scripture forewarns the judges to gaurd against a false compassion for the poor in judgment. Compassion is indeed due to the unfortunate; but he that commits a wicked action, is not unfortunate, but wicked. And as then the innocent ought to be rewarded, so likewise ought the guilty to be punished. Misery is not always a just plea for favour; criminals ought to raise our anger, and not our compassion.

2^{dly}. THE method of carrying on a process among the Jews, was this. He who entered the action, went to the judges, and opened his

^a Exod. xxiii. 1.

^b v. 2.

^c v. 8.

^d Deut. i. 17.

The method of carrying on a process.

affair to them, and then they sent officers with him, to go and seize the party, and bring him to justice. And to this our Lord alludes, when he says, *Agree with thine adversary quickly, whilst thou art in the way with him*^a, that is, before thou art brought before the judge, least thou be condemned. But sometimes each party chose a judge, and they two chose a third, because their number must be always unequal.

Witnesses. 3dly. As to the witnesses, it is commanded in *Deuteronomy*^b, that the testimony of one single person shall not be received against any one; and that in order to have a thing believed, it shall be confirmed by two or three persons. The witnesses swore by the name of the living God, and when they were asked whether they had spoken the truth in what they said, they answered *Amen*; which was the same thing as if they had sworn, that what they said was true. As well he who asked the question, as he who took the oath, made use of the same form, *By the living God*. And some authors say, that after the judges had pronounced sentence, both they and the witnesses laid their hands upon the head of the criminal, and said to him, *Thy blood be upon thee*; and that it was in allusion to this form, that the Jews cried out in the judgment of JESUS CHRIST, whom they accused before *Pilate*, *His blood be upon us, and upon our children*^c.

The method of proceeding against criminals.

4thly. As to criminals, the law would not suffer any person to be condemned, till he had been heard, and till such time as the judges had carefully informed themselves of his actions. In order to induce the criminal to confess his crime, they said to him, *Give glory to God*, that is, confess the truth, and be your own judge. For the Jews were of opinion, that criminals who confessed their crimes, would partake in the happiness of a future state; and therefore they exhorted and pressed the criminals, not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes. And *St. Paul* sometimes alludes to this custom among the Jews; as when he says, *Happy is he that condemneth not himself, in that thing which he alloweth*^d, that is, who being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction; and when he says in his *Epistle to Titus*^e, that an heretick *is condemned of*

^a Matt. v. 25.

^b ch. xix. 15.

^c Matt. xxvii. 25.

^d Rom. xiv. 22.

^e ch. iii. 11.

him-

himself. There were always in court three clerks, who wrote down the opinions of the judges; one wrote the opinions of those who were for acquitting the accused, another theirs who were for condemning him, and the third, both. Sentence was drawn up in these terms, *Such a one has been condemned by the decree of such a court, Let the people hear and fear,* that is, fear suffering the like punishment, if they should be found guilty of the same crime.

IV. NEXT to the forms of judicial proceedings most naturally follow punishments; [which were either, 1st. such as were inflicted by God himself; or 2^{dly}. excommunication; or 3^{dly}. pecuniary punishments; or 4^{thly}. corporal ones.]

1st. GOD, who was the sovereign master of the republick of the Hebrews, and who had no less power over the minds than the bodies of his subjects, did not only appoint visible and corporal punishments for the correction of the guilty, but likewise sometimes exercised spiritual and invisible ones, such as no other prince, how powerful soever, could make use of. So that a man who violated the law of God in secret, though his crime was known to no one but himself, and he might therefore flatter himself with the hopes of escaping unpunished, yet could not escape the knowledge of God: but the divine justice discovered it self upon the secret dissembler, by a sudden death. This the Jews call *Mors per manum cæli*, as if they should say, *A stroke from heaven*; and it is to these sorts of sudden and supernatural deaths, that St. Paul alludes, when he tells the *Corinthians*, that the little care they took in preparing themselves for the Sacrament ^a, was the reason why *many were weak and sickly among them, and many slept*. Without these extraordinary punishments, how many of those, who had been guilty of crimes to which God annexed a capital punishment, would by their concealing their guilt from the sight of men, have escaped it?

2^{dly}. AMONG the punishments which were inflicted by men, the chief was excommunication. It was then not only an ecclesiastical punishment, as we now speak, but also a civil one; because in this theocratical republick, there was no distinction between the divine right and the civil. It was a separation from all communication as well social as re-

^a Or rather, *in behaving themselves reverently at it.*

ligious; and the excommunicated were forbid entering into the temple, or the synagogues. Which is the reason why JESUS CHRIST, when he would tell his disciples that they would be *excommunicated* by the Jews, barely tells them, that *That they would be put out of their synagogues*^a; and St. Paul in his *first epistle to the Corinthians*^b says of the incestuous person, that he ought to *have been taken away from among them*; and to the *Galatians*^c, *I would they were even cut off that trouble you*: which word *cut off* which was made use of in excommunication, is stronger in the original, and signifies, *To root out or destroy*. And moreover, the excommunicated were also debarred of all the intercourses of civil life; for the Jews were not permitted to come near them, but to keep at the distance of at least four cubits from them. It was likewise forbidden to eat with them, and for this reason the Jews never eat with Pagans, Samaritans, or Publicans, because they looked upon them as excommunicated persons; and St. Paul in his *first epistle to the Corinthians* forbids them *to keep company, or to eat with fornicators*^d. This Jewish excommunication differed from that of the church, in this, that if a man who was forbidden to enter into the temple on account of any crime he had been guilty of, was rash enough to go there, he would have been punished for it. Which was likewise the case with respect to any one, who should come near another person, while he had any legal impurity upon him. And from hence came the fear the woman in the Gospel was in, of touching JESUS CHRIST^e, which nevertheless the high idea she had of the piety of our Saviour so far overcame, as to give her courage enough to touch his garment, in order to be thereby cured of her issue of blood; and it was in this sense, that St. Peter acknowledging the Divinity of JESUS CHRIST desired him *to depart from him*, because he knew *he was a sinner*^f.

WHOEVER had deserved excommunication was loaded with curses, as appears from the *twenty seventh chapter of Deuteronomy*, where the expression, *Cursed be he*, is so often repeated. So that *to curse*, and *to excommunicate*, are two terms, which signify the same thing. And for this reason St. Paul says, *that no man speaking by the spirit of God, says that Jesus*

^a John xvi. 2.

^d ch. v.

^c ch. v. 12.

^d ch. v. 11.

^e Mar. v. 25-29.

^f Lu. v. 8.

is accursed^a, that is, *curse* JESUS CHRIST, as the Jews did, who denied him to be *the Messiah*, and excommunicated the Christians. They likewise delivered over the excommunicated persons to *Satan*, as the minister of God's wrath, that he might torment them. The famous passage of *St. Paul* in this case is notorious; he would have had the incestuous person *delivered over to Satan*, that his flesh might have been mortified, and his soul saved^b. For God permitted the Devil to torment those, who had these curses laid upon them. *Josephus*, in his *second book of his Wars of the Jews*, represents an excommunicated person, as one in the utmost misery. *He is*, says he, *often seen to perish in a very miserable manner; he cannot receive the nourishment that is offered him; he is reduced to eating grass, like a beast; and at last dies of hunger*. And it is in this sense, that *St. Paul* desired to be *accursed for his brethren*^c, that is, he was ready to be excommunicated, to be laden with curses, and to suffer all the miseries which were the consequences of excommunication, if it could have been of any service to his brethren. In order to give the people the greater horror of excommunication, the trumpets sounded, and links were lighted, at the time that it was pronounced, and if the man died before he was absolved, they stoned him in his coffin.

Selden^d relates the manner in which the Jews excommunicated the *Samaritans*, and perhaps it will be some pleasure to the Reader to have it here transcribed. *All the people*, says he, *were assembled in the temple, where there appeared three hundred priests, followed by as many young men their disciples, who had each a trumpet, and a book of the law. While the trumpets sounded, and the Levites sung, the Samaritans were excommunicated, by the mysterious name of God, by the decalogue, and by a separation from the court of heaven, and from the inner court; and every Israelite was forbidden to eat any thing whatsoever which belonged to the Cutheans. And from hence it is, that they were as strictly forbidden eating meat with the Cutheans, as eating swine's flesh. Neither is it permitted to make proselytes of them; neither have they any part in the resurrection of the dead. For the Scripture says, You ought not to join with us in rebuilding the house of the Lord; and this extends, as well to the world to come, as to*

^a 1 Cor. xii. 3.

^b 1 Cor. v. 5.

^c Rom. ix. 3.

^d Book IV. of the Law of Nat. this

this world. They can have no pretensions to Jerusalem, as the Scripture says in another place, You have neither right, nor inheritance, nor possession in Jerusalem. And this excommunication was sent to the Israelites who are in Babylon.

Three
sorts of
excommu-
nication.

THE Rabbins divide excommunication into three sorts.

(1st.) THE first they call *Niddui*, that is, *separation*. It separates a man from all civil commerce even with his wife and his domesticks, who could not come within four cubits of him. It lasted thirty days, if the criminal repented, if not, it was continued as there was occasion. The word *Niddui*, comes from *Nadda*, which signifies *to separate*. Under this sort of excommunication, all women during the time of their usual illness, and after their lying in, and all lepers before they were cured, were supposed to be, and were therefore denied all converse with men. If the child was a male, the mother continued thus separated for the first seven days; (and the *Samaritans* made an enclosure about their beds, that the separation might be perfect) and could not go into the temple, or any holy place, till the fortieth day after her lying in, as is commanded in *Leviticus*^a.

(2dly.) THE second sort of excommunication was called *Cherem* or *Herem*, which signifies *to anathematize*, or *devote to death*; and from thence comes the *Cherema* or *Herema* of the *Chaldeans*, and the *Anathema* of the *Greeks*. This excommunication added to the former a great many curses, imprecations, and wishes, that all the punishments we have spoken of, might fall upon the person excommunicated. And we see in Scripture, that the cities which were *anathematized*^b were destroyed, and their inhabitants put to death,

THE victims which were laden with the curses, and appointed to endure the punishments of an *Anathema*, for the sins of all the people, were called in Greek *Περικαθάρμα* *Pericatharma*, and *Περὶψημα* *Peripsema*; which we translate, *Off-scouring* and *filth*; but, as *Suidas* tells us, these were the names which were given to the victims, which were offered up to expiate the sins of the people, and to appease the wrath of God. And it is in this sense that *St. Paul* calls himself *Pericatharma*, and *Peripsema*^c; by which he means; that he was looked on as one of

^a ch. xii.

^b Josh. vi. *Septuagint*.

^c 1 Cor. iv. 13.

those victims upon whose head all sorts of curses fell; which he did not refuse to suffer for the salvation of his brethren; and therefore he says in the same sense, in his *Epistle to the Romans*^a, that he *desired to become an anathema*, that is, that he would readily have given up his life, if upon his becoming a victim, J E S U S C H R I S T would have lain on him the sins of his brethren, and have expiated them by his death.

(3dly.) THE third sort of Jewish excommunication is called *Schammat*, from an Hebrew verb which signifies *to exclude*. But others give different interpretations to this word: some derive it from *Schammitka*, which signifies, *There is death*; others make it equivalent to the *Maranatha* in St. Paul's first *Epistle to the Corinthians*^b, which signifies *The Lord cometh*, that is, *to judge*; for *Mara* in *Syriack* signifies *the Lord*. And it may have yet another explanation from *Schem*, which signifies *a name*, and is it self that name by which the Jews sometimes call God. So that *Schammat* will then be the same as *Schem ata*, that is, *God cometh*, which would be an imperfect sentence unless we added, *to judge*. So that, the *Maranatha* was a sort of terrible *Anathema*, which was fulminated against those, whose salvation appeared to be so desperate, that they had nothing more to expect, but the terrible day of Judgment. These words, *The Lord cometh*, strike with terror; and indeed not without reason. We have one example of them, in the *Epistle of St. Jude*, ver. 14. and this is what the Prophet *Malachi* seems to threaten in the last words of his prophecy; which fills the Jews with dread, to see that the Bible ends with such terrible imprecations.

3dly. WE come now to pecuniary punishments.

HE, who had not enough to pay his debts, or to make restitution for what he had stolen, was sold.

*Pecuniary
Punish-
ments.*

HE, who had stolen any thing, was obliged to restore four-fold; but if the thing stolen was yet in being, he was to restore but double^c.

HE, who struck a woman with child, paid for the damage he did her^d.

HE, who detained what he was entrusted with, was condemned to restore a fifth part more than he had detained.

HE, who did any damage, paid in proportion to the mischief he had done^e.

^a Rom. ix. 3.

^b ch. xvi. 22.

^c Ex. xxii. 1.

^d Ex. xxi. 22.

^e Ex. xxi.

4thly. As to corporal punishments, (1st.) some were not capital, as scourgings and whippings; and (2dly.) some were capital, and were called by the Jews *Keret*, from the word *Carat*, which signifies, *to cut off*, or *to destroy*; and it is this sort of punishment that we translate by, *That soul shall be cut off from among his people*^a, *It shall be cut off*^b, *It shall be cut off in the sight of his people*^c, and the like.

(1st.) As to the former, it is commanded in *Deuteronomy*^d that they should never give above forty stripes, and therefore for fear of exceeding that number, they never gave but thirty nine; agreeably to which, St. Paul says that he *received forty stripes save one*^e. And *Josepkus*^f also gives us an instance of this manner of speaking. *Maimonides* says this custom was introduced to prevent the executioner's breaking the law, by exceeding forty, because they were forbidden to give more, but not forbidden to give less. As to the manner of whipping criminals, the *Talmud*^g gives us this account of it. *They tied their hands to a pillar, the executioner stripp'd them naked to the waist, and there was a stone placed behind them, upon which the executioner stood, and whipped them with thongs. The sufferer was obliged to stoop, and whilst they were striking him, an officer cried with a loud voice, If thou wilt not observe to do all that is written in the book of the law, if thou dost not fear this glorious and fearful name of the Lord thy God*^h, *thy punishment shall be doubled: and another officer reckoned the strokes, and a third commanded the executioner to strike.*

Capital
punish-
ments.

(2dly.) THERE were, according to the *Rabbins*, four sorts of capital punishments, *viz.* burning, beheading, strangling and stoning [but we shall speak only of the two latter.]

1st.) As to the former, they strangled some criminals with a cord, or handkerchief; but I question whether they ever hanged them upon a gibbet, as is the modern practice. The Scripture indeed speaks of the cross which was a sort of gibbet, but crucifixion as practised by the *Romans*, was not in use among the Jews. They did not fasten a man alive upon a cross, that he might hang on it till he died; all they did, was this;

^a Gen. xvii. 14.

^b Lev. xvii. 14.

^c Lev. xx. 17.

^d Deut. xxv. 3.

^e 2 Cor. xi. 24.

^f *Antiq. lib. iv. c. 8.*

^g *In the treatise called Maccoth.*

^h Deut. xxviii. 58.

they

they exposed his carcase upon a cross after he was dead, that every body might see, that he had been punished for his crime. And this is the reason, why JESUS CHRIST's declaring what kind of death he should die, was at the same time declaring, that he should die by the hands of the Gentiles^a. The commandments which God gave concerning the cross, relate to this publick manner of exposing the dead bodies of criminals, which they hung up upon crosses, after they were dead. *If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him upon a cross^b, his body shall not remain all night upon the gibbet^c, but thou shalt in any wise bury him that day (for he that is hanged^d on a gibbet, is accursed of God) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance^e. And according to this law Joshua acted. He left the King of Hai hanging on a gibbet^f until even-tide, and as soon as the sun was down, Joshua commanded that they should take his carcase down, and cast it at the entering in of the gate of the city^g. Instead of the terms Gibbet or Cross, the Septuagint has a double wood, a cross being made of two pieces of wood. The same Joshua, crucified five kings^h and left them upon the cross till the evening, and at the time of the going down of the sun, he commanded, and they took them down from the gibbetⁱ. The Gibeonites, by David's permission, crucified the children of Saul, upon the hill before the Lord, that is, before the tabernacle which was then at Gibeon^k. But it is sufficiently evident, that we are not to conclude from thence, that these persons were fastened alive to a cross, and there expired; on the contrary, all those of whom the Scripture speaks, were fastened to it dead, and not alive. It is true indeed, that *Haman* was lifted up upon a cross fifty cubits high, which he had prepared for *Mordecai*, but he was no Jew. And as to the *Persians*, it is evident that crucifixion was in use among them, and that it was in imitation of their customs, that *Ezra* commanded concerning the man who should break the law he had published, *That timber should be pulled down from**

^a John xii. 32, 33.

^b Eng. a Tree.

^c The Tree, Eng. transl.

^d Not in

the Eng. transl.

^e Deut. xxi. 22, 23. Vulg.

^f Eng. a Tree.

^g Josh. viii. 29.

Vulg.

^h Eng. hanged them on five Trees.

ⁱ Josh. x. 26, 27. Vulg.

^k 2 Sam.

xxi. 9.

his house, and be set up, and be hanged thereon^a. But in what manner soever this was done, whether by putting the criminals to death, before they expoted them on the cross, or whether they fastened them to it alive; what the Jews, according to *Maimonid's* observe concerning it, is this: That they never hanged any person upon a tree which was standing on its root, least it should afterwards continue there; and that they always made use of timber on this occasion, because it was always to be buried with the criminal, that no footsteps of this misfortune might remain, and no one might be able to say, There stands the tree whereon such an one was hanged. And the same thing was also done with the stone with which any man had been stoned, or the sword, which had been made use of in beheading, or the handkerchief which had been used in strangling, every thing of this kind was buried with the criminal. And if the Reader would be yet further informed concerning these and the like particulars, he may be so, by *A dissertation on the cross*, which he will find in my *Commentary upon the Gospel*, and wherein this subject is carefully considered, and treated on.

2dly.) As to stoning, it was performed in this manner. There is an express command in *Leviticus*^b to lead the man that was to be stoned out of the camp, and from thence came afterwards the custom of executing criminals without the cities. When they were carried to execution, an officer marched before them, and cried, *Such a one is going to be stoned for such a crime, and at the accusation of such and such witnesses. If any one can shew that he is innocent, let him come*. When the criminal was at the distance of ten cubits from the place of execution, he was exhorted to confess his crime, and when he came a little nearer, he was stripped of his cloaths. And let his manner of death be what it will, they always, according to the *Talmud*, gave the prisoner some wine with incense in it, in order to stupify and intoxicate him; and this sufficiently explains, what that *Wine mingled with myrrhe* was, which was offered to JESUS CHRIST on the cross, and of which he would not drink^c. It was likewise always customary to have their executions over before sun-set, and the law commands that the body shall be buried the same day^d. The place on which the person was stoned,

^a Ez. vi. 11.^b ch. xxiv. 14.^c Mar. xv. 23.^d Deut. xxi. 23.

was raised about ten or twelve foot, from whence one of the witnesses threw down the criminal upon his back, and if he turned on his face, he was again put in that posture. If he did not die with this, another witness took a stone and threw it upon his heart; and if he did not expire then, all the people stoned him^a. Sometimes they threw down the prisoner headlong in such a manner as to dash him against some great stone, and if this did not dispatch him, they threw another upon him thereby to crush him in pieces: to which our Lord alludes in the 21st. chapter of *St. Matthew*, when he says, *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder*^b.

SOME of those places in Scripture where this punishment is commanded, are as follows. *Bring forth him that hath cursed^c, without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak to the children of Israel saying, Whosoever curseth his God, shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger as he that is born in the land*^d. In *Deuteronomy* there is another law much like this against him who should cause false Gods to be worshipped, though he be a brother, a son, an husband, or a friend. *Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hands of all the people, and thou shalt stone him with stones that he die^e*. And in another place in the same book, God speaks thus, *If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other Gods, and worshipped them, either the sun, or the moon, or any of the hosts of heaven, which I have not commanded, and it be told thee, and thou hast heard of it, and enquired diligently, and be-*

^a Lev. xxiv. 16.^b v. 44.^c According to the French, the Blasphemer.^d Lev. xiv. 16.^e ch. xiii. 8, 9, 10.

hold it be true, and the thing certain that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman (which have committed that wicked thing) without thy gates, even that man or that woman, and shalt stone them with stones till they die. At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, so thou shalt put the evil from among you^a. And in this manner the man in the wilderness was punished, who was found gathering of sticks on the sabbath-day^b:

FROM whence it plainly appears how zealous the Jews were for the observation of their law. They were not ashamed to be themselves the executioners of it, and to punish criminals with their own hands, since the witnesses were obliged to cast the first stone; (to which custom JESUS CHRIST alludes, when he said to the *Pharisees*, who brought him the woman taken in adultery, *He that is without sin, among you, let him first cast a stone at her^c*.) And not only they, but all the people likewise assisted in stoning them. *If a father, says Herod in Josephus^d, puts his hand upon the head of his son whom he accuses, all they who are there present, are by the law of the Jews obliged to strike him.* Every offence against religion was with the Jews, a *crimen læsæ majestatis*; and every private person thought it his glory to revenge the interests of his God. And in order to shew their concern for his glory, the law commands them, to rend their cloaths, whenever they hear any one blaspheme, in testimony of their grief at it. And accordingly, thus did *Caiaphas* when he thought JESUS CHRIST blasphemed; and though he was high-priest, yet might he do this, the law not having forbidden the high-priest to rend his cloaths, unless over dead bodies. The Jewish doctors assure us, that he did not rend them downwards, but upwards.

WE shall now conclude this chapter, with the account *Maimonides* gives us of the officers or ministers of justice, whom the Hebrews call *Skoterim*. *These men, says he, always carried staves, and rods; they*

^a Deut. xvii. 2, 3, 4, 5, 6, 7.

^b Num. xv. 32, 36.

^c Jo. viii. 7.

^d *Antiq. lib. xvi. c. 17.*

went into all publick places, and visited the shops in order to examine their weights and measures; and by orders of the Judges, punished the guilty. When they found any that were guilty, they carried them before the Judges in order to their condemnation. During the time of trial, they stood round the tribunal, and as soon as any one was condemned, they seized him in order to punish him.



C H A P. XIII.

The different Laws of the Hebrews, under Noah, Abraham and Moses.

LAWS are the support of republicks, and the proper office of the magistrates who govern them, is only that of explaining the laws, and punishing those who transgress them. And therefore the republick which God formed to prepare the way for *the Messiah*, could not fail of being founded upon such as were most wise, and best adapted to answer the end of its government. His being the author of it, is sufficient to convince us, that there must have been an admirable order and regularity established in it; but nevertheless, that very order required, that the first laws which God gave it, should be adapted to the barbarous manners of a people, who governed themselves more by the impressions of sense, than the light of reason. And from hence it is, that abundance of those laws are *allegorical*; that is, that under the appearance of low and unworthy precepts, they contain obligations of a more exalted nature. And such in particular was that, which forbade the muzzling the ox, which trod out the corn^a. For how can it be imagined, as St. *Paul* says^b, that God should stoop so low, as to make laws for the preservation of oxen? without doubt, his design in this precept was to insinuate to this gross and carnal people, that they ought not to defraud the labourer of his hire. And the same may be said of those other

The use and intent of laws.

The laws of the Jews allegorical.

^a Deut. xxv. 4.

^b 1 Cor. ix. 9.

laws, which forbid the boiling a kid in its mother's milk^a, the plowing with an ox and an ass in the same yoke^b, the wearing of cloaths made of both linnen and woollen^c, the sowing different sorts of seeds in the same field^d, the using a pot without a covering^e, the touching a dead body^f, and the eating several sorts of meat^g. Even the law of circumcision was allegorical, and pointed out that circumcision of the heart, which consists in cutting off every evil desire^h.

And in
what
sense my-
stical.

AND as the laws which God gave his people were *allegorical*, so were they *mystical* too; they were as it were so many sketches of those divine precepts, which *the Messiah* was one day to give mankind. And as these laws, by commanding good, and forbidding evil, were so far from curing the corruption of humane nature, as to seem rather to have increased concupiscence, and to have given strength to sin, they were very proper to convince mankind of their impotence in doing good, and their inclinations to evil. They might have prevented the reflections of those who ask, *Why was it necessary that God should send his son into the world? what need did man stand in of it? was it not sufficient to have shewn them their duty?* and the like; the law it self was sufficient to have convinced the whole world of their want of the coming of JESUS CHRIST. Men knew well enough the good they ought to have done, and they inwardly approved of it; but nevertheless they did the contrary. So that, the law only discovered those wounds, which it could not cure. And that long space of time, which passed between the publication of the law of *Moses*, and the coming of JESUS CHRIST, was therefore only designed to convince mankind of the infirmities of their nature, and to make them desirous of recovering from them.

GOD had from the beginning of the world resolved to found the republick of the *Hebrews*, to be a shadow and figure of the Christian religion; and in proportion as the number of these his citizens increased, he multiplied his laws upon them. *Noah* and his family were the first; and after them came *Abraham*. And to both these God gave some laws, before he gave the Jews theirs, on Mount *Sinai*. And it is the

^a Ex. xxiii. 19.

^b Deut. xxii. 10.

^c *Ibid.* v. 11.

^d Lev. xix. 19.

^e Num. xix. 15.

^f Num. xix. 11.

^g Lev. xi.

^h See Rom. ii. 29.

business of this chapter to say something of them all; [which I shall do, in this order, I. of the laws God gave *Noah*; II. of that he gave *Abraham*; III. of the written laws he gave *Moses*; (and here, 1st of the number, 2^{dly}. of the wisdom, and 3^{dly}. of the prudence of them;) and IV^{thly}. of the *oral* law.]

I. THE Rabbins teach, that God gave *Noah* seven commandments, that they might be observed by his posterity. These they call *the law of the Noachides*; and as all men are *Noachides*, that is, the descendants of *Noah*, they pretend that these seven commandments contain the whole law of nature. The *first* of these precepts commands the worshipping of God alone, and forbids all other worship. The *second* forbids the prophanation of the name of God. The *third* forbids the spilling of humane blood. The *fourth* condemns criminal conjunctions. The *fifth* forbids theft. The *sixth* enjoins the establishment of magistrates and judges to determine the controversies that might arise concerning these precepts, and to warn the people to observe them. And the *seventh* forbids the eating of flesh with the blood; which is the only one that we find in the book of *Genesis*^a.

UPON this tradition was founded the Jewish custom of obliging all strangers who settled in *Judea*, and were called *Profelytes of the gate*, or of *habitation*, to observe these seven precepts^b: and in the dispute which arose among the disciples of JESUS CHRIST about the necessity of keeping the law of *Moses*, the Apostles thought they could not find out a juster medium, than to require of the Gentiles only the observation of these commandments. For it is evident, that the apostolical decree, of *abstaining from meats offered to idols, and from fornication*,

^a ch. ix. 4. ^b And for this reason these Profelytes, are throughout the Acts, called προσκυνηται, worshippers, viz. because they worshipped the God of Israel. Thus Lydia (Acts xvi. 14.) and Justus (xviii. 6.) are said to be persons who worshipped God, i. e. were Profelytes of the Gate. Thus St. Paul is said to have disputed with and converted the worshipping Greeks, and the worshipping persons (xvii. 4, 17. where we translate the word Devout) i. e. these Profelytes. And thus they are called worshipping (in our translation religious) Profelytes, xiii. 43. which shows that they are likewise meant by those who were ordained to eternal life, v. 47. i. e. who were enrolled τριακοντα among those who were believers in a future state, and candidates for eternal life. And these Profelytes are also twice called fearers of God; as is said of Cornelius, (x. 2.) and as St. Paul calls them in his address to them, xiii. 16. Mede's works. p. 20, 21.

and from things strangled^a had a relation to this doctrine of the Jews; which the following passage in *Maimonides* does very fully explain.

GOD, says this Rabbin^b, gave six commandments to Adam. (So that according to him the origin of this law is older than *Noah*.) The five first forbid idolatry, blasphemy, homicide, unlawful conjunctions and theft; and the sixth commands the establishment of magistrates. These six commandments Moses has preserved, and reason it self leads us to the observation of them: but the very terms of the law do themselves shew, that they are ancient. And to these Noah received a seventh commandment, which was that of not eating of any animal till the blood had been taken out of it. You shall not, says God to him, eat the flesh with the soul, that is, the blood. All these make seven commandments, which were observed by the whole world. Afterwards God gave Abraham the commandment of circumcision; and this Patriarch instituted the morning-prayer. Isaac established the afternoon-prayer, and taught that the tenths of every thing must be set apart for an offering to God. Jacob forbade the eating of the sinew which shrank, and composed the evening-prayer. Amram added other precepts to these in Egypt. And at length came Moses, who gave the utmost perfection to the law.

The commandment God gave to Abraham.

II. GOD commanded Abraham to circumcise himself, and his children and his slaves^c: and this circumcision was as it were the seal of the covenant which God then entered into with his posterity. It gave every one, who received it, admission among the people of God; and without it, every one was excluded from the temple and sacrifices. Uncircumcised persons dared not enter into that part of the temple which was appointed for the *Israelites*, nor eat the paschal lamb, neither were they obliged to observe the laws we now come to consider, which the Jews believed God sent only to the *Israelites*; and these are,

III. THE written laws, or law of *Moses*, which I consider,

^a Acts xv. 29. The question debated by the Apostles was plainly this, Whether the Gentile Converts to Christianity should become Profelytes of the gate, or Profelytes of Justice, and they determined for the former. Mede's Works. Ibid. ^b Treatise of a Profelyte, ch. iv. ^c Gen. xvii.

1. As very extensive. The Jews reckon up to the number of six hundred and thirty commandments in it; and these they divide into two classes: *Affirmatives*, among which they reckon two hundred and forty eight; and *Negatives*, of which they make three hundred and sixty five. The Rabbins, according to custom, say that the number of the *Affirmative* commandments answers to that of the parts of a humane body, and that that of the *Negatives* answers to the number of the days of the solar year; and others say to that of the veins. But I question whether physicians will find them very exact in their anatomy. This multitude of precepts is what made up that heavy yoke, which says St. Peter, *Neither we nor our fathers were able to bear*^a: and it was for this reason that St. Paul called the law of *Moses*, *The law of commandments*^b. But yet this multitude of precepts was in some sense necessary for this carnal people, in order to shew them their obligations in every minute particular, because the grossness of their understandings disabled them from supplying any thing which was not expressly commanded in the law: whereas that charity, which the HOLY GHOST pours out into the hearts of Christians, is a living law, which comprehends all, explains all, and observes all.

THE chief among those many commandments, of which the law of *Moses* consisted, were ten; which contain the most essential duties of men, and were given to *Moses* by God, engraven on two tables of stone, in order thereby to set before the eyes, the law which sin has blotted out of the heart: and these are called *The decalogue*. But notwithstanding this, we must be very careful how we imagine that *The decalogue* contains either all the virtues which God requires, or all the vices which he forbids. For there are other vices even of a very enormous nature, besides those which are specified in it; and it were an abominable error to conclude from thence, that they are no sins. God has sufficiently shewn his abhorrence of them, by the terrible punishments he has annexed to them; but his design in *the decalogue*, being only to give an abridgment of his law which they might have perpetually before their eyes, he therefore only set down in it some of the most common duties, and the vices to which humane nature is most inclined.

^a Acts xv. 10.

^b Eph. ii. 15.

THE first table of the decalogue has but four commandments^a; 1st. that of worshipping one God only; 2^{dly}. that of abstaining from idolatry; 3^{dly}. that of not taking the name of God in vain; and 4^{thly}. that of hallowing the sabbath day. But the second table has six: 1st. that of honouring father and mother; 2^{dly}. that of not committing murder; 3^{dly}. that of not committing adultery; 4^{thly}. that of not stealing; 5^{thly}. that of not bearing false witness; and 6^{thly}. that of not coveting any thing that is our neighbours.

BUT besides these, there are in the law many other commandments, which have a near relation to these two tables; and as they depend upon them, are only as it were a continuation and explanation of them. Of this kind, with relation to the first table, are the commands, not to offer sacrifice to strange Gods^b; not to offer up their children in sacrifice to the idol *Moloch*^c; to break down the statues of the false Gods^d; to destroy diviners^e; and not to swear by strange Gods^f. And the laws of this kind which relate to the second table, are such as follow. All those which regulate the punishments of murder and uncleanness^g; all those which relate to the respect due to the sovereign and the aged^h; that of not suffering a daughter of *Israel* to prostitute her selfⁱ; that of not requiring usury of their brethren^k; that of relieving their neighbour^l; that of bringing back a wandering ox into the way^m; that of helping up the ass that lies under his burdenⁿ; that of not giving false witness with the wicked^o; that of not following a multitude to do evil^p; that of not taking out of a debtor's house the things which he cannot live without, or of restoring them before sun-set^q; that of not retaining the hire of the stranger^r; that of leaving gleanings in their estates and vineyards, when they gathered in the harvest and the vintage, for the widows, the orphans, and the strangers^s; and that of not disguising the sexes^t.

^a In the French the decalogue is divided according to the Church of Rome; that is, the two first commandments are made but one, and the tenth is divided into two; and consequently the first table is here said by P. Lamy to have but three commandments in it, and the second seven.

^c Lev. xviii. 21.

^d Ex. xxiii. 24.

^e Lev. xix. 31. xx. 6.

^f Ex. xxii. 20.

^g Num. xxxv. Lev. xx. 10. &c.

^h Lev. xix. 32. Ex. xxii. 28.

ⁱ Ex. xix. 29.

^k Deut. xxiii. 19.

^l Lev. xxv. 35.

^m Ex. xxiii. 4.

ⁿ Ex. xxiii. 5.

^o Ex. xxiii. 1.

^p Ex. xxiii. 2.

^q Deut. xxiv. 12, 13.

^r Lev. xix. 13.

^s Lev. xix. 9.

^t Deut. xxii. 5.

BUT

BUT though all these laws of the Jews are in some sense, religious ones, in as much as God was the giver of them all; yet does the Scripture nevertheless distinguish between civil laws and ecclesiastical. We have already treated of the latter in a chapter by themselves, and I shall only here add to them, that wherein God commanded his people to have but one temple to offer sacrifice to him in^a. So that, as the Hebrews had all the same original, and worshipped but one God, so had they but one peculiar place appointed for that worship. All the Jews were obliged to appear there three times in a year, there to give God thanks for the benefits he had bestowed upon them^b. And nothing, as *Josephus* has observed, could have been more proper to maintain friendship among them, than these general assemblies which were made in the temple, and the festivals which were there celebrated. [Which leads,

2. To the wisdom of these laws.] The bare reading of them is sufficient to persuade us, that God must have been the founder of this republick. They are an admirable mixture of policy, justice, innocence and virtue. They all tend to the preservation of a people, who as such are entirely established upon religion and innocence. So that the republick of the Hebrews is a perfect model of a well-regulated commonwealth.

WITH regard to the sovereign, as he is the head of the state, and the safety of his subjects depends upon his conduct, *Moses* took all the necessary precautions that could be taken, to prevent any one's being admitted into the conduct of this people, who was not filled with virtue, and a stranger to all vice. *It is sufficient for you*, says he to this people in the words of *Josephus*^c, *that God be your sovereign; but if you should ever desire to have a king, take care to choose one of your own nation, and one whom you see inclined to justice and all other virtues. Whoever he be, let him have a greater regard for God and the laws, than for his own understanding, and let him do nothing in opposition to the High-priest, and the Senate. Let him avoid having great numbers of wives, great state and equipages, and the heaping up of immense riches; this pomp and pride will lead him to a contempt of the law*^d.

^a Deut. xvi.^b *Ibid.*^c *Antiq. lib. iv. c. 8.*^d Deut. xvii. 14, 15, 16, 17, 18, 19, 20.

With re-
gard to
the admini-
stration
of justice.

As to the administration of justice, we have already seen, that *Moses* gave excellent rules concerning it; that he warned the judges against suffering themselves to be corrupted by presents; that one witness was not sufficient, but that there must have been at least two; and that the integrity of their past lives was made necessary, to render their testimonies authentick. To which, we may here add, that women were not suffered to be witnesses, on account of their natural levity; nor slaves on account of that meanness and baseness of mind, which may, generally speaking, be supposed to prevail in them.

With re-
gard to
the inter-
ests, and
safety of
the people.

AND so likewise does the same wisdom appear in these laws, with regard to the interests and safety of the people. Interest is the great band of society, which men never break, as long as they find their account in continuing united. And this therefore ought in wisdom so to be regulated, as that no single person should enjoy such peculiar advantages as will draw off his regard from the republick, and fix it entirely upon himself. When this happens, that is, when avarice prevails, and every one thinks of nothing but satisfying his insatiable desire of getting money, a state cannot long subsist. And accordingly, we see the laws of *Moses* endeavour to guard against this evil. God commands the Jews to look on themselves as brethren and members of the same family^a. Upon this foot the land of *Canaan* was equally divided among them^b, and lest avarice should destroy this equality, the law of *Jubilee* restored every man to the portion which had fallen to him^c. All which were wise restraints and guards against covetousness; and to this must be added the severe prohibitions against removing land-marks^d, and the punishments annexed to theft. It^e was lawful to kill the thief who was taken in the act of stealing or breaking through a wall^f. He that stole gold or silver, paid double^g; he that stole cattle, four-fold; he that stole an ox, five-fold^h; and the Jews were forbidden to take any usury of their brethrenⁱ. And as to safety, the last mentioned laws secured property, as well as guarded against covetousness; and life was sufficiently secured, by the law of retaliation^k, and the punishments annexed to mur-

^a Deut. xv. 2.

^b John xiv. &c.

^c Deut. xxv.

^d Deut. xxvii. 17.

^e Only by night, not by day.

^f Ex. xxii. 2, 3.

^g *Ibid.* v. 9.

^h *Ibid.* v. 1.

ⁱ Lev. xxv. 36.

^k Ex. xxi. 24.

der^a. Besides which, the law also required, that if there happened to be a murder in the country, the author of which was not known, the magistrates of the neighbouring cities should assemble, and publicly declare themselves innocent of it^b. And as to accidental deaths, they were sufficiently guarded against; for the law required that all wells should be closed in, and the roofs of all houses have battlements^c, to prevent accidents. And it appointed places of refuge, for those who should kill any unawares, to screen them from the revenge of the relations of the deceased^d. But the man-slayer could not return to his own house till after the death of the High-priest^e; which was doubtless to shew that the *Israelites* after they had obtained God's pardon for their sins, could not enter into heaven, till after the death of JESUS CHRIST, the true High-priest.

AND I should have observed further, that in order to prepare an equality among the *Israelites*, God likewise required, that if any of them had sold their liberty, they should be restored to it at the *Jubilee*. But it was lawful to continue those in slavery, who were willing to continue so, and in that case, their ears were bored in testimony of it^f. And it is pretended, that the *Psalmist* alludes to this, when he makes the SON of God say to his FATHER, (as the Hebrew has it) *that he had bored his ears*^g, that is, that he had accepted him to be his voluntary slave: and the author of the *Epistle to the Hebrews*, agreeably to this interpretation, renders it, *But a body hast thou prepared me*^h, that is, to be a victim, to be offered up in sacrifice to thee.

3dly.) IN point of prudence, nothing escaped *Moses*. As children are the support, and if I may so speak, the nursery of the state, he proscribed *Eunuchs*ⁱ, who rob the publick of the children they owe it. He commands that he who debauches a woman shall marry her^k. He requires, that the woman who is married for a virgin, and appears not to be so, shall be stoned^l. Adultery, that great reproach of the married state, was tried by a known miracle; a woman accused of it, was obliged to drink some waters in the temple, which the Scripture calls, *The*

The prudence of the Mosaic Economy.

^a Lev. xxiv. 17. ^b Deut. xxi. ^c Deut. xxii 8. ^d Num. xxxv. 9. ^e *Ibid.* v. 28.
^f Ex. xxi. 6. ^g Psal. xl. 6. ^h Heb. x. 5. ⁱ *Non intrabit Eunuchus. . . ecclesiam Domini.* Deut. xxiii. 1. *Vulgate.* ^k Deut. xxii. 28, 29. ^l *Ibid.* v. 13-21.

waters of jealousy: if she was guilty these waters killed her, but if she was innocent, they did her no harm; as we find it related in the fifth chapter of *Numbers*. Polygamy was permitted among the Hebrews, as were also divorces: of which JESUS CHRIST says in the Gospel, that this liberty was granted them, *because of the hardness of their hearts*^a, that is doubtless, in order to prevent poisonings and murders. The desire of having children which nature inspires, was augmented among the Jews, by the reproaches which the law throws upon the barrenness of women^b; and in order to preserve both the names and estates of families among them, if a woman had had no children by her husband, she after his death married his brother, and the children of this second marriage were esteemed the descendants of the first^c.

GOD forbids their kings to *multiply wives*^d, but this is only to be understood of too great a number: for it's certain they were permitted to have several. As to the laws, which obliged women to continue separated from all converse, after their lying in, on account of their legal impurity, we have already spoken of them.

AND besides all these, *Moses* gave likewise other laws for the securing of things which had been entrusted with others^e, and to regulate the justice of weights and measures^f; and he gave all his citizens assurance, of the protection of the laws^g. Lepers were banished the society in order to prevent the spreading of so contagious a distemper^h. It was not lawful to declare war, till terms of peace had first been offeredⁱ. All society with foreign nations was at first forbidden the Jews, lest they should suffer themselves to be corrupted by their examples^k. And lastly this legislator engages his subjects to observe his laws, by the only two motives that have any great influence upon men, hope and fear. He promises those who shall be faithful in observing the law of God, riches, regular seasons, plentiful harvests, rich vintages, great abundance of all things, and rivers of milk and honey; and on the other hand he leaves no crime unpunished^l: but I shall not here repeat, either the punish-

^a Matt. xix. 8.

^c Ex. xxii. 7. &c.

^j Deut. xx. 10.

^b Ex. xxiii. 26. Deut. vii. 14.

^f Deut. xxv. 13, 14, 15, 16.

^k Num. xxiii. 50. Deut. xx. 15.-18.

^e Deut. xxv. 5, 6.

^g Lev. xxv. 14.

^l Deut. xxviii.

^d Deut. xvii. 17.

^h Lev. xiii. 14.

ments he appointed for criminals, or the manner of inflicting them; we have already said enough of them in the preceding chapters. But,

IV. BESIDES the written law, the Jews do likewise acknowledge ^{The Oral} another, which they call *The oral law*, that is to say, the law which was ^{law of the} *tradita ore*, or which tradition handed down to them by word of mouth. ^{Jews.}

They also call it *The second law*; and it consists either in explanations of the sense of the law, or in customs, which are so many guards to the more exact observance of it. They pretend that *Moses* is as well the author of *The second law*, as of the *first*, which he wrote with his own hand: and the account the *Rabbins* give of it, is as follows.

You are to know, says *Maimonides*, ^{It's origin} *that Moses, at the same time that he received the law from God, received likewise the interpretation of* ^{according} *it. The text was first given him, and then the explanation which* ^{to Mai-} *taught him what that authentick text contained: and this is the manner in which he taught them both to the Israelites. When Moses retired into his tent, Aaron came to him, and learned the law which God had given him, and the interpretation of it: and then he stood up, and placed himself at his right hand. After Aaron came in Eleazar and Ithamar his sons, and Moses repeated to them the same things which he had said to Aaron: after which they placed themselves one at Aaron's right hand, and the other at Moses's left. Then came the seventy Elders, and Moses gave them the same lesson, which he had given Aaron and his children. And last of all, came all the people to seek the Lord, and to learn of Moses the law and its interpretation. So that Moses repeated the law four times to Aaron, three times to his children, twice to the seventy elders, and once to the people. After this he withdrew, and Aaron taught the text, which he had learned by heart, after having heard it four times from Moses. Then he went out, and after him, his children did the same thing; and after they were gone, the seventy Elders also repeated the law to the people. And by this means, they all heard both the law and its interpretation four times. Aaron heard it four times at the mouth of Moses; his sons, three times from Moses, and once from him; the Elders, twice from Moses, once from Aaron, and once from Eleazar and Ithamar; and the people, once from Moses, a second time from Aaron, a*

third time from his children, and a fourth time from the Elders. The chief among the people divided among them the care of teaching both the text of the law, and the explanation of the sense which it contains. But the text was written, and the interpretation of it was preserved by tradition. And from hence it is, as this Rabbin concludes; that the Sages (peace be to their souls) divide the laws into two sorts, the one written, and the other oral^a.

*It is true
origin.*

THIS is the honour the Rabbins do their traditions; they attribute them as well as the law, to God himself; and the only difference with them is, that the law was written, and the traditions conveyed down, *viva voce*. But I know not whether this be matter of fact. What is certain, is, that the respect the Jews had for the majesty of God, from whom they had received the law, and the punishments which were annexed to the breach of it, inspired them with a fervent desire of being instructed in it, and observing it. But they were above all things afraid of breaking it through ignorance; and *Moses* having commanded that in all doubts, *the Priests*, that is, *the great Sanhedrim* should be consulted^b, it is highly probable that the *Oral law* is nothing but the decisions of this assembly, which were not written down; and by a perpetual addition of new observations, became a sort of barrier against the violation of the law of the Lord. And this *Maimonides*^c himself seems to acknowledge: *The great Sanhedrim of Jerusalem, says he, is the foundation of the Oral law; they who compose it, are the pillars of doctrine, and the sources from whence Israel must draw both the law and justice. Whilst this assembly subsisted, there was no dispute among the Israelites; For if any difficulty arose, they immediately consulted the Sanhedrim in their own city; and if that determined it, they stood to its determination. If that could not decide it, a deputy and he who proposed the difficulty went to Jerusalem, and proposed the thing to the Sanhedrim upon the mountain of the temple. If that did not determine it, they went to the Sanhedrim at the gate of the temple; and when the difficulty was beyond the determination of all these tribunals, they had recourse to the great Sanhedrim. Here, if the judges agreed, and they either from*

^a See Prii. Con. P. i. B. 5. Under the year 446. p. 254, 256. of the Fol. Edit. xvii. 8.-13.

^c Treat. of rebels. ch. i.

^b Deut.

tradition, or their own learning, found out the solution of the difficulty, they immediately pronounced sentence; and if not, they took time to consider of it: and when all, or the greatest part of them came to be of one opinion, they barely said, *Such or such a thing has been determined; and this determination was generally received.* But since the Sanhedrim has been destroyed, division has spread it self every where. One says, *this is lawful*, and brings his reasons in support of its being so; another says *the same thing is forbidden*, and endeavours to prove it: one says, *such a thing is pure*, another says of the same thing, *that it is impure.*

So that, according to this Rabbin, the *Prophets* and the *Sanhedrim*, have made several ordinances, since the receiving of the law, which the Jews have observed: and indeed we may trace the practice of them in the Scripture, which frequently alludes to them. The *Sanhedrim* had two views in the making these ordinances; one of which was, the causing the law of God to be observed with the more exactness, their additions being a sort of enclosure to it, which prevented the violation of it. And thus in the case of the degrees of proximity, within which marriage was by the law forbidden, *the Sanhedrim* added several others to those mentioned in the law, and even enjoined the observation of what they had thus commanded or forbidden, under severe punishments. And the other view *the Sanhedrim* had in these ordinances, was, the entire separation of the Jewish nation, from all other people whatsoever; for fear that their intercourse with strangers should give the Jews a dislike of their own customs, or make them fond of following new ones; and least they should contract marriages with any of those people, and be led by degrees into their superstitions^a: and this is the reason why the law commands them not to eat of the bread of the Gentiles^b, and to abstain from certain meats^c. So that, the Jews, by an extravagant attachment to the law, by explaining it, by extending it, and by always choosing the severest side in cases of doubt, because they thought it the safest, have burdened themselves with an innumerable multitude of precepts^d.

^a Ex. xxiv. 10.

^b See Lev. xxii. 25. *Vulg.*
^c Lev. xi.

^d See Prid. Con. P. i. B. 5.

Under the year 446. Fol. Ed. p. 357.

*The Jew-
ish man-
ner of in-
terpreting
Scripture.*

IN cases, wherein the law does not explain it self clearly, they endeavour to find out the intent of the legislator, by drawing inferences from such places as are perspicuous. And this they do thirteen ways; some of which I shall here mention, that the reader may by them form a judgment of the rest. The law commands, that they should make an exact search for all the leaven that is in their houses at the time of *the Passover*, that it may be taken away^a; and from hence the Jews conclude that this search must be made with a candle, because that is a more exact way of searching after it, than any other. The law declares, that the bed, upon which an unclean person lyes, is to be thought unclean^b; and from hence the Jews infer, that his cloak and his shirt are so too. The law says in general, *The animals which shall be offered up to God in sacrifice*.... But the Jews confine these animals to certain beasts only, because the law adds, *You shall offer sacrifices of oxen and sheep*^c. On the contrary, when the law after having spoken of *the species*, mentions *the genus*, they conclude that the whole *genus* is there meant by the *species*. And this method of extending and interpreting the law is the source of an infinite number of very singular customs which are observed by the Jews; as for instance, that of not drinking any liquor till it has been strained through a linnen cloth: which proceeds from their fear of swallowing a fly, which is an unclean animal, and forbidden to be eaten, by the law.

BUT, we are not to imagine, that all the Jews have been so severe and scrupulous. No, they have run into the two contrary extreams of rigour and remissness. The zeal of some hath imposed a yoke upon them, which they could not bear; and the looseness of others has sought out the most softening and convenient interpretations. And from hence have sprung those contrary opinions which have divided their doctors. *Maimonides* expressly says, that till the time of *The men of the great synagogue* (which is the title the Jews give to the prophets *Haggai*, *Zechariah*, *Malachi*, *Daniel*, and others) there were no disputes about the law; but that afterwards the Doctors became divided among themselves, and have started infinite disputes.

AND it was in order to stop the course of them, and to prevent the *Oral law* which was not written, from being lost, that they, after the

^a Ex. xi. 15.

^b Lev. xv. 4.

^c Lev. i.

destruction of the temple, drew it up in a volume called *Mischna*, a *Mischna* term which the Greeks render by *δευτερονόμιον*, which signifies, *the second law*. The author of it was Rabbi Judas. A great while before his time, and as we have seen, before the birth of JESUS CHRIST, the two Rabbins, *Hillel* and *Schammai*, had set up two schools, in direct opposition to one another; and, *Ever since the disciples of these two Rabbins have begun to multiply*, says Maimonides, *as they did not consider things thoroughly, the division between them has much divided Israel, and has made as it were two laws, of the law of Moses.* And this obliges him to give great praises to Rabbi Judas, whom he always calls *Our holy Doctor*, for having composed the *Mischna*. *From the time of Moses*, says he^a, *to that of our holy doctor Judas, no body put down the precepts of the oral law in writing.* In every age the head of the Sanhedrim or the Prophet, composed private memoirs of the traditions he had received from his masters, for his own use, and taught them *viva voce*. As to those things, which tradition did not determine, or which must be either determined by a fresh decision, or drawn from the law by one of the thirteen usual ways of explaining it, the Sanhedrim pronounced sentence concerning them. And this continued to be the method till the time of our holy Doctor. But it is he who has collected all these traditions, opinions, interpretations, and decisions which were made by all the Doctors and Sanhedrims from the time of Moses to his own, into one single volume, and has composed the *Mischna* of them. This book was received by all the Jewish world, every one transcribed it, and every one taught it in Israel, that the oral law might not be lost. But what was it that engaged this holy Doctor, to write this work, and to make this change? It was his having seen, that few persons studied the law; that they who did, followed contrary opinions; that fresh persecutions were rising up against them daily; that impiety spread it self every where; and that the Israelites were banished into the utmost corners of the earth. His design was to compose a work, which the Jews might always have in their hands, and learn from it their obligations and their duty. And the *Mischnah*, though a very little volume, does yet contain both the canon and civil law of the Jews.

^a Pref. to the book entitled, *The strong hand.*

The common opinion as to the time of its composition, is, that it was done under the empires of *Antoninus* and *Commodus*, an hundred and fifty years after the destruction of the temple, that is, about the end of the second century of the Christian Church.

Gemara
what.

TO which is now added a second work, which consists of the glosses and interpretations of the Rabbins upon it, and is called in Hebrew *Gemara*, and by the Greeks *τελείωσις*, that is, *The perfection of the Mishnah*, as the Jews speak; and both these are contained in the *Talmud*.

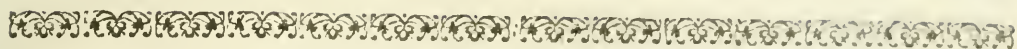
The two
Talmuds.

So that, the *Talmud* is a famous work, which is as it were the body of the Jewish doctrine, and contains, their religion, their laws, and their customs. At present, there are two of them; that of *Jerusalem*, which was composed by the Rabbins of that city, according to some, in the year of CHRIST 230, or somewhat later^a; and that of *Babylon*, of which the Rabbins of that city were the authors^b, and which is of a great deal more authority than the other. They are divided, as has been said, into two parts; one of which is called *The repetition of the law*, or *Mishna*, from the Hebrew *Schana*, which signifies *to repeat*, and is called by the Greeks *δευτερώσις*; (this law God gave *Moses*, the second time he talked with him; this is what they call the *oral law*, and is drawn up in theses and aphorisms;) and the other is called *Gemara*, that is, *A supplement or Perfection*, from the Hebrew *Gamar* *to finish*; and consists of the explanation of the *oral law*, and the decisions of the Rabbins.

Maimonides has abridged the *Talmud*, in a work which he calls *The strong hand*; and it is from thence and the *Talmud* it self, that I have drawn many things which are scattered about in the different parts of this work; especially the customs and observances of the Jews, who lived in the time of JESUS CHRIST, as founded upon the *oral law*, which are very necessary to be known by all who would understand the Gospel.

^a About the year of Christ 300. Prid. Con. P. i. B. 5. Under the year 446.
year of Christ, 500. Ibid.

^b About the



C H A P. XIV.

The Jewish customs, as well ancient as modern, which relate to civil Life.

GOD was not content with only giving his people laws for the regulation of the religious worship, which he required to be paid to himself; the knowledge he had of the barbarous manners and gross understanding of this people, induc'd him to give them others also, concerning many things which relate only to civil life. And these laws notwithstanding the subject matter of them, do yet deserve the name of divine laws. For besides that God is the author of the things they command, religion it self is likewise concerned in them, how distant soever they may appear to be from it. Thus for instance, the Jews were obliged to wear about their persons and upon their habits some marks of their religion. The law commands them^a, to sow tufts to the four corners of their cloaks^b, and to tye some pieces of parchment upon their foreheads and arms, wherein certain words of the law were written^c. And this was a spacious field for the zeal and affectation of the devotees, who have added a great deal to these precepts. From hence come that infinite number of customs, which were observed by the Jews, long before the birth of JESUS CHRIST, and are so to this day. And as the Gospel frequently alludes to them, it cannot be well understood, unless we have some knowledge of their customs: which I shall therefore here give some account of, without pursuing any other method, than that of the ordinary course of humane life, from the birth to the grave.

To begin therefore with circumcision; no one is ignorant that the child was obliged to be circumcised eight days after his birth. This ^{Circumci-} ^{son.} painful rite was performed only on boys, and in private houses only; there being no particular officer among the Jews whose business it was to

^a That is, according to their interpretations of it.

^b Num. xv. 38. *Vulg.*

^c Ex. xiii. 16.

Names.

perform it. They, who apostatized from *Judaism*, endeavour'd to take away the marks of circumcision; which St. *Paul* forbids the converted Jews. *Is any man, says he, called being circumcised? let him not become uncircumcised*^a. There are proofs that the apostate Jews made use of this art to conceal their origin, and that they were therefore called *recutiti*. The day circumcision was performed, the child always had a name given it, which was usually significative. The name of God was often taken into them, as in *Nathanael*, which signifies, *The gift of God*; and in some it was always understood, as in *John*, which must signify *The mercy of God*, and in *David*, which is, *Beloved of God*. But afterwards, the respect the Jews had for this august name was carried so far, that they for that reason changed the first letters of it before they would put it into proper names. Thus instead of *Joachim* they said *Eliakim*, instead of *Jehoiada*, *Zechariah*. And they likewise delighted in changing the names of idols and their temples, into terms of reproach and contempt. Thus, the idol which the Philistines called *Beelshamen*, that is, *The God of heaven*, they ironically called *Beelzebub*^b, *The God of flies*; and instead of *Bethel*, that is, *The house of God*, (which was the name of the place where *Jeroboam* set up one of his golden calves^c) they call it *Bethaven*, that is, *The house of iniquity*. The desire of concealing their origin, or of being thought *Greeks* or *Romans*, made them likewise disguise or translate their own names; which they began to do, as soon as they became subject to the Kings of *Syria*, who as we have seen, succeeded *Alexander the great*, in this part of the east. *Josephus*^d observes, that *Jesus* and *Onias* the sons of the High-priest, changed their names to please *Antiochus*, who was surnamed *the illustrious*; and that *Jesus* took the name of *Jason*, and *Onias* that of *Menelaus*. And in time, this became frequent, and grew up at last into a settled custom, so that we meet with several who had these names; as for instance the widow St. *Peter* raised from the dead, whose proper name was *Tabitha*, took the Greek name of *Dorcas*^e. Thus they turned *Thomas* into *Didymus*^f, *Mordecai* into *Mark*, *Silas* into *Tertius*^g, *Saul* into *Paul*^h, and *Simeon* into *Simon*; and sometimes they assumed

^a 1 Cor. vii. 18.^b 2 Kings i. 2.^c 1 Kings xii. 29.^d *Antiq.* lib. xii. c. 6.^e Acts ix. 36.^f John xi. 16.^g Rom. xvi. 22.^h Acts xiii. 9.

names that were purely Greek, as those of *Aristobulus*, *Andrew*, and *Philip*.

AT the weaning of their children, the Jews made a great feast. They who had been born of a slave, could not assume the name of *Abba*, which signifies *Father*; this was the privilege only of such, as had a right of inheritance. Which made St. *Paul* say of the Christians, *That having received the spirit of adoption, we can cry Abba, father*^a.

CONCERNING marriage, the Jews had many customs which were *Marria-*peculiar to themselves. The young men were obliged to marry at six^{tes}-teen or seventeen years old, at farthest; and this custom they continue to this day. The education of their daughters was formerly very severe, they seldom let them stir out of their houses; and for this reason a daughter is called in Hebrew *Alma*, that is, one *concealed*, or *shut up*. Marriage was performed out of the temple, and without any religious ceremonies: and it was always preceded by espousals, between which and the ceremony, there must have been at least two or three months, and sometimes there were several whole years. On the day of marriage, the bride was led to the bridegroom's house, by a chosen company of his friends; whom the Greeks call *Paranymphs*, and the Hebrews *Sche-liachim*, which signifies, *Messengers* or *Apostles*. And this perhaps, may be one reason why JESUS CHRIST gave the name of *Apostles* to his chief disciples, namely, because they were as it were *the bridemen* in the marriage between him and his church. The virgins who went before the bridegroom, always carried lamps in their hands; which were pieces of wood, at the tops of which were fastened a sort of cups full of oil and pitch, with a piece of stuff in the middle of them, which served for a wick, and was lighted. The marriage ceremony was performed under a canopy supported by four young men, and in the mean time, all that were present sung, and offered up vows and prayers, for the prosperity of the new-married-couple. It consisted in the bridegroom's giving his bride a ring, and in reading the marriage-contract; and there ought always to be present two witnesses at least, and these usually were Rabbins. After this was done, they feasted for eight days together; and it is, I believe of *the third day* of this eight-day-feast, that we are to understand

Rom. viii. 15.

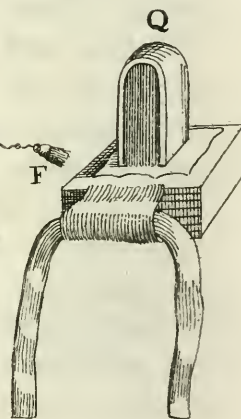
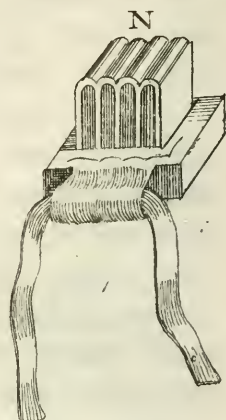
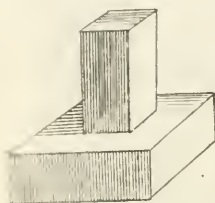
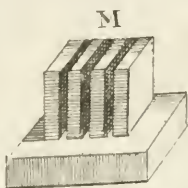
those words of St. *John*^a, *On the third day there was a marriage, &c.* which I should translate, *On the third day of the marriage which was in Cana of Galilee, Jesus came, &c.* and this is the reason, why upon the coming of our Lord and his Apostles, they wanted wine.

THEIR daughters generally speaking might marry into any tribe; *Michal* of the tribe of *Benjamin*, married *David*, who was of the tribe of *Judah*^b. But an heiress was obliged not only to marry in her own tribe, but also to one of her father's relations. The *Levites* might marry as they pleased, into all the tribes; we find in the ninth chapter of *Judges*, a *Levite* married to a woman of *Bethlehem* of *Judah*. And though the law forbade relations to marry, yet this did not hinder but that when a man died without children, his brother was obliged to marry the widow, and the children he had by her, bore the name, and inherited the estate of the deceased. And this formed a double genealogy among them; one of which was *natural*, and the other *legal*. In the former were the names of their fathers, in the other were the names of those to whom they were heirs. The Jews were very exact in drawing up these genealogies; and as appears by the books of *Ezra* and *Nehemiah* were no less so, in keeping them. Every man was permitted to have several wives, except the High-priest, who alone was debarred that liberty. According to *Josephus* and the Rabbins, he could have but one, and she must have been a virgin, when he married her. The Jews had no communication with their wives, during the time of their ordinary illness, nor whilst they were breeding, nor all the time that they suckled their children. They were formerly, because of the hardness of their hearts, permitted by God to put away their wives; which they did, by giving them an instrument wherein they declared the woman to be free, and at liberty to marry another man. But we learn from *Josephus*, that this was the privilege only of the men, and that the women could not separate themselves, without the consent of their husbands. If a woman was an adulteress, a Jew could not keep her; upon her being suspected, she was forced to drink the bitter waters, called *The waters of jealousy*, in proof of her fidelity, as we have before observed.

^a ch. ii. 1.

^b 1 Sam. xviii. 27.

A Jew in his Thalet



THE Jewish customs, concerning the manner of their dress, are yet *Habits.* more singular. Because the law forbid them wearing a garment made of both linnen and woollen, they therefore would not so much as sew their woollen cloaths with thread. To the four corners of their cloaks, they tied tufts, which were of a purple colour; and they who affected a shew of devotion, wore them deeper than others. At present, as they in general follow the customs of the country where they live, in their habits; they wear under their cloaths a square piece of stuff, which has tufts at the four corners of it. In their synagogues, when they are at prayers, they have a larger piece of the same kind with which they cover their necks and shoulders. This dress they call *Thalet*, and is it something very holy among them, because it supplies the place of that habit, by which *Moses* commanded them to distinguish themselves from other people. For the better understanding which, the Reader has only to cast his eye on the adjoining plate; where there is represented a Jew dressed in his *Thalet*, or praying-habit, from which hang four tufts, at the letters F. F. F. F. Besides the *Thalet*, the Jews tied to their foreheads and arms, what they call *Tephillim*, and the Greeks *Phylacteries*, which consisted of some pieces of parchment, wherein were written some passages of Scripture. This they observed so late as St. *Jerom's* time; who in his *Commentary on the twenty fourth chapter of Ezechiel* says; *The Jews say that their Babylonish Doctors, who were very strict in the observation of the law, wrote the decalogue upon parchments which they put round their heads; and that this is commanded by the law, when it commands them to hang it upon their foreheads, and before their eyes, that they may always see, what is commanded them.* And indeed God did command them to carry the law written upon their foreheads, and fastened to their arms. It was thus that they observed it in the time of our Lord, who reproaches those who affected to shew their devotion by *enlarging their Phylacteries*^a; which is generally misunderstood. For it is thought, that these Phylacteries were bands of parchment, which these devotees made broader than ordinary; but that was not the case. Their design therein, was to write a greater number of the words of the law in them; and the manner in which they then did,

Plate 18.

^a Matt. xxiii. 5.

and the Jews to this day do make them, is this. For making the head-phylacteries, they have a square piece of wood, in which they cut three slits or clefts, as at the letter M. Over this they put a piece of skin, which was dressed moist, and turned it into every one of the cuts. When it was dry they took it out, and then it had in it four little hollows or cells, into each of which they put a piece of parchment rolled up, in which some words of the law were written. And then they tied this skin, which had the shape of the figure N, to the forehead with straps, as you see here in the picture of the Jew. And though this skin covered but a small part of the forehead, yet it contained several words of the law; and it was in this manner that the Pharisees *enlarged* their head-phylacteries. As for those for their arms, they likewise made use of a square piece of wood, to make them, but without any cuts in it, as at the letter P. They bound a piece of moist skin over it; and after having brought it to the form of the figure Q, they put a piece of parchment into the hollow of it, in which were written four passages of Scripture, and then tied this skin to their arms. The Jews, as has been said, do to this day call them *Tephillim*, which signifies *Prayers*; because it is chiefly when they are at their prayers that they wear them. The term *Phylactery* is *Greek*, and the Jews who spoke Greek, called these skins and parchments by this name, because they helped *to preserve the memory* of the words of the law. I shall not here repeat all the things which the Jews say about them; it is sufficient to my purpose to have given the reader an idea of them.

THE Jews always went bare-headed, except when they were in mourning, or in the temple, or in the synagogues. They thought this manner of praying covered, shew'd more respect for the majesty of God, as testifying that they thought themselves unworthy to look up in his presence. But the Apostles changed this custom, as appears from *St. Paul's* forbidding men to *pray or prophesy with the head covered*^a: unless it be said, that he here speaks of private assemblies held in houses, such as those of the primitive Church were; and not of the temple or synagogues, where the Christians doubtless followed the common custom. Women went covered in the streets, and their fear of being seen carried them so far,

^a 1 Cor. xi. 14.

as to make it customary to cover their own with borrowed hair; but in the synagogues, as they were separated from the men, they prayed with their faces uncovered.

THE Jews went bare-footed; only they had sandals on, which were like those of the Capuchins abroad. This obliged them to wash them often, and anoint them with oil. These sandals were tied on the feet with straps, as you see at the letter Z in the last plate; so that, when they would take them off, these straps must be untied; which it was the proper business of their servants to do. And this is the reason, why St. *John* in humility declares himself unworthy of *untying the straps of* our Lord JESUS CHRIST's sandals^a.

THEY observed the commandment^b in *Leviticus*, of not cutting *their hair round*, nor *shaving their beards*, with great exactness. Their cloaths came down to their feet, and were very full. When they travelled or went into the country, they shortened them, by tying them round them with a girdle.

As to their houses; those of men of quality among the Jews, like *Houses* those among the *Romans*, had several covered walks, almost like the modern cloysters. The roofs of their houses were flat, and convenient to walk on; so that we see they spread a tent for *Abshalom* on the top of the house^c. It is said in the book of *Judges*^d, that there were about *three thousand* looking on *Sampson from the roof of the house* where the Philistines were assembled. *Jeremiah*^e reproaches the Jews with having offered sacrifices to idols *upon the roofs of their houses*; and JESUS CHRIST commands his disciples^f to preach upon them. The law commanded, that there should be a battlement round them breast high; and the stairs up to them were on the out-side of the house. The Jews had not the art of making glass-windows; they made use of lattices or curtains. Neither had they the invention of chimneys; they made their fires either in the open air, or in the middle of their chambers. The modern Jews leave about a cubit square of wall unplastered, in some part or other of their houses; to set before their eyes, the destruction of the temple. They formerly would not suffer any beams of a floor to jet

^a Mar. i. 7.^b ch. xix. 27.^c 2 Sam. xvi. 22.^d ch. xvi. 27.^e ch. xix. 13.^f Matt. x. 27.

out into the streets in *Jerusalem*, lest if there should be any person dead upon that floor, they who walked under those beams, should be polluted without knowing it.

GOD commands them to write the commandments upon *the doors of their houses and chambers*^a; and they have different ways of putting this commandment in execution. Some write them on little rolls, which they fasten to all their gates; but others enclose them in a case, which they fasten to the gate, or put into a hole in the wall; and the devotees lay their hands upon this place, as often as they go out, and say, *The Lord preserve my going out, and my coming in*. Some make a hole in this case, in which they shut up the commandments; and through the hole there appears the word *Schaddai*, which is one of the names of God, which they write on the outside of the papers which are rolled up in it. *Maimonides* observes, that they were forbidden to make their houses in the form of the temple, or to have any thing in their houses, which was like the things in the temple, as the table, or the candlestick. If any one built a synagogue, he was obliged to build it finer than his own house. The strangers who came to *Jerusalem* to offer sacrifice, were lodged there at free-cost.

Food.

THEY generally buy their kitchen-furniture all new, for fear it should have been used in dressing viſuals, which are forbidden by the law: and if they happen to buy any which belonged to a Christian, they break all the wood and earthen-ware, and take all possible pains in cleaning those vessels that are of mettal. The law commands in this case, that they shall make every thing pass through the fire, which can bear it, and shall purify with the waters of expiation those things which cannot. They have two sets of utensils, one for dressing and eating flesh, the other for spoon-meats. They are so very exact, as even to scruple the cutting cheese with the same knife they have cut flesh with; and all this for fear of breaking that prohibition in *Exodus*^b, *Thou shalt not seethe a kid in his mother's milk*.

THEY formerly eat lying upon beds, which generally, when the season would permit, were made under trees or arbours: and as they lay, they leaned upon pillows or cushions. And to this the Prophet *Ezekiel*

^a Deut. vi. 9.

^b ch. xxiii. 19.

alludes,

alludes, when speaking against those who indulge men in softness and effeminacy, he says, *Wo to them who put pillows under every elbow*^a; for when they were at table upon these beds, they leaned upon their elbows, to support themselves.

REGULAR persons among the Jews never eat but at night. And to this day they never sit down at table, till they have often washed their hands. And thus the Greek word *πυγμή*, which St. *Mark* makes use of^b, is rendered, *often*. But some authors are of opinion, that it rather signifies the manner of the Jews washing their hands, which was to keep their hands always lifted up, lest the water which ran down upon their arms to their sleeves, should if they held their hands down, return back dirty upon them, and pollute them after they had cleaned them: for the word *πυγμή* does signify that part of the arm. At the beginning of any repast, the master of the family takes a whole loaf, blesses it, breaks it, and gives to every one a piece of it of the size of an olive; till this is done, no body eats: and they have also the like benediction for the cup. The Jews who affect a greater regularity than ordinary, will drink no wine that belongs either to christians or pagans, thinking it to be forbidden by those words of *Deuteronomy*, *They eat the fat of their sacrifices, and drank the wine of their drink-offerings*^c. When they make bread, they lay aside a piece of paste, which was formerly kept for the Priests, but at present they throw it into the fire. Among their unclean animals they reckon flies; and for fear they should swallow one of them, they strain their wine, as has been observed: and this is what our Lord reproaches the *Pharisees* with in the Gospel^d, that is, of being scrupulous *about trifles*, whilst they were not afraid of committing the greatest crimes. They eat nothing that has been strangled; and least any drop of blood should remain in the animals they eat, they bleed them with a great deal of care; and no body is suffered to be a butcher among them, till he has given proofs of his skill in this matter, before chosen judges.

AGRICULTURE and feeding of cattle, was the first occupation of *Trades.* all the Jews, not excepting the most wealthy of them: but nevertheless it appears by the structure of the tabernacle and temple, that they were well skilled in arts. It was customary for persons of distinction among

^a ch. xiii. 18. *Vulgate.*

^b ch. vii. 3.

^c ch. xxii. 38.

^d Matt. xxii. 24.

them to profess some trade, one instance of which we have in St. Paul, who was a man of quality, and yet a tent-maker. They have a proverb among them, that, *Not to teach a son some trade, and to teach him to steal, are the same thing.* And in speaking of their arts, we must not forget what St. Jerom says, as he is explaining the tenth verse of the 25th chapter of *Isaiah*. *As meadows and hay are not very common in Palestine, the Jews, says this father, used to feed their horses and other cattle with cut straw.* For cutting which, they made use of chariots or carts, whose wheels were armed with a sort of knives: and to this the prophet alludes, when he says, *The hand of the Lord shall rest upon this mountain, and Moab shall be crushed under him, as the straw is under the wheels of a chariot*^a.

Funerals.

WE shall conclude this chapter, with the funeral ceremonies of the Jews. When any person died, the friends and relations of the deceased, to shew their grief at the loss of him, rent their cloaths, beat their breasts, uncovered their heads, put ashes upon their hair, and lay down flat on the ground: and generally speaking, this is the manner they shew their grief in, at any misfortune whatsoever. And another mark of affliction likewise was their going barefoot; as we see in *David*, who when he fled from his son *Absalom*, went up to the mount of Olives bare-foot^b. And God commands *Isaiah*^c, to go barefoot, to shew the great desolation he threatned. *It is customary with us, says Josephus*^d, *when any one is sick, or any affliction is fallen upon us, to pray for thirty days before we offer sacrifice, and to abstain from wine, and to cut off our hair. All this Queen Bernice did on this occasion, and went before Florus's tribunal bare-foot, to soften him.* The funeral-pomp, among the Jews, was attended with players on flutes, hired mourning-women, and flambeaux. The poor were buried in a grave. But the rich were embalmed^e, and their bodies bound up in swathes, according to the manner of the *Egyptians*. They took a piece of cloth, which was long enough to wrap round all the body from the neck to the feet, and so bound it up entirely; as you see at the letter X in the last plate, which is the figure of an embalmed body. And this is the reason why JESUS CHRIST, when he had raised up *Lazarus* from the dead, ordered his Apo-

Plate 18.

^a Isa. xxv. 10 *Vulg.*
B. ii. ch. 15.

^b 2 Sam. xv. 30.

^c Isa. xx. 2.

^d *Wars of the Jews*

^e Jo. xix. 39.

files to loose, or unbind him^a, because without it he could not have walked. They covered the face of the dead with a handkerchief. If the reader would see more of this manner of burying, he may find it largely treated on, in my *Commentary on the Gospel*. The tombs of persons of quality were magnificent, they placed them in their own estates, and generally cut them out of a rock; and before them was a place wherein the dead body was deposited, before it was interred. But as the Jews could not touch a dead body without pollution, they carefully avoided coming near the tombs; which they plaistered over on the outside, that they might be the better seen, and every year on the fifteenth day of the month *Adar*, they whitewashed them anew. To which our Lord alludes, when he says of the Jewish hypocrites, who covered their vices with a fine outward appearance, that they were like *whited Sepulchres*^b. The custom of burning the dead was never in use among them: and therefore when the Scripture says, that the bodies of their kings were *burnt*^c, it must be understood of the *Perfumes which were burnt at their funerals* before their interment^d.

THE Jews confess themselves aloud before they die. They believe the soul to be immortal, and therefore call tombs, *The habitations of the living*. They also believe, and it has always been their faith, that there is a place where souls are purified from their pollutions, before they are presented before the tribunal of God, and that their punishments are lessened by the prayers of the living; and therefore a son is obliged to pray eleven months together for the soul of his father.



C H A P. XV.

Of the weights and coins which are mentioned in the Holy Scripture.

ONE of those things which may throw difficulties in the way of those who apply themselves to the study of the Scriptures, is the want of knowing the value of the weights, coins and measures, which

^a Joh. xi. 44.

^b Mat. xxiii. 27.

^c 1 Sam. xxxi. 12.

^d See 2 Chr. xvi. 14.

² Chr. xxi. 12. and Jerem. xxxiv. 5.

are mentioned in it. And as the money of the *Greeks* and *Romans*, who successively governed the East, was also current among the *Hebrews*, and interpreters have translated the names of the money and weights which were peculiar to the Jews, by the names of those of their own countries, it is therefore of consequence likewise to know, what money and weights were in use among the *Greeks* and *Romans*. And the end of our enquiries being to give such an account of the ancient measures, as shall not vary, at least sensibly, from the truth (which is all we can pretend to in this matter;) what we here undertake, is to reduce the weights, measures and coins of the *Hebrews*, *Greeks*, and *Latins*, to *French* ones. In order to which we shall compare them together; and the experiments, principles, and foundations upon which we build these reductions, are as follows.

The difference between the Roman, and French weights.

WE learn from *Fannius the poet*, that the *amphora*, a *Roman* measure, was a vessel of a *Roman cubick-foot*, and that the *congius* was an eighth part of an *amphora*, so that an *amphora* held eight *congi*; and according to the same author, the *amphora* held eighty pounds weight of water, and consequently the *congius* held but ten. Which being supposed, it is easy to know the proportion which the measures of the ancients bore to those of the *French*. For there is yet at *Rome* in the *Farnesian* palace, a *congius* which *Vespasian* ordered to be put in the Capitol, for the standard. Now, the water which this *congius* holds, having been weighed, was found to be one hundred and eleven ounces and three quarters, of *Paris* weight^a. According to *Fannius*, it weighed ten *Roman pounds*, that is, sixscore ounces; for the *Roman pound* has but twelve ounces. And if

^a The English Averdupois pound exceeds, or is heavier than the Paris pound, by seven parts in a hundred. If therefore you would reduce the Paris weights here mentioned to English Averdupois ones, multiply the French pounds mentioned by an hundred, and then deduct from it the sum of seven for every hundred, and the remainder will be the given quantity in English weight. Thus for example, in the present instance, one hundred and twelve ounces (wherein we add one quarter of an ounce only to prevent fractions) Paris, make just seven Paris pounds. These multiplied by an hundred, make seven hundred, out of which if you deduct seven sevens, or forty nine, in order to reduce it to English-averdupois, the remainder, which is 651, is that weight; which is 6 pounds $\frac{1}{2}$ and $\frac{1}{700}$; so that one hundred and eleven ounces and three quarters Paris-weight here mentioned, comes to near about seven $\frac{1}{2}$ pounds of English-averdupois. Which rule will serve for the reduction of all Paris, or French-weights to our English averdupois ones. Or else it may be done pretty justly, by only deducting $\frac{1}{14}$ from the sum given; for as 14 bears near the same proportion to 1, as 100 does to 7, this will reduce the French-pound of Paris to the English averdupois very nearly, tho' not exactly.

then

then you reckon the eight *ounces* and a quarter, which the *Roman* weights exceed the *Paris* ones in the present sum, it will appear, that if you reckon 576 *grains* to an *ounce*, the *Paris ounce* weighs 39 *grains* $\frac{1}{2}$ more than the *Roman ounce*; and that therefore the *Roman pound* differs from the *Paris* one in these two things; 1st, in that it has but twelve *ounces*, whereas the *Paris* one has sixteen; and 2^{dly}, in that the *Paris ounce* has 39 *grains* $\frac{1}{2}$ more than the *Roman* one, which consequently has but 536 *grains* and $\frac{1}{2}$, whilst the *Paris* one has 576 *grains*. And that nothing can be easier than to reduce the weights and coins of the ancients to the modern ones, in this manner, will appear in the sequel.

WE shall begin with first giving some account of the names, which the ancients gave the weights which were most in use among them; before we come to the reduction of them. The *pound* or *libra* was a *Roman* weight. It was divided into twelve parts, which are called *ounces*, from the *Uncius*; though this word with the *Romans* was proper only to the *first ounce* of the pound; and all the rest of them had each its particular name. The *Romans* likewise call the pound, *As*; and this name agrees also with any thing that is divisible into twelve parts. In every *Roman-ounce*, there were two *half-ounces*, four *quarters*, six *sextules*, eight *drams*, 24 *scruples*, 48 *oboli*, 96 *half-oboli*, 144 *carrats* or *sibque*, (which were a sort of *pulse*) and 126 *lentes*, (which were a sort of little worm's egg^a.)

THE *dram* was an *Athenian* weight. It is the eighth part of a *Roman ounce*. It is subdivided into six *oboli*, and twelve *half-oboli*. An hundred *drams* make an *Attick mina*.

THE *shekel* was an *Hebrew* weight: and this was also the name of a piece of money among the *Hebrews*. They subdivide this weight into 20 parts, which they call *gerah's*, each of which was worth something more than an *obolus*. Sixty *shekels* make an *Hebrew mina*.

THE *Paris pound* has sixteen *ounces*, each *ounce* eight *grosses*, each *gross* three *penny-weights*, each *penny-weight* 24 *grains*; so that each *gross* has 72 *grains*, each *pound* has 128 *gross*, or 9216 *grains*, and each *ounce* has 576 *grains*. At the mint indeed, and among the gold-smiths, the *mark* is used instead of the *pound*, which they never use; and this

^a Or rather perhaps, a sort of *Lentiles*, no worm's egg weighing so much.

mark^a is a weight which has but eight ounces. But the ounces of the mark are divided into *grosses*, &c. in the same manner as the ounce of the pound.

Roman-
money:
its anti-
quity.

FORMERLY, in the first ages of the world, money was not stamped, but weighed; nor was it reckoned by different species, as it is at present. So that money and weights were then the same things. The most ancient money the Romans had, was what they called *As*, which was made of copper, and weighed a pound. Afterwards, they lessened the weight of the *As*, and reduced it to a small piece of the value of nine *deniers*, and a quarter of a *denier* of French-money^b. The pieces below it were the *triens* and the *quadrans*. Silver first came in use among the Romans in the reign of *Servius*. The most common Silver-coin among them, was the *Sesterce*, which was worth two *Asses* and a half of copper, that is, two pounds and a half of that metal. And from thence comes its name *Sestertius*, as it were for *Semistertius*, two and a half, [or two and a half of the third] much in the same manner as the Greeks call two talents and a half *τρίτον ἡμιτάλαντον*.

TEN *Asses* of copper made a *denarius*, which was called *denarius* from thence: so that the *denarius* or penny was worth four *Sesterces*. But its weight was not always the same; it is pretended that under the Consuls it weighed more, so that seven *denarii* then weighed eight *Attick drams*, which made a Roman ounce. In the time of the Emperours, its weight was reduced to that of a dram, so that the Roman ounce had eight *denarii* in it, as well as eight *drams*. The tribute which the Romans required of the people, whom they had subdued to their obedience, was a *denarins* or penny, which was stamped with the figure of the Emperour, and we find it mentioned in the Gospel^c.

Attick-
money.

THE *drachma* or dram was the most common money at Athens. It made the eighth part of the Roman ounce, as has been observed. An hundred *drams* made a *mina*, and sixty *minas* a *talent*; which consequently was worth six thousand *drachmas*.

Hebrew-
money.

THE word *shekel* in the Hebrew language, signifies the same thing as *pondus* does in the Latin. And it was likewise, as has been observed,

^a The English Mark is divided into eight ounces, 24 penny-weights, and 576 grains; or else, into eight ounces, 20 penny-weights, and 640 grains. ^b A denier is the twelfth part of a French penny. The *As*, according to Harris (Lexicon Technic.) was worth $\frac{3}{4}$ of a penny English; according to Dr. Arbuthnot, three farthings and $\frac{1}{16}$. ^c Luke xx. 23.

the name of a piece of money ; which the *Greeks* call *stater*, that is, a *weight*. And as this was the most common money among the *Jews*, whenever we find the matter of money named in Scripture, and not the species, we are to understand it of the *shekel*. Thus, for instance, when it is said, that *JESUS CHRIST* was sold for *thirty pieces of silver*, it signifies *thirty shekels of silver*. I have engraven a *shekel* in the following plate; one side of which is marked with the figure of a vessel, Plate 19. which is thought to be taken from that, in which the manna was kept, by the side of the ark ; and round this vessel are written these words, *The shekel of Israel*, in *Samaritan* characters, which were those which the *Jews* used before the captivity of *Babylon*, as we shall shew hereafter : and the other side seems to represent *Aaron's* budding-rod, round which is written in the *Samaritan* character, this inscription, *Jerusalem the holy*.

THE *Hebrew talent* is called by the *Jews* *chicar* : it was at first a rude lump of mettall, and appears from the 38th chapter of *Exodus*, to have been worth 3000 *shekels*. For it is certain that the tribute which the *Jews* paid *per head*, was an *half-shekel*, and it being here said, that 600000 men paid 100 *talents*, it appears that 600000 *half-shekels* were worth 100 *talents*, and consequently that 3000 *shekels* made, or were worth, one *talent*.

BUT in order to enable us to compare the *French*-money with that of the ancients, it is necessary that it should be fixed ; whereas it is not so in any one of their species, the figures, values and names of them all are often changed. And we have lately had new species, with a prohibition to use any of the old ones. But nevertheless, it is necessary in this case, to find out some sure and unchangeable method of comparing the coins of the ancients with the modern *French* ones, and of discovering the difference between them, so as that it shall always appear, and be known, notwithstanding any alterations or changes that may be made.

THE reduction of the *Roman* money to the *Grecian* is easy, because it has been done to our hands by ancient authors. Nor is it more difficult, to reduce the *Hebrew* money to the *Roman*, since *Josephus* and *St. Jerom* expressly tell us, that the *shekel* weighed a *Roman half-ounce* ^a.

^a In order to reduce the *shekel* or any other piece of money from *Roman* or *French* to *English* value; it need only be remembred, that the *English* *Troy-ounce* (by which all coins are weighed) has according to our Author nine grains more than the *French*, and consequently a little more than 49 grains more than the *Roman*.

And indeed we have a most demonstrative proof of it in the Gospel, where the tribute which the Jews paid *per head*, which as we have said was an *half-shekel*, is called *didrachma*^a; which is as much as to say, that the *half shekel* was worth two *drachmas* or *drams*, and consequently the whole one, worth four. And we have observed above, that eight *drams* made a *Roman-ounce* and four *drams* an *half-ounce*. Which is the reason why St. *Matthew* calls the *half-shekel*, *didrachma*. For he is there speaking of the tribute of *half a shekel*, which every Jew was obliged to pay annually, formerly to the tabernacle, and afterwards to the temple, that is, to God. So that, JESUS CHRIST had reason to say, that he was exempt from paying this tribute, since Kings dont use to require tribute of *their own children*^b. And as then the *half-shekel* was worth two *drachmas*, the whole one must be worth four; which is the reason, why it is said in the same place of St. *Matthew*, that JESUS CHRIST gave a *stater*, that is, a *shekel* for himself and St. *Peter*^c; for the *Greeks* express the word *shekel* by that of *stater*.

The difference between the Alexandrian and Athenian weights.

BUT there is yet another thing to be here observed, which is, that according to the express testimony of *Varro*, the weights of *Alexandria*, were double to those of *Athens*. From whence it is, that the LXXII, (who were of *Alexandria*, as some authors think, or who at least made their version at *Alexandria*;) make the *shekel* to be worth but two *drachmas*, whereas the *Evangelists* and *Josephus* make it to be worth four. And *Philo* makes the *half-shekel* to be but one *drachma*. The ignorance of which difference in these weights, has made some imagine that there were two sorts of *shekels*; one of which they call *holy*, and make to be worth four *drachmas*; and another, which they call *common*, and make to be worth but two. And in order to support this distinction, they say, that the Scripture speaks of *weights of the Sanctuary*. But they don't consider, that this *weight of the Sanctuary* was nothing else but the standard or mother of all other weights, which was kept in the sanctuary, and was the rule by which all the weights in *Israel* were to be regulated.

A rule for reducing the value of the ancient coins, to those of the French.

AND when then we know how much of a *pound* each species of the ancient money weighs, nothing can be more easy than to know the value of it; and in order to adjust it to the value of the *French* money, it

^a Matt. xv. 24.

^b *Ibid.* v. 26.

^c v. 27.

need only be remembred, that the *Paris-ounce* weighs thirty nine *grains* $\frac{3}{4}$ more than the *Roman*. And then, no sooner shall the exact weight of the *French* species be known, but this will shew the proportion they bear to those of the ancients. But to prevent mistakes in this reduction two things must be observed; *first*, that either through necessity or avarice, the *French* species are defective in weight; and *secondly*, that the matter of them is not pure, but mixed with some allay. So that the *French-sous* or *pence*, which were at first of silver, are now so adulterated with other mettals, that there is scarce any silver left in them. And in order then to know the just proportion that the *French* species bear to those of the ancients, it must be supposed, that they have no allay, and that they want nothing of their just weight. Such the species of the *Jews* were: the law equally forbad both the diminishing their weight, and the making of any alterations in the matter of them.

BUT the moderns don't give the utmost fineness to their gold-coins; and therefore distinguish between the different degrees of its fineness, by what they call *carats*: which are divided into, two, four, eight, sixteen or 24 parts, &c. And when therefore a piece of gold is said to have 22 *carats*, that implies, that it has in it two *carats* of alloy, which are never reckoned in the account; and a piece of 23 $\frac{1}{2}$ *carats* has its forty-eighth part of alloy. Carats, of what use with respect to gold.

AND so likewise it is with silver; it has twelve degrees of fineness, which are called *penny-weights*. So that, a piece of silver, which has twelve *penny-weights* of fineness, is all pure silver; but when it has but eleven, that implies that $\frac{1}{12}$ of it is copper. The *penny-weight* is divided as has been said, into 24 *grains*; and each *grain* into two, four, or eight parts. So that a piece of silver which has eleven *penny-weights*, and twelve *grains*, wants a twenty-fourth part of its fineness. What relation the Penny-weight bears to silver.

THUS much may be said of the *absolute* value of each metall. In order to know the *respective* value of it, it must be compared with some other metall; for this value depends either upon the plenty, or upon the scarcity of it, or upon the will of the prince. Formerly, the difference between gold and silver at *Rome*, was sometimes as fifteen to one, and sometimes as ten to one. In *France*, there were several alterations in it, in the last age. In the year 1641, in the reign of *Lewis the thirteenth*, the difference between them was as 13 $\frac{1}{2}$ to one; in the year The difference of value, between gold and silver.

1656 the gold was raised without advancing the silver; so that the difference between them then, was that of fourteen, and $\frac{15}{14}$ to one^a.

BUT as this manner of cyphering $\frac{15}{14}$, may perhaps be unknown to many, I shall, in favour of those who know nothing of arithmetical fractions, observe, that when they meet with two numbers one over another, the number under the bar or line, is the entire quantity which is divided into as many parts, as that number specifies, as for instance, 16 here is the value of an entire number divided into 16 parts; and that the number above the line, shews how many of these parts belong to the thing of which the discourse is. If for example, the question be of *pounds*, when it is said that a thing is two *pound* $\frac{3}{4}$ weight, this fraction signifies three parts of a *pound* divided into four parts: for the *pound* has four *quarters*, and therefore two $\frac{3}{4}$ signifies two *pounds*, and three fourth parts, or three *quarters of a pound*. But, to return,

The value
of Copper.

THE value of copper in *France*, by which the *Tournois-pound* is regulated, is not fixed: we have seen it changed within these few years. So that the reduction that I might make of the ancient copper-money to the *French*, upon that foot, would not last long. But it may be done by weight, if we suppose what every piece ought to weigh, and that it is not adulterated. So that we may by this means know how many *marks* an *Hebrew talent* weighed. And first then it is certain, that the weight of the *talent of gold* among the *Hebrews*, was the same with that of silver. And secondly, the difference between the *Roman-ounce*, and that of *Paris*, must be remembred. Thus for example, a *shekel of silver*^b weighed half a *Roman-ounce*, that is, 268 grains and $\frac{1}{7}$; and the *French-crowns* weigh 512 grains, and the *half-crowns* or *pieces of thirty pence* weigh 256 grains; whence it follows, that a *shekel* weighed twelve grains $\frac{1}{7}$ more than a *French-piece of thirty pence*. Again, a *dram of silver* weighed the eighth part of a *Roman-ounce*, that is to say, 67 grains; and the *French pieces of fifteen pence* weigh 128 grains; from whence

^a Vid. p. 251. Note a. ^b In order to reduce the shekel to English-Troy-weight or money, it must be remembred that the English Mark-pound contains two marks, eight ounces, 24 penny-weights, and 576 grains; and that the English-crown weighs 585 grains, and the shilling 108 grains; which being known, any coin whatever is by the same method here used, and with equal ease to be reduced into English as French weight or value. But it must be observed, that Dr. Arbuthnot used the Troy-pound (not the Mark-pound) which according to him consists of 12 ounces, 240 penny-weights, and 5760 grains.

it appears, that the *dram* was worth about the half of it, that is, about *seven pence half-penny* or *eight pence French*. From which examples it appears, that in order to make a just reduction of the money of the ancients to that of the moderns, it is necessary, that the weight of the modern species be known, which has obliged me to set down the weight of the different species of money, both gold and silver, which are current in *Europe*. By this means, the table wherein I have set down the weight of the coins of the ancients, will become intelligible, and may be easily made use of even by foreigners. And before I speak of the value and weight of the copper-pieces, I shall observe, that the *Hebrews* had none; all their species were either of gold or silver; and all the copper-pieces, they had current among them, were foreign ones.

IT has already been observed, that the value of each mettall depends upon the plenty or scarcity of it^a; and therefore in order to determine here, the value of the copper-species, I shall suppose it, as a thing certain, that the *penny-weight* was worth ten *asses*, that is, ten pounds of copper. Now, a *Roman pound* of silver had in it, 84 *Roman penny-weights*; and therefore the difference between silver and copper, among the *Romans*, was that of 840 to one: from whence it follows that copper was very plenty, and silver very scarce among them. But the proportion of value between them in *France*, is very different from that, since some years ago, before silver was raised, they gave sixty pounds of copper for a *mark*, that is for eight ounces of silver: according to which, one pound of silver was worth but 120 pounds of copper. So that the difference between copper and silver in *France*, was then but as 120 to one. And upon the whole, the *Roman-as* was worth but one eighth part of the *Tournois-pound*; and it is not therefore to be wondered at, that they called it *vilis As*, that is, a small piece of money, though it weighed a pound.

BUT this *As*, which was called a little piece of money, with respect to the silver pieces, might pass for a piece of considerable value, if compared with the *French-copper-pieces*. For the *Roman-as* was much heavier than they. But either rust or time has so worn away the *Asses*,

^a The proportion of gold to silver in England is according to our Author, as 14 $\frac{7}{10}$ to one. For if 157 grains and $\frac{1}{2}$ of gold be worth 21 shillings, the value of the present guiney, and if 157 $\frac{1}{2}$ grains of silver be worth 17 pence $\frac{1}{2}$ penny, (which it is, if as he says, the English-shilling weighs 108 grains) then is this proportion exact; in as much as there are just 14 times and $\frac{7}{10}$ of 17 pence-half-penny in 21 shillings.

which are come down to us, that few of them are found to be of the same weight. The Reverend Father *Sarebource* Librarian at St. *Genevieve*, was pleased, in great complaisance to me, to weigh five *Asses* out of that great number of all sorts of pieces of money, which are kept in the famous Library of that royal Abby. And after having done it with all possible exactness, he found (as he did me the honour to write me word) that the first weighed 11 ounces, one gross, and 54 grains; the second 8 ounces and 3 grosses; the third, 8 ounces, 5 grosses and 38 grains; the fourth, 8 ounces, 6 grosses, and 38 grains; the fifth, 6 ounces, 6 grosses, and 6 grains. So that, as has been said, it was only with relation to silver, which was very scarce among the *Romans*, that the *As* passed for a little piece of money; for since it weighed half a *Paris pound*, it was well worth *ten-pence Tournois*.

The use of
the Table.
Plate 19.

THE Plate of moneys annexed, is calculated only for silver-coins; but it may indeed as well serve for the reduction of gold-ones, if the forementioned difference between gold and silver be remembered. The first column shews the weight of the ancient species [according to the *English*-weights, as reduced by Dr. *Arbutnot*] and the second shews the weight of the ancient species as reduced to *French* weights. So that, the weight of any ancient piece, as of a *shekel* for instance, can be no sooner known, but the table shews what proportion it bears to [*English* and] *French* weights.

The
weights of
all the
coins, that
are at
present
most cur-
rent in
Europe.

AND that this table may be of use, in reducing all the different species of money, which are current in *Europe*, I shall here set down the weights of them, both gold and silver.

The *Louis-d'or* weighs 5 penny-weights, and 6 grains, in all 126 grains. The half *Louis-d'or* weighs 2 penny-weights, 15 grains, or in all 63 grains.

The *Louis-d'argent*, or *French-crown*, weighs 21 penny-weights, 8 grains, in all 512 grains. The *French-half-crown* weighs 10 penny-weights, 16 grains, in all 256 grains. The *French-quarter-crown*, weighs 128 grains.

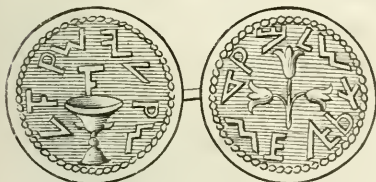
The *Spanish-pistole* weighs 5 penny-weights, 6 grains, in all 126 grains.



The *Spanish-silver-crown*, which is worth 8 reals, and is therefore called a piece of eight, weighs 21 penny-weights, 8 grains, in all 512 grains.

The *English-rose-noble* weighs 6 penny-weights, or 144 grains.

The

The Proportions that the
Coins of the Ancients bear to one
another & to FRENCH Weights &
ENGLISH Weights and Money.



										The GERAH w ^{ch} INTER- preters translate OBOLUS	Reduced to PARIS WEIGHTS by Lamy.	Reduced to ENGLISH TROY WEIGHTS and Money by DEARBUDNOT.				
								SESTERCE.	1	13 $\frac{41}{100}$ Grains.	9 $\frac{3}{8}$ Grains; or 1 Penny $\frac{5}{16}$.					
								DRACHMA.	1	1 $\frac{1}{4}$	2 Penny. 3 Farthings and $\frac{1}{2}$					
								DENARIUS.	1	4	5	2 Penny weight ^u and 6 $\frac{1}{3}$ Grains; or 7 Pence $\frac{1}{2}$.				
								SHEKEL or STATER	1	1 $\frac{1}{7}$	4 $\frac{1}{7}$	5 $\frac{5}{7}$	76 $\frac{22}{35}$ Grains. 7 Pence 3 Farthings			
								ROMAN OUNCE	1	3 $\frac{1}{2}$	4	16	20	268 $\frac{1}{5}$ Grains. 9 Penny weights and 2 $\frac{1}{2}$ Grains; or 2 Shill. 3 Pence $\frac{1}{2}$.		
								HEBREW MINA or MNA	1	2	7	8	32	40	536 $\frac{2}{5}$ Grains. 18 Penny weights and 5 $\frac{1}{7}$ Grains.	
								HEBREW TALENT	1	30	60	210	240	960	1200	16092 Grains; or 3 Marks, 3 Ounces, and 540 Grains. 3 Pounds, 9 Ounces, 10 Penny weights 17 $\frac{1}{2}$ Grains; or 6 Pounds 16 Shill. and 10 Pence $\frac{1}{2}$.
1	50	1500	3000	10500	12000	48000	60000									804600 Grains; or 174 Marks, 4 Ounces 504 Grains. 187 Pounds, 10 Ounces, 5 Penny weights, & 17 $\frac{1}{2}$ Grains; or 342 Pounds 3 Shill. and 2 Pence.

The English-guiney weighs 157 grains and $\frac{1}{2}$.

The English-shilling weighs 4 penny-weights, 12 grains; or 108 grains.

The English-crown weighs a little more than 585 grains.

The gold-crown, or real of Flanders, weighs 1 ounce, 1 penny-weight, 8 grains; or 608 grains.

The gold-crown or reale of Flanders weighs 1 ounce, 1 gros; or 648 grains.

The Patagon of Flanders weighs 22 penny-weights; or 528 grains.

The Dalles-au-Lion, 21 penny-weights; or 504 grains.

The Pistole of Italy, Rome, Venice, Milan, Bologna and Florence, weighs 5 penny-weights, 4 grains; or 124 grains.

The gold-crown of Italy, 2 penny-weights, 14 grains, in all 62 grains.

The silver-ducatoon of Italy, 1 ounce, and 1 penny-weight; or 600 grains.

The ducatoon of Avignon, 1 ounce, or 576 grains.

The Pope's-piece of Avignon, or the Julius, 2 penny-weights, 9 grains; or 57 grains.

The gold-ducats of Germany, Hungary, Venice, Savoy, the United Provinces, and Turkey, weighs 2 penny-weights, and 17 grains, in all 24 grains.

BUT it must be here again observed, that it is not the weight only that regulates the price of money. Those pieces that are of the same weight, in different countries, have not always the same value. It depends likewise upon the fineness of the gold or silver, according to the greater or less quantity of alloy that it has in it, that is, according to the quantity of copper that is mixed with the gold or silver.

As to the use of the table of coins; let it be observed, that all the squares which are of the same height, and at the side of one another, are of the same value; as for instance, a *Roman-ounce* is equal to 2 *shekels*, to 7 penny-weights, to 8 *drachmas*, to 32 *sesterces*, to 40 *Gerahs*, and lastly to 536 grains $\frac{2}{3}$. In the perpendicular squares, or those that are over one another, there is always a weight of the same name; thus in the squares under the word *ounce*, there is in the first 1 ounce, in the second 30 ounces, and in the third 1500 ounces. Which sufficiently shews the use of the whole table.

THUS for instance, if you would make use of this table to find the value of a *shekel*, you must search for its weight in that square of the same height with it, which is in the column where the weight of all the pieces are mentioned; and when you have thus found that it weighs $268 \frac{1}{7}$, this shews that it is [almost worth an *English half-crown*, which weighs 292 grains and $\frac{1}{2}$, and] somewhat more than a *French half-crown*, which weighs but 256 grains.

AND thus of all other pieces of ancient money, as soon as the weight of them is known, that shews the value of them. Thus according to this method, it becomes very easy to compute the just value of any piece whatsoever, and to shew the proportion it bears to *French* money, as soon as we know the weight of it. An *Hebrew-talent* weighed 3000 *shekels*, each of which *shekels* we know weighed $268 \frac{1}{7}$ grains; *Paris*; and therefore you have but to multiply 268 grains and $\frac{1}{7}$ by 3000, and you will find that according to the *French* computation, the talent weighs 174 marks, 4 ounces, and 7 grosses: and the *French crown-piece* weighing, as we have shewn 512 grains, and there being 7 crowns to make a *French mark* of silver, it will from thence follow that a *talent of silver* was worth 1571 crowns, and 248 grains *French*, which are worth a little more than a *French half-crown*. The silver bases which supported the boards of the tabernacle, weighed each of them a *talent*; and there were an hundred of them, which weighed in all 17460 marks, 7 ounces, and 4 grosses; which consequently was worth of *French* money, 157146 crowns, and 238 grains. And in the same manner you may know the value of the *talent of gold*, and of every thing that weighed a *talent*; 36 *Louis d'ors* and $\frac{4}{7}$ make a *mark of gold*, and as then the *talent* weighed 174 marks, 4 ounces, and 7 grosses, it was worth of *French* money, about 5686 *Louis-d'ors* and 36 grains and $\frac{2}{7}$. The golden candlestick weighed a *talent*.

LASTLY, I shall observe that the *Hebrew weights* were not made of mettal, lest the rust should eat them, and they should become lighter. They were all made of stone; and therefore speaking of the justice of God's judgments in the book of *Proverbs*, it is said, *That they are weighed with all the stones in the bag* ^a.

^a Prov. xvi. 11. *Vulgate*.

C H A P. XVI.

Of the Long-measures, Distances of roads, and Measures for grain, wine, and oil, among the Hebrews.

THE same reasoning, upon which the reduction of the coins of the antients to the modern ones is built, may serve also for the reduction of all their measures. As for instance, it is easy to know the capacity of the vessels the *Hebrews* made use of, by the difference we have before established between the *Roman-pound* and the *Paris one*. *Fannius*, whom we have quoted in the foregoing chapter, explains himself thus; A *Roman Amphora*, says he, held 80 pounds of water; the *congius* was the eighth part of the *amphora*, and held but ten; and consequently the *sextarius*, which was the sixth part of the *congius*, held but twenty ounces, which twenty ounces *Roman*, are equal to but 18 ounces $\frac{1}{2}$ *Paris*, that is, they make but 2 pound 2 ounces and $\frac{1}{2}$ *Paris weight*. Which being observed, and it being known, that the *half-setier of Paris* holds 8 ounces of water, the *chopine* or *French half-pint* 16 ounces, and the *French pint* 32 ounces; it is from thence easy to find the difference between the *French measures* and the *Roman ones*^a.

FROM the same *Fannius* we likewise draw another method of finding out this difference. For he says, as we have seen, that the *amphora* was a vessel, each of whose sides was a *Roman foot-square*, and that

^a The English gallon according to Dr. Harris, weighs 9 pounds 13 ounces, 12 $\frac{1}{2}$ drams averdupois weight English; and consequently the English quart weighs 2 pounds, 7 ounces, 9 $\frac{1}{2}$ drams averdupois; and the pint, 1 pound, 3 ounces, 16 $\frac{1}{2}$ drams, and $\frac{1}{16}$ of a dram. Which if remembered together with the rule given above (p. 244. in the note) for reducing the French pound to the English averdupois one; this will make it very easy to reduce these Paris and Roman measures and weights to the English. Thus for instance, the French pint is here said to weigh 32 Paris ounces, which being reduced to English averdupois by the abovementioned rule of deducting $\frac{1}{16}$ from it, comes to 29 $\frac{1}{2}$ ounces English averdupois, or about 1 pound 13 ounces and 16 drams. From whence it appears that the French pint contains about 10 ounces more than the English pint, in as much as the latter contains but very little more than 1 pound 3 ounces and 16 drams, whilst the former contains 1 pound 13 ounces, and 16 drams.

it contained 80 *pounds* of water, which (as has been observed) are equal to but 55 *pounds* 14 *ounces Paris*. But the water of a vessel whose sides are each a *royal-Paris-foot square*, that is, of a vessel, which is a *royal-Paris-cubick-foot*, this water, I say, weighs about 70 *pound*; (for some make it come up to 71 *pounds* some *ounces*, and others make it but 69 *pounds* 9 *ounces*;) from whence it is evident, that the *royal Paris foot*, is larger than the *Roman foot* was. And in order to discover exactly their just difference, the cubick roots of both sums, that is of the 55 *pounds* 14 *ounces* which the *amphora* contains, and of the 70 *pounds* which the *royal-cubick-foot of Paris* contains, must be extracted, according to the known rules of arithmetick. And this will shew, that the *royal-Paris-foot* is just $\frac{1}{12}$ part longer than the *Roman*, that is, that the *Roman foot* contained but eleven of the modern *Paris inches*, whereas the *Paris one* contains twelve. We have yet remaining some ancient monuments, whereon the measure of the *Roman foot* is marked, and it comes to very near this reduction. For in the tomb of *Statilius*, the *foot* which is engraven on it, contains 10 *inches*, 11 *lines*, and $\frac{1}{10}$ of a *line*; and in that of *Cossutius*, it is, 10 *inches*, 11 *lines* and $\frac{1}{2}$ of a *line*. So that, we may without fear of any considerable mistake suppose, that the *Roman foot* was of 11 *inches*, and consequently shorter by an *inch* than the *Paris one* ^a.

THE *royal-Paris cubick-foot* (that is to say, a vessel of a *royal-Paris foot*, in length, breadth and depth,) contains thirty six *Paris-pints*, and each *pint*, as has been said, weighs 32 *ounces*; which two numbers 36 and 32 being multiplied by one another, make 1152 *ounces*, and consequently 72 *pounds*, each of which is 16 *ounces*: so that, the computation before made, seems from thence to be a wrong one, since I have said that a *cubick-foot* contains but 70 or 71 *pounds* of water. But in answer to this, it must be observed, that the *pint* will not hold 32 *ounces* of water, but when the water rises a little above the brim. So that, we may still, without fear of any great mistake, establish the difference between the measures of the ancients and those of the *French*, by their relation to these two vessels, one of a the *royal-Paris-cubick-foot*, and the

^a The *Paris-foot* according to Dr. Harris, contains $\frac{4}{5}$ of an English inch, or $\frac{4}{5}$ parts, or $\frac{1}{12}$ part of a foot more than the English-foot; so that 15 *Paris feet*, or 15 *Paris inches* make 16 English feet, or 16 English inches, and so in proportion of lesser quantities.

other of a *Roman-cubick-foot*. The first of these contains 1728 *cubick-Paris-inches* (twelve of which make a *royal-foot of Paris*, and eleven a *Roman-foot*;) and the second contains but 1331 of these *cubick-inches*, and is what the *Romans* call the *Amphora*, of which the *Congius* was but the eighth part. The *French Half-setier* has but 12 *cubick-inches*, the *Chophine* 14, and the *French-pint* 48. From whence it may appear, how many *cubick-inches* the vessels of the ancients and those of the *French* at present contain, which shews their differences ^a.

WE proceed now to give an account of the different *measures* of the ancients, and shall begin with their *measures of capacity*.

THE *Romans* had their *Amphora*, whose capacity has been shewn; the *Roman Urn*, which was an *Half-amphora*; the *Congius* which was an eighth part ^{measures of capacity} of an *Amphora*; the *Sextarius*, which was the sixth part of the *Congius*; and the *Hemina*, which was an *Half-sextarius*.

THE *Greeks* had their *Metretes*, which held an *Amphora* and a half; a measure called *Chus*, of the bigness of a *Roman-congius*; the *Kotyle* ^{measures of capacity} which was equal to an *Hemina*; and their corn-measure was the *Medim-nos*.

THE *Hebrews* had the *Chomer*, which is translated in Scripture by the *Hebrew word corus* ^b; this was the largest of their measures. The *Bath* was the ^{measures of capacity} tenth part of the *Corus*; the *Seah* was the third part of the *Bath*; the *Hinn* was an *Half-seah*; the *Cab*, the sixth part of a *Seah*; and the *Log*, the fourth part of the *Cab*. They had likewise a measure which they call a *Quarter*, but its bigness depends upon the bigness of the vessel, of which it is spoken. *The Quarter of the Hinn*, is not the same with the *Quarter of the Log*.

THE *Ephah* was a corn-measure, equal to the *Bath*, holding the tenth part of the *Corus*. The tenth part of the *Epha*, was called *Gomer*, as

^a The English bushel contains 2178 cubick-inches; the half bushel 1089 cubick inches; the peck, 544 ; the gallon 272 $\frac{1}{4}$; the quart 68 $\frac{1}{4}$; the pint 34 $\frac{1}{2}$; and the half-pint 17 $\frac{1}{4}$ cubick inches. And according to this standard, and the rule given in the last note, of allowing $\frac{1}{7}$ to the French-foot, or inch, more than to the English, the measures of capacity may be easily reduced to the English from the French ones. Thus for instance, the Bath which our Author says contained 1000 French-cubick-inches, must be allowed to contain 1066 $\frac{1}{4}$ English-cubick-inches, because 66 inches and $\frac{1}{4}$ of an inch, is pretty exactly the fifteenth part of a 1000 inches, which the French measure is allowed to contain more than the English, according to the rule before mentioned.

^b Num. xi. 32. *Vulg.*

the *Greeks* speak, and *Omer* according to the *Hebrews*. Some on account of the resemblance of the names, unjustly confound it with the *Corus* or *Chomer*; but *Josephus* calls it *Affaron*, which is an *Hebrew* word, and signifies a *tenth part*.

The difficulty of reducing them to those of the moderns.

THE Scriptures so clearly express the proportions and differences of these measures with respect to one another, that there cannot be the least difficulty in adjusting them; but it is not so easy to reduce them to those of the *Greeks* and *Romans*, and consequently to the modern ones. For, though, as we have seen, we have a sure means of reducing the *Greek* and *Roman* measures to the *French* ones; yet it is not so with those of the *Hebrews*. We do not exactly know their capacity. The *Greek* Interpreters are not at all exact in giving us the just value of any of them, in *Greek-measure*; so far from it, that I could shew by many instances, that they are extremely negligent in this matter: as I have done in my *Treatise upon the Temple*^a, where I have examined this matter thoroughly. Nor is *Josephus* less faulty than they; if the faults of this kind are not his own, they are at least those of his copists. Thus for instance, he supposes that the *Cubit* of the *Hebrews* was equal to that of the *Greeks*, which is a little longer than that of the *Romans*. And therefore I shall here give my own opinion of its true length, as founded upon the most probable conjectures; and this may serve in a great measure to discover the content of their other measures.

The length of the Hebrew cubit.

IT is certain, that as often as *Moses* speaks of the *Cubit*, he means by it, the *common cubit*, which was in use among the *Egyptians*. For what probability is there, that the family of *Jacob*, which was so few in number when they first settled in *Egypt*, should carry thither measures of their own, and not make use of those of the country? If it had been so, *Moses* would have given us some account of it, as *Ezekiel* does, when he speaks to the captives of *Babylon*, whose *cubit* was different from that of the *Jews*. It is even probable that *Noah* himself fixed the length of this measure. The ark he made was such a building, as could neither have been made, nor have endured long, if the parts of it had not been measured. So that, we may suppose, that when *Moses* speaks of the *Cubit*, in the building of the Tabernacle, he means the *Egyptian-*

^a De Tabernaculo, &c. Lib. i.

cubit. And therefore our next enquiry must be, whether this *Egyptian-cubit*, was afterwards made longer or shorter.

IN the first place then, unless some express proof can be brought, ei-^{The E-}ther from some author, or from some of those buildings which yet re-^{gyptian}main, that the *Egyptian-cubit* has been changed, one cannot help believ-^{cubit.}ing that the present one used there, is the same with that of the ancients. For there is no country, which required that such an exactness should be preserved in their *Cubit*, as this; because the measures they made use of to measure the overflowings of the *Nile*, whether by wells or pillars of marble, were all divided into *Cubits*. And consequently, the publick interest required, that this measure should be fixed and known to every body. The least alteration in it would have created very great disorders; because, the boundaries of the fields were every year covered over with the mud that the *Nile* left behind it, and the *Egyptians* were therefore obliged to survey their lands every year. And it is observed, that for this reason geometry had its rise in *Egypt*. And if then, the *Cubit*, which was made use of, for measuring over the lands of every particular person, had not been of a determinate length, this variation in the measure, would have given room to the rich to have encroached on the lands of the poor; and the lengthning of this *Cubit* would have given rise to endless law-suits, and their inheritances would have been changed every year. Besides which, many other reasons might be urged in defence of this, but I shall here omit them, and shall only add, that the *Cubit* which I suppose to have been that of the ancient *Egyptians*, does exactly agree with the dimensions of the pyramids. And that it is certain, that both among the *Egyptians* and the *Hebrews*, the architects adjusted the proportions of their buildings by *Cubits*, as the *Romans* did by *Piet*; that is, that all the parts of their works consisted of an exact number of so many *Cubits*; which the Scripture observes on all occasions.

Mr. *Greaves*, a learned *English-man*, who measured the pyramids of *Egypt* with a great deal of exactness, says, that in all the dimensions which he took, he found that they who had built these great edifices, had made use of the *Cubit* now in use in the country; because each part of them consisted of an exact number of these *Cubits*. The *Egyptians* call it *Derah*, and according to *Greaves*, it consists of 1824 parts, 1000 of which make an *English-foot*, and 1068 a *royal-Paris* one. And if then

1068 parts make a *royal-foot* of *Paris*, which consists of twelve *inches*, how many *inches* will 1824 parts make, which are the quantity contained in an *Egyptian-cubit*? In order to know this, I multiply the number 1824 by 12, and divide the product of this multiplication by 1068, and then the quotient of this division will be 20 *inches*, 5 *lines*, $\frac{24}{127}$ of a *line*, which is almost a whole *line*. So that, we may suppose the *Egyptian-cubit* to have contained 20 *inches* and almost 6 *lines*. But after having well considered all the arguments which I bring in my *Treatise of the Temple*, I have been of opinion, that *Greaves* is not exactly to be followed, and therefore to make a round sum, I compute the *Hebrew-cubit* at 20 *inches*. I have proved, that it could not be longer; and all the Scripture says of it, agrees with this length; which shews that at most, it could not be much longer or much shorter. And this reduction would make it extremely easy to demonstrate the capacity of the *Hebrew* vessels, if we knew but the just bigness of the brazen-sea, which was in the Temple of *Solomon*. *Josephus* thinks that it was made in the form of a cup; others think that it was cylindrical, that its sides were perpendicular, and its bottom flat; and the Scripture says expressly, that its diameter was that of ten *cubits*: but the difficulty is, that according to the *History of the Kings*^a this sea held 2000 *Baths*, and according to the book of *Chronicles*^b, it held 3000. *Josephus* follows the *Book of Kings*; and this opinion seems to me to be the most probable. And if then the diameter of the brazen-sea, be allowed to be 10 *cubits* according to my calculation, it will contain above 2000000 of *cubick-inches*, reckoning it to contain only 2000 *Baths*; because the sides of the *Bath* will (as appears to me) when reduced to a cube, be equal to half an *Hebrew-cubit*; and consequently the *Bath* and the *Epha* may contain a little more than 1000 *cubick-inches*. It is not without good grounds that I advance this, but this is not a proper place to propose them.

WE have already seen, that the *Royal-cubick-foot* of *Paris* contains 1728 *inches*, whereas a *Roman-cubick-foot* contains but 1331. And because I have reduced all the measures of the Antients to *French-ones*, by *inches*, I have therefore engraven a *Paris-cubick-inch*, in the plate annexed.

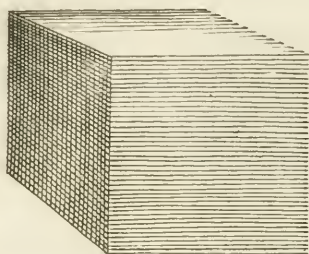
THE *Paris-pint* contains 48 *inches*. Nevertheless that which is kept in the Town-house, contains but $47\frac{2}{7}$: but it is always supposed to contain 48,

^a 1 Kings vii. 26.

^b 2 Chron. iv. 5.



The Proportions that the
HEBREW Measures of Capacity bear
to one another, & to the FRENCH and
ENGLISH Measures of Capacity.



										The Quarter of the LOG.	Their Reductions to PARIS MEASURES.	Reduced to ENGLISH MEASURES by <i>D.^r Arbuthnot.</i>							
										The LOG.	1								
										The CAB.	1	4	<i>The LOG contains 13 Inches and $\frac{9}{10}$ of an Inch, & is therefore larger than the half Setier of Wine w^{ch} has but 12 Inches.</i>	$\frac{3}{4}$ of a Pint, and $4\frac{5}{12}$ solid Inches.					
										The GOMER or OMER.	1	4	16	<i>The CAB has 55 Inches $\frac{5}{8}$, so that the French Bushel which has 64⁸ Inches, con- tains in it 16 Cabs and 43 Inches.</i>	3 Pints, and $17\frac{2}{3}$ solid Inches.				
										The HIN.	1	$1\frac{4}{5}$	$7\frac{1}{5}$	$28\frac{4}{5}$	<i>The GOMER or OMER has 100 Inches & is therefore almost the seventh part of a Bushel which has 64⁸ Inches.</i>				
										The SEAH or SAT.	1	$1\frac{2}{3}$	3	12	48	<i>The HIN has 166 Inches $\frac{2}{3}$, & therefore contains 3 Pints which make 144 Inches & almost a Chopine which is 24 Inches.</i>	1 Gallon 2 Pints, $2\frac{1}{2}$ Inches.		
										The BATH or EPHA.	1	2	$3\frac{1}{3}$	6	24	96	<i>The SEAH has 333 Inches $\frac{1}{3}$; so that it is a little big- ger than an half Bushel which contains 324 Inches.</i>	2 Gallons, 4 Pints, 5 Inches.	
										The CHOMER or CHORUS	1	3	6	10	18	72	288	<i>The BATH or EPHA has 1000 Inches & therefore contains 20 Pints & 40 Inche w^{ch} make 1 Chopine, half Setier and 4 Inches.</i>	7 Gallons 4 Pints, 15 Inches.
1	10	30	60	100	180	720	2880									<i>The CHOMER or CHORUS hold 208 and $\frac{1}{2}$ Pints of Wine or Oyl; and 15 Bushels and 280 Inches of Corn.</i>	75 Gall. 5 Pints, 7 Inches.		

and it ought to contain so much, since we reckon eight *Pints* to a *Setier*, and 36 *Setiers* to a *Muid*, which contains 288 *Pints*. For as the *Muid* is equal to 8 *cubick-feet*, the *Pint* must be so to 48 *cubick inches*; the *Chopine* to 24; and the *Half-setier* which is the half of a *Chopine* to 12.

WE have likewise seen, that the *Bath* and *Epha*, were two *Hebrew* measures, which differ only in name, and in this, that the one was a liquid, and the other a dry measure. But it is not so with the *French*; for their liquid measures differ much from their dry ones. Which made it necessary for me to make a new table to shew the proportion of the measures the *Jews* made use of to measure their fruits, to those now used in *France*. Every body indeed is not agreed about the size and capacity of the *French* dry-measures; but all agree, that the *Muid*, which is the largest *French*-measure for corn, contains 12 *Setiers*; the *Setier*, 2 *Mines*; the *Mine* 2 *Minots*; the *Minot*, 3 *Busbels*; and the *Busbel*, 16 *Litrons*. And lest there should be any alteration made in these measures, the magistrates have given orders that they shall be made of a certain depth and breadth. But skilful mathematicians have observed, that the depth and breadth prescribed for these measures, does not answer to the proportion which they bear to one another. A very skilful and exact person has found out, that the *Busbel* which is made according to the orders of the magistrates, will contain but $644 \frac{2}{3}$ *cubick-inches*.

BUT lastly, as something must be concluded on, I suppose according to the common opinion, that the *Paris-muid*, which is used for measuring corn, contains 54 *Cubick-feet*; that in the *Muid* are 144 *Busbels*; and that therefore the *Busbel* of *Paris*, contains 648 *cubick-inches*; the *Half-busbel*, 324; the *Fourth part of a Busbel*, 162; the *Litron*, which is the sixteenth part of a *Busbel*, 40 $\frac{1}{2}$; and the *Half-litron*, 20 $\frac{1}{4}$. And it is upon this supposition, that I have drawn up the 20th Table, in which the capacity of the measures is marked in *inches* only, because there was not room enough in it to express the names of those *French-measures*, to which the *Hebrew-ones* answer: and therefore I shall do it here.

THE *Log* of the *Hebrews*, which contained $13 \frac{8}{7}$ *inches*, was larger than the *Paris-half-setier*, by almost two *inches*.

THE *Hinn*, held $166 \frac{2}{3}$ *inches*, and was therefore equal to 3 *Pints*, one *Half-setier*, and $10 \frac{1}{3}$ *inches*, *Paris-measure*.

THE *Bath*, which contained 1000 *inches* was equal to 20 *Pints*, one *Cho-*

Plate 20.

Chopine, one *Half-setier*, and $\frac{1}{3}$ of an *Half-setier of Paris*. And according to this supposition, if the brazen-sea, contained 2000 *Baths*, it was equal to 144 *Muids*, 194 *Pints*, 1 *Chopine*, and $\frac{1}{3}$ of an *Half-setier*.

THE *Corus* or *Chomer*, a liquid-measure, held 208 *Pints*, 1 *Half-setier*, and $\frac{1}{3}$ of an *Half-setier*.

THE *Corus* or *Chomer* a corn-measure, held $15\frac{1}{2}$ *Busbels*, $2\frac{1}{2}$ *Litrons*, and 6 *inches*, and $\frac{1}{3}$ of an *inch*.

THE *Epka*, which held 1000 *inches*, contained $1\frac{1}{2}$ *Busbels*, $\frac{1}{2}$ *Litron*, and $7\frac{1}{2}$ *inches*.

THE *Seab* or *Sat* which was of $333\frac{1}{3}$ *inches*, was somewhat larger than the *French-half-bushel*, which holds 324 *inches*.

THE *Omer* or *Gomer*, of 100 *inches*, was a little less than two *Litrons* and a half, which hold $101\frac{1}{4}$ *inches*.

THE *Cab* is a measure seldom mentioned in Scripture; nevertheless, we have put it in the table at $55\frac{1}{2}$ *inches*, which is most probably its capacity.

NOTHING now remains, but to give an account of the *Long-measures* in use among the ancients. They all made use of the parts of the body, the *Finger's-breath* or *Digit*, the *Hand's-breath*, *Hand*, or *Span*, the *Cubit*, the *Foot*, and the *Pace*. But we must again have recourse to those which were in use among the *Greeks* and *Romans*.

The long-measures
of the
Romans.

AMONG the latter, were, the *Palm*, or *Hand's breadth*, which was a measure containing 4 *Digits* or *Finger's-breadths*, and was called by them *Palms*; another, which they call *Palma*, consisting of the length between the top of the thumb, and the top of the middle finger, when the hand is stretched out; (which is what we call the *Span*, and is by some called the *Great-palm*, and was equal to the *Spithama* of the *Greeks*;) the *Cubit*, which had six *Hand's-breadths*, or *Palms*, that is, 24 *Digits*; the *Foot*, which had 4 *Palms*, and consequently 16 *Digits*, so that a *Foot* and a half made their *Cubit*; the *Pace*, which was the space between a man's feet when he walks, and which some distinguish into two sorts, the *single* which consists of 2 $\frac{1}{2}$ *feet*, and the *double* which contains five *feet*; and the *Mile*, which is the length of a 1000 of these *Paces* of 5 *feet* each. I have shewn in the beginning of this chapter, that the *Roman-foot* contained but 11 *Paris-inches*; upon which principle, it is easy to shew the difference of their other measures.

BUT

BUT besides these measures in use among the Romans, the Greeks had some peculiar to themselves. They called, the *Span*, which with them consisted of 12 *Digits*, which make half a *Cubit*, *Spithama*. That the Grecian foot was larger than the Roman one, I have proved in another place. The measure which the Greeks call *Orgya*, contained 6 feet, and was consequently equal to the French-toise. And their *Stadium* was the space, which *Hercules* was said to have run at one breath; they usually make it 125 *Great-paces* long. I have set down in the plate another *Stadium*, of 4000 *cubits*, which I come now to speak to.

THE smallest long-measures the Hebrews had, was a *Finger's-breadth*. The next to that, was what they called *Tophac*, which consisted of 4 *Finger's-breadths*, and answered to the Roman *palmus*. Some call it, the *Little-palm* to distinguish it from the *Great-palm*, which answered to the *Spithama* of the Greeks, and consisted of 12 *Finger's-breadths*; but the *Finger's-breadth* among the Hebrews was larger than that of the Romans.

THE *Zereth* is equal to the *Spithama*, or *Great-palm*. Interpreters translate, both the names *Zereth* and *Tophac*, by that of *Palmus*; but it is a mistake, they are two different measures which cannot be expressed by the same word.

THE ancient *Hebrew-cubit*, consisted of 24 *Finger's-breadths*, so that the *Zereth* was an *Half-cubit*. But the modern Jews have another of only 20 *Finger's-breadths*, which the Scripture never speaks of.

THE *Can*, was of 6 *Cubits* length, each *Cubit* containing 24 *Finger's breadths*.

THE *Chibrath*, was of a very great length, which is not justly known.

AND among the *Hebrew-measures* we may likewise reckon, what the Jews call, a *Sabbath day's journey*. St. Luke speaks of it in the *Acts*, and says that the *Mount of Olives* was a *Sabbath-day's-journey* distant from *Jerusalem*^a. According to the *Chaldee Paraphrast*, and the other Rabbins, it was the space of 2000 *Cubits*. The Greek text of *Josephus*^b, according to *Frobenius's* edition, makes it to be the space of 5 *Stadia*; but then these *Stadia* according to him contain each 400 *Cubits*, so that the 5 *Stadia* make 2000 *Cubits*. And therefore it must be understood of the *Hebrew-stadium*, which was different from that of the Greeks and Romans, and which consisting of but 125 *Paces*, makes but 343 *He-*

^a Acts i. 12,

^b Antiq. lib. xx. cap. 16.

brew-cubits and $\frac{1}{2}$, according to the length of 20 *inches* to a *cubit*, as we have before allowed it.

The
French
long-measures.

THE *French* have but two certain measures, which are the *Royal-foot* and the *Toise*; and indeed the *Foot* it self is not every where equal. At *Paris* it consists of 12 *inches*, and every *inch* of 12 *lines*. And it is according to this *Foot* that I have reduced the measures of the ancients to those of the *French*. The *Toise* contains 6 *Feet*. The length of the *League* is not fixed. It is usually said, that the *Degrees* (of which 360 are reckoned to go round the world) contain each 25 *Leagues*. For the most experienced mathematicians say, that each degree contains 570060 *Toises*. Which sum if divided by 25, will bring for a quotient 2282 $\frac{1}{5}$; since *Leagues* equal to those 25 of which make a degree, must contain each 2282 *Toises*, and $\frac{1}{5}$; or $\frac{2}{5}$, that is, two thousand two hundred eighty two *Toises*, and two fifth parts of a *Toise*. And this being sufficient to make the Table understood, we need say no more here on this subject.

Plate 21.

As to the *Hebrews*; when we once know the proportion which the *Hebrew-cubit* bears to the *Paris* or *Roman-foot*, we cannot be ignorant of the dimensions of the other *Hebrew* measures. But nevertheless we shall here observe; that the *Finger's-breadth* among the *Jews*, was equal to 10 *Paris-lines*; the *Tophac* or *Little-palm* to 3 *inches*, and 4 *lines*; the *Zereth*, to 10 *inches Paris*; the *Cubit*, to 20 *Paris-inches*, or to 1 foot 8 *inches Paris*; the *Can* to 10 *Paris-feet*; and the *Stadium* of the *Hebrews*, to 111 *Toises*, and 8 *inches Paris*.

The end of the first Book.



The Proportions that $\frac{6}{5}$ Long Measures of the Ancients bear to one another, and to those of ENGLAND and FRANCE.

									The Hebrew Digit.	Reduced to FRENCH Measures.	Reduced to ENGLISH Measures by Dr Arbuthnot.					
									1	Ten lines.	$\frac{912}{1500}$ parts of an Inch.					
								1	4	Three Inches 4 lines.	Three Inches, $\frac{648}{1000}$ of an Inch.					
								1	3	12	Ten Inches, $\frac{244}{1000}$ of an Inch.					
								1	$1\frac{1}{10}$	$3\frac{3}{10}$	$13\frac{1}{5}$	Eleven Inches, $\frac{604}{1000}$ of an Inch.				
								1	$1\frac{9}{11}$	2	6	24	Twenty Inches, or one foot eight Inches, and $\frac{888}{1000}$ parts of an Inch.			
								1	$2\frac{3}{4}$	5	$5\frac{1}{2}$	$16\frac{1}{2}$	66	Four Feet, 7 Inches, $\frac{2}{1000}$ parts of an Inch.		
								1	$2\frac{22}{11}$	6	$10\frac{10}{11}$	12	36	144	Ten Feet, $\frac{12}{15}$ of a Foot—according to Lamy.	
								1	$66\frac{2}{3}$	$145\frac{5}{11}$	400	$727\frac{3}{11}$	800	2400	9600	One hundred and eleven Toises eight Inches, $\frac{6}{1000}$ parts of a Foot.

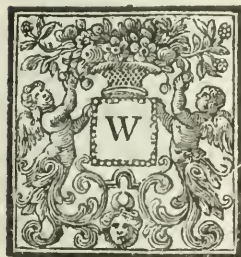


A N
INTRODUCTION
TO THE
HOLY SCRIPTURES.

BOOK II.

CHAP. I.

Of the Bible in general, and of the number of the canonical books.



THAT relation soever the matters already treated of may bear to the Holy Scripture, and how much soever they may contribute to the understanding of it, they are yet in some sense foreign to it. And it is therefore now time that we should consider it in it self: that we should examine whether it be a divine book; who were the authors or rather the writers of

it; in what language it was written; and what are the properties or idi-

oms of that language. For every language has its own idioms, without a knowledge of which, it is impossible to penetrate into the true sense of those who have written in it. And it is likewise necessary, that we should examine, whether all the parts of Scripture are of an equal authority; what are the original texts of it; what versions have been made of them, and when they appeared; in what manner this book has been hitherto preserved entire, and transmitted down to us; and lastly, that we should enquire, by what means it has gained the respect and love of infinite numbers of people, and especially some of the greatest men that ever lived, who made it the rule both of their faith and manners.

God the
author of
the Scrip-
tures.

AND this, in point of order, should be begun by examining whether the Scriptures are a sacred book, inspired by God, and by proving it, and shewing in as large a manner as might be necessary, that it is superior to all the writings of men. But the persons for whom we write, make this unnecessary, because they all agree in these things, and are all persuaded of its excellency. And therefore we shall only observe, what we learn from the Scripture it self, concerning this matter; that before *Adam's* disobedience God conversed familiarly with him, and that it was not till after *Adam* had sinned, that God withdrew himself from him, and honoured him no longer with those discourses. But nevertheless, his mercy did not entirely desert him; and if men were no longer happy enough to converse with God himself and hear his voice, yet they had this comfort still left, that it pleased him still to treat them as absent friends, and to correspond with them by letters: *which letters are as it were written to us from heaven, says St. Austin^a, from whence we were originally driven, and are now wandering upon earth as in a strange land: and these letters which we receive from heaven, are the Holy Scriptures, which exhort us to live well.* It is thus, that God speaking no longer to us himself, has spoken to us by such persons as he has inspired, whose tongues and pens were conducted by him. The Prophets and Apostles were his agents. So that God alone is the author of the Scriptures; and those great personages who have given it to men, have by doing so, only become his interpreters. The sublimity of the things contained in this admirable book; the majestick simplicity of its style; the perfect agreement there is in all its parts, though very differ-

^a Upon Psal. l.

rent in their subjects, and distant in point of time; and the predictions, which long after their being made, were followed with the accomplishment of them; are characters, that are peculiar to it, and easily distinguish it from all the writings of men. And to this we may add, the known probity of the writers who penned it, and the miracles they wrought; which are two incontestable proofs of their capacity, and their sincerity: so that it is equally impossible, either that they should have been deceived themselves, or that they should have been willing to deceive others.

NOR is it to be doubted, whether the sacred books are truly theirs, whose names they bear; unless we will at the same time doubt of the authentickness of all the ancient books we now have. *How do we know,* says St. *Austin*^a, *that the books which bear the name of Hippocrates, are truly his? Whence is it, that if any one should think fit to deny it, he would rather be answered with a sneer or laugh, than with the trouble of a formal proof, unless it be, that this has always been so certain and unquestioned a fact, from the very time of Hippocrates, to our own, that it were madness to doubt of it? What proofs have we, that the works of Plato, Aristotle, Cicero, Varro, and other prophane Authors, were written by those whose names they bear, unless it be, that this has been an opinion generally received at all times, and by all those who have lived since these Authors?* So that, we have no better proofs to shew that prophane books are not supposititious, but were truly written by those authors whose names they bear, than we have to prove the authentickness of the sacred books. Better, did I say? they are much worse; for the case is by no means parallel between them. Men have had, or were at liberty to have had, little interest in other books, but they are all most highly interested in the Scriptures. They are the rule of faith and manners; they are the way that leadeth to everlasting life, and it is dangerous to wander from it; they are the foundation of religion. All which affects men too nearly, for them to have ever admitted of any alteration in them, in any manner whatsoever. The Jews are enemies to the Christians; the Christians themselves are divided into a great number of sects, which earnestly contend with one another; and yet all acknowledge the divine authority of the Scriptures; all make use

^a Lib. 31. Cont. Faust. cap. 6.

of them; and all make them the foundation both of their faith and hope. And if then any man should have dared to have falsified them, how could he have gained over such opposite parties, without their discovering it? or rather how could he have concealed it from them? Doubtless they would not have failed to have had recourse to the ancient originals in such a case as this; and then, these disputes would have been of service, in the better preserving the integrity of them.

BESIDES, this is not a book, that is unknown, or little used; there never was a book in the world, which has been oftener transcribed, more read, more commented upon, more quoted, more dispersed, and of which there have been more versions made, into all sorts of languages, than this. And how then could any error or corruption creep into such a work as this? How could it have escaped the knowledge of men? What disputes would it not have raised? What oppositions would it not have met with? And to believe, after all this, that the Holy Scriptures, as we now have them, are full of falsifications, that they are supposititious, and that the true Scriptures which were formerly written, are either lost, or changed, is therefore to shut our eyes against the clearest light. For the Holy Scriptures prove themselves. Every thing contained in them, every thing they relate, agrees perfectly with those ancient monuments of antiquity, which neither are, nor can be contested by any one. *There is no author, says Vopiscus, in which we may not find something capable of corruption, with respect to the truth of history.* But the sacred books, are free from this reproach; and we may say of them, with much more reason than *Cicero* said of the book, which contained the principal laws of the *Romans*; *I will boldly declare my opinion, though the whole world be offended at it; I prefer this little book of the twelve tables alone, to all the volumes of the Philosophers; I find it to be not only of more weight, but also much more useful than them.* Thus much may be sufficient to be said on this subject, to Readers who are already persuaded by faith of the truth of all these things; and therefore taking the truth and the authority of the Scriptures for granted, we shall proceed in our endeavours to clear up the sense of them; and shall first give a general account of them.

*A general
scheme of
the Holy
Scriptures.*

THE whole scheme of the Holy Scriptures turns upon the fall of *Adam*, which loaded man with sin and unhappiness together; and upon the coming

ing of the *Messiah*, who has re-established him in innocence, and opened him a way to a perfect felicity, which sin had led him far from. But these two great events were divided from one another, by a long succession of ages. It pleased God, that man should long be sensible of his corruption and misery, that he might be the better disposed to receive him with earnestness, who was to come to deliver him from it. But in order to support him in the hopes of this Mediator, God not only repeated often the solemn promise he had given of him, as soon as man had sinned, but also chose out for himself a peculiar people, with whom he entered into a solemn covenant, in the person of *Abraham*, who was to be the father of them. This people he delivered from the slavery of *Egypt*; multiplied it beyond number; gave it a law and religion by the ministry of *Moses*; and all this in so wonderful a manner, that the *Messiah* was both promised and typified by this law, this religion, and the whole history of this mystical people. And as if all this care was not enough, he also sent a great number of Prophets, who succeeding one another for a long course of years, promised this same *Messiah*, and marked out several particularities of his life before hand, in the writings which they published separately, and at different times. And these are the books which compose *the Scripture*, and are the several parts of it; which when taken together, and considered in one view, give so compleat and so exact a picture of this *Messiah*, as made it not possible to mistake him, when he should come to appear. At length, he came; substituted a more perfect law, and a more spiritual religion, in the room of the law and religion of the Jews; and abrogating the *Old Covenant*, made a *New* one instead of it, which shall continue to the end of the world.

BOTH these are called *Covenants*, and *Testaments*; and in *Hebrew* *Berith*, which signifies, a *contract*, or *agreement*. The *Greeks* translate it by *διαθήκη*, which signifies, a *disposition*, or a *setting things in order*, but is likewise sometimes taken for an *agreement*, a *covenant*, or a *testament*. And indeed they really were *covenants* which God made with men, engaging himself to make them happy, if they would obey his laws. The happiness promised to the Jews was terrestrial, a fruitful land; that promised to Christians is more spiritual and refined. The *First Covenant*, was, as it were, signed with the blood of the victims which were slain,

slain, when it was entered into by God, and *Moses*, and the children of *Israel*^a. The *Second Covenant* was sealed with the blood of *JESUS CHRIST*; and as soon as he was dead, it became of full force. Which is the reason, why this *Second Covenant* is in a particular manner called a *Testament*; for as *St. Paul* says, *Where a testament is, there must also of necessity be the death of the testator*^b. It was, I say, for this reason, that *JESUS CHRIST* died; and it may also in some sense be said, that he died under the *Old Testament* too, since the death of the victims which were offered up under it, was the figure of his. From these two *Covenants*, or *Testaments*, arises the common division of the Bible into *the Old and New Testament*: and the latter of these, is also called *εὐαγγέλιον*, *the Gospel*^c, that is *good news*; because it contains the history of the accomplishment of the promises of God, of what passed at the coming of the *Messiah*, and of what the Jews had so long expected. So that this, book which points out to them the *Messiah*, could not but have been very agreeable to them, if they had not been ill disposed for receiving it.

THE names of the books of which the *Old Testament* consists, are these.

THE first five books of it, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, are called *the Pentateuch*; which is a term of a *Greek* original, and signifies, *five books*. *Moses* is the author of them, and therefore they are likewise called *the book of Moses*; as they are called *the law*, because they contain the law which God gave him.

Genes. THE *Hebrews* take the names of the sacred books from the first words with which each book begins; but the *Greeks* take them from the subject-matter of them. Thus the first of the canonical books is by the *Hebrews* called *Bereſcith*, which signifies, *in the beginning*, because that is the first word of it; but the *Greeks* call it *Genesis*, because the *Creation* of the world is the first thing it gives an account of. It contains likewise an account of the increase of mankind, of their corruption, of their punishment by the waters of the deluge, of the calling of *Abraham*, of the rise of the people of God, and of the manner in which he was pleased to have them governed. This history reaches from the *Creation*, to the death of *Joseph*, which contains the space of 2369 years. This is the book, which is called in the *second*

^a Ex. xxiv. 5.

^b Heb. ix. 16.

^c Quasi God's ſpell, i. e. God's word. Saxon.

book of Samuel^a, *The book of the just*^b. It was so called, according to St. *Jerome*, because this name was particularly applied to *Abraham*, *Isaac*, and *Jacob*, whose history is recorded in *Genesis*.

THE word *Exodus*, which is at the head of the second of the five books of *Moses*, is of *Greek* original, and signifies, *the going out*. This book was so called, because it gives an account of the *Israelites* going out of *Egypt*. In it are related, the cruel slavery under which the Jews groaned; their miraculous deliverance from it; their passage through the red sea; the history of the establishment of their law; the manner in which God gave it to *Moses*; the building of the Tabernacle; the miracles that were wrought in it, after it was built; and how God, to shew that he was present in it, covered it with a bright cloud. This book contains the history of 145 years, from the death of *Joseph*, to the building of the Tabernacle. The *Hebrews* call it *Veelle Schemot*, that is, *these are the names*, which are the first words with which it begins.

THE third of the five books of *Moses* is called *Leviticus*, because it contains the laws, which God commanded should be observed by those of the tribe of *Levi*, who ministered at the altar. It treats at large of all the functions of the *Levites*; of the ceremonies of religion; of the different sorts of sacrifices; of the distinction of clean and unclean beasts; of the different festivals, and of the year of Jubilee. We have likewise an account here, of what happened to the people of God, for the space of one month and a half; that is, from the time that the Tabernacle was erected, which was the first day of the first month of the second year, after the *Israelites* came out of *Egypt*, to the second month of the same year, when God commanded the people to be numbered, as we see in the beginning of the following book. The *Hebrews* call it *Vaigre*, that is, *and he called*, which is the first word of it: and they also call it *Thora Hacohanim*, that is, *the law of the Priests*.

IN the fourth book, which we call *Numbers*, *Moses* numbers the *Israelites*, and that too in the beginning of the book, which shews from whence it had its name. The *Hebrews* call it *Vaiedaber*, that is, *and he spake*. This book contains the history of all that passed, from the second month of the second year after the *Israelites* came out of *Egypt*, to the beginning of the eleventh month of the fortieth year; that is, it con-

^a ch. i. 18.

^b Book of *Jasher*. Eng.

tains the history of thirty nine years, or thereabouts. In it, we have also the history of the prophet *Balaam*, whom the king of the *Midianites* brought to curse the people of God, and who on the contrary heaped blessings upon the *Israelites*, and foretold the coming of the *Messiah*. It particularly mentions also, the two and forty encampments of the *Israelites* in the wilderness.

Deutero-
nomy.

THE fifth book is called *Deuteronomy*; a Greek term which signifies *the second law*, or rather, *the repetition of the law*. Because it does not contain a law, different from that which was given on mount *Sinai*, but it repeats the same law, in favour of the children of those who had received it there, and were since dead in the wilderness. The *Hebrews* call it, *Elle-haddabarim*, that is, *These are the words*. *Deuteronomy* begins with a short account of what had passed in the wilderness, and then *Moses* repeats, what he had before commanded, in *Exodus*, *Leviticus*, and *Numbers*, and admonishes the people to be faithful in keeping the commandments of God. After this, he relates what had happened from the beginning of the eleventh month, to the seventh day of the twelfth month of the same year, which was the fortieth after their leaving *Egypt*. The discourse which is at the beginning of this book, was made to the people by *Moses*, the first day of the eleventh month. According to *Josephus* he died the twelfth; and the *Israelites*, as the Scripture says, mourned for him in the plains of *Moab* thirty days, and consequently therefore all the twelfth month.

THE Jews call the *Pentateuch*, *the Law*, without doubt, because the law of God which *Moses* received on mount *Sinai*, is the principal part of it; and it is as little to be doubted, whether that great man was the author of the *Pentateuch*. This is expressly declared, both in *Exodus*^a and *Deuteronomy*^b. But as an account is given of the death of *Moses* in the last eight verses of this book; it is therefore thought that these verses were added either by *Joshua*, or *Ezra*. *Josephus's* opinion concerning them is very singular; he pretends that *Moses* finding his death approaching, and being willing to prevent an error, into which the veneration the people had for him, might cause the Jews to fall, himself wrote this account; without which the Jews would perhaps have taken it for granted, that *God had taken him*.

^a Exod. xxiv. 4.

^b Deut. xxxi. 9.

FROM these, we pass on to the other books, which were written after the death of *Moses*, and which relate what happened to the Jews, after they had lost this law-giver. God did not upon his death abandon his people, or leave them without a conductour. *Joshua*, by his order, took upon himself the conduct of them, and succeeded *Moses*, to whom he had been a faithful servant, and by whom he had been instructed in what he ought to do. It is uncertain, whether the book, which contains the history of this successor of *Moses*, be called *Joshua*, from the subject of it, or from his having been the Author of it. But it is certain, that it contains an account of what passed from the death of *Moses*, to that of *Joshua*. Nevertheless, there are several things in it, which did not come to pass till after the death of this great man, and which consequently could not have been written by him. The common opinion as to the length of time it contains, is, that *Joshua* discharged his office only for seventeen years, and that therefore this book contains no more than the history of that number of years.

AFTER the death of *Joshua*, the *Israelites* were governed by magistrates, who took no other name but that of *Judges*; and the book which contains the history of these *Judges*, is called, *The book of Judges*. This history begins with the death of *Joshua*, and reaches to that of *Samson*. We here see the people of God often enslaved in punishment of their crimes, and often delivered from slavery. Towards the end of it, we have some instances of this people's inclination to idolatry, and of the corruption of their manners, even before they had been brought into slavery. We have here the history of one *Micah* of the tribe of *Dan*, who had in his house a *Levite*, who was the priest of an idol, which he worshipped; and the history of the *Benjamites*, who abused a *Levite's* wife. This book contains the history of three hundred and seventy years.

DURING the time of the government of the *Judges*, there was a great famine in the land of *Israel*, which forced *Elimelech*, who was of *Bethlehem*, to retire into the land of *Moab*, with his wife *Naomi*; and two children which he had had by her. *Elimelech* died there; and after his death *Naomi* married his two children to two *Moabites*, one of which was named *Ruth*. After this these two children died, which made *Naomi* think of returning to *Bethlehem*. And upon her doing so,

Ruth her daughter-in-law followed her, and according to the commandment of the Law, was married to *Booz*, *Elimelech's* near relation, and the heir to his estate. The book which contains all this history, is called *The book of Ruth*; and is indeed only the history of a *Moabitish* woman: but it gives us an instance of perfect piety, and of a very particular providence of God. From the marriage of *Booz* and *Ruth* was born *Obed*, who was grand-father to *David*, who was one of the ancestors of JESUS CHRIST. The beginning of this history shews, that it happened in the time of the *Judges*, but under which of them is not certainly known: some place it in the time of *Shamgar*, or of *Deborah*. As to the Author of this book; some think that the books of *Judges* and *Ruth* were both written by *Samuel*; others that they were written by *Hezekiah*; and lastly others pretend, that *Ezra* was the Author of them. The Jews place the book of *Ruth*, among the five books, which they usually read on all the festivals in the year. These five books are, *The Song of Songs*, *Ruth*, *the Lamentations of Jeremiah*, *Ecclesiastes*, and the book of *Esther*. In the Jewish Bibles they are printed apart by themselves, and bound up together.

Kings.

THE four following books are called by the *Greeks* and some *Latins*, *The history of the reigns*. Others call them all, *The books of Kings*, because they give an account of the establishment of the monarchy, and of the succession of *the Kings*, who reigned over the whole kingdom at first, and over the kingdoms of *Judah* and *Israel*, after its division. The history of *Samuel*, is at the beginning of these books, but it gives light to that of *the Kings*. The Jews call the two first of these books, *The books of Samuel*: perhaps because they contain the history of the two kings, who were both anointed by *Samuel*; and because what is said of *Saul* in *the first*, and of *David* in *the second*, proves the truth of *Samuel's* prophecies. They give the name of *The books of Kings* only to the other two, which are in the *Latin* and *French* Bibles, the *third* and *fourth books of Kings*.

THE *First book of Kings*, or *the first book of Samuel*, contains the history of the high-priest *Eli*, of *Samuel*, and of *Saul*. As the first year of *Eli's* high-priest-hood falls on the year of the world 2848, and the death of *Saul*, in 2949; the history of this book must therefore comprehend the space of one hundred and one years.

THE

THE *Second* contains the reign of *David*, which is the history of about forty years. It is commonly believed, that *Samuel*, *Nathan*, and *Gad*, are the Authors of these two books; and indeed they are called (in the end of the *first book of Chronicles*^a) *David's historians*.

THE *Third*, or according to the *Hebrews*, *The first book of Kings*, begins with relating the manner of *Solomon's* coming to the crown, and contains the history of all his reign. After that, follow the division of the kingdom, and the history of four kings of *Judah*, and eight kings of *Israel*. All these reigns, including that of *Solomon*, which takes up the first forty years, contain the space of 126 years.

THE *Fourth* is the history of sixteen kings of *Judah*, and twelve kings of *Israel*. It likewise speaks of the Prophets who lived in this time. Who were the Authors of these two last books, is not known. They who attribute them to *Jeremiah* or *Ezra*, don't give very convincing proofs of their opinion. But it is easy to see, that it is a sort of collection of several particular histories.

THE name of *Paralipomena* is given to the two books which follow those of *the Kings*. In the *Greek* tongue, from whence it is taken, it signifies, the history of *things omitted*. And indeed it is a supplement containing what had been omitted in the *Pentateuch*, the books of *Joshua*, *Judges* and *Kings*; or rather it is a fuller description, of what had been only briefly related. Some give them the name of *Chronicles*, because they are very exact in mentioning the time when every thing was transacted. We divide them into two books, but the Jews make but one of them, which they call *Dibre Hajamim*, that is, *an Historical Journal*; the matters of them having been taken from the journals of the Kings. But in Scripture-language, the word *day* often signifies *the year*, and in this sense, we by *Historical Journal*, may well understand, *Annals*. The generally-received opinion is, that *Ezra* was the Author of them. In the *First* he begins with a succinct historical abridgment, from the creation of *Adam*, to the Jews return from their captivity; and then he reassumes the history of *David*, and carries it on to the consecration of *Solomon*, that is, down to the year before Christ 1015. The history of the *Second book* reaches down to the year before Christ 536, when up-

^a ch. xxix. 29,

upon the expiration of the seventy years of the captivity, *Cyrus* gave the Jews leave to return into their own country.

Ezra.

Ezra wrote the history of the return of the Jews from the captivity of *Babylon* into *Judea*. It is the history of about 82 years, from the year of the world 3468, when *Cyrus* became master of the Eastern empire (his father *Cambyfes* being dead in *Persia*, and his father-in-law *Cyaxares* in *Media*) to the year 3550, which was the twentieth year of the reign of *Artaxerxes*, surnamed *Longimanus*. This book bears the name of *Ezra* who was the Author of it.

Nehemiah.

THE next book is a continuation of that of *Ezra*, and therefore it is by some called, *The Second book of Ezra*. But nevertheless, it was *Nehemiah*, whose name it also bears, who wrote it, as is said, by the advice of *Ezra*. It contains the re-establishment of *Jerusalem*, the Temple, and the worship of God. It is the history of about 31 years, that is to say, from the twentieth year of the reign of *Artaxerxes Longimanus*, to the reign of *Darius Nothus* his son, which began in the year of the world 3581.

Tobit.

AFTER this general history of the Jews, follow^a the histories of particular persons. The first is that of *Tobit*, who was a very good man. The book that contains his history, bears his name. We see in his life, an instance of a great piety, an heroick patience, and of a singular providence of God towards his servants. *Tobit* lived under the reign of *Shalmaneser* king of *Assyria*, in whose reign he was carried into captivity^b.

Judith.

AFTER the book of *Tobit* follows the history of *Judith*, who delivered *Bethulia* in a miraculous manner by killing *Holofernes*. Great disputes are raised about the time of this history; but I have not room to mention the different opinions concerning it^c; and shall pass them over in silence, as I shall do those about the book of *Esther*, which follows.

Esther.

THIS book, which bears the name of *Esther*, is the history of another deliverance of the Jews, which is as miraculous as that of *Judith*. And it was performed by the hands of another Heroine, named *Esther*. The Scripture says, it happened under the reign of *Ahasuerus* king of *Persia*; but as there have been several *Persian* kings of that name, it is not exactly known in which reign it is to be dated.

^a According to the Vulgate.

^b See Prid. Con. P. i. B. 3. Under the year 612.

^c See Prid. Con. P. i. B. 1. Under the year 655.

AFTER these Lives, or particular histories, follows in the order of the Job. sacred books, the history of *Job*. Which is not only a narration of his actions, but contains also the entire discourses which this good man had with his wife and his friends; and is therefore one of the most eloquent books in the *Holy Scriptures*. It relates the terrible tryals to which God put the virtue of this great man, and his invincible patience, and the sublime discourses he had with his friends, in the time of his humiliation.

NEXT to the *Historical* books of Scripture follow the *Moral* ones. *Psalms*. The first of these is the book of *Psalms*, which are likewise in some measure historical. For they recite the miracles which God had wrought, and are as it were an abridgment of all that had been done for the *Israelites*, and had happened to them. The *Hebrews* call them, *The book of Praises*^a, by which they mean, of the praises of God. The word *Psalm* is *Greek*, and properly signifies the sound of a stringed instrument of musick. The *Hebrews* sung the *Psalms* with different instruments. We make but one book of them all, but the *Hebrews* divide them into five parts, which all end with the words *Amen, Amen*. Though the *Psalms* bear the name of *David*, yet they were not all composed by him: some of them are more ancient, and others are of a later date than his time; some of them belong to *Moses*, *Samuel*, and *Ezra*. Not that I am of opinion, that all they whose names they bear, were the true Authors of them; it is more probable, that these are only the names of those, to whom they were first given to sing.

AFTER the *Psalms*, are *The Proverbs*, which are a collection of *Proverbs*. moral sentences, of which *Solomon* was the Author. The *Greeks* give them this name, but the *Hebrews* call them *Misle*, that is, *Parables* or *Comparisons*; and the word may also signify, *Sentences* or *Maxims*. It is a collection of divine precepts, proper for every age, and every condition of life.

THE book which follows is also a *Moral* one, and was composed by *Ecclesiastes*. *Solomon*. The *Greeks* call it *Ecclesiastes*, which answers to the name of *altes*. *Cokeleth*, which the *Hebrews* give it. Both these words signify in our language, a *Preacher*, or one who speaks in an assembly. This book is an admirable picture of the vanity of the world.

^a Sepher Tephillim.

Song of
Songs.

AMONG the *Moral* books is also reckoned, *The Song of Songs*; that is to say, according to the *Hebrew* manner of speaking, *an excellent Song*, or *Poem*. This book has nothing of morality in it, and therefore I believe the only reason of its being placed here, is because it was a third work of *Solomon*; for there is no one moral or religious maxim in it, the name of God is not so much as once mentioned in it. It is thought to be a sort of *Epithalamium*, which expresses the chaste and virtuous desires of souls in a very tender manner: or rather it is a piece full of mysteries, which reciprocally represent the love of JESUS CHRIST for his spouse, and her love for him. And it is necessary, that we should be filled with this spiritual love, before we undertake to read this book; for it were in vain for a heart which has never been warmed with the ardours of divine love, to attempt to understand the enflamed expressions with which this book is filled. We learn from St. *Jerome*, that the Jews were not permitted to read this *Song*, or the first chapters of the book of *Genesis*, till they were thirty years old. And perhaps it may not be useless to observe here, that it is not the Author who speaks in this song, but fictitious persons, whom if I may so speak, he introduces as upon a stage; and in this sense, it may be said to be a sort of dramatick poem.

Wisdom.

TO these three books of *Solomon*, are joined^a two other books of morality; the first of which is called, *Wisdom*. This book speaks in a most exalted manner, both of the wisdom of God, and that of man; so that it takes its name, from the subject-matter of it. It is called in *Greek*, *The wisdom of Solomon*, which does not imply that *Solomon* was the Author of it, but only that it is an imitation of his style, and manner of thinking.

Ecclesiast-
icus.

THE book which follows that of *Wisdom*, is entirely *Moral*. It is called *Ecclesiasticus*; but it must not therefore be confounded with *Ecclesiastes*, which is a different book from it. *Ecclesiasticus* was so called, according to St. *Austin*, because it was read in the Church. For the ancients, as will be shewn hereafter, divided those books, which they called *Holy*, into two sorts. Some they called *Canonical*, because being indisputably the work of the HOLY GHOST, they were therefore the rule of faith and manners. And others they called *Ecclesiastical*, because they were read in the Church, tho' only as books of piety, but not as books of an in-

^a In the Vulgate.

fallible authority. Others think it was called *Ecclesiasticus*, to distinguish it from the *Ecclesiastes* of *Solomon*, and at the same time to shew, that there was a great relation between them. As indeed their rules and maxims are really very much alike. It was likewise called by the *Greek* name *Panareton*, which was as much as to call it, *The abridgment of all virtues*. Its present *Greek* title is, *The wisdom of Jesus the son of Sirach*. In the prologue, the Author shews plainly enough, who he was, and when he wrote, and what were his motives to write it.

As to the *Prophets*, all the *Old Testament* is one continued prophecy of JESUS CHRIST; so that, all the books of which it consists are in some sense *Prophetical*. But this name is more especially given to those books which were written by persons, who had a clearer knowledge of futurity, who forewarned both kings and people of what would happen to them, and who at the same time pointed out what the *Messiah* was to do, whom they who are acknowledged to have been *Prophets* had always in view; and this is what ought most especially to be taken notice of in their writings. For at the same time that they spoke of things present, or things that were shortly to come to pass, they in their prophecies comprehended under them, the things which were not to be brought to pass till a great while after, namely, till the *Messiah* came. So that, there is a double sense to be sought for in all their writings: the one, that which related to the then present time, or the things which were to come to pass soon after; the other that which relates to JESUS CHRIST, who is typified in the greatest part of those things, which were the immediate subject of their prophecies.

THE works of the *Prophets* are divided into two parts; the first of which contains *The Greater*, and the second, *The Lesser Prophets*. Which is a distinction that does not at all relate to the persons of the *Prophets*, but only to the bulk of their works. *The Greater Prophets* are *Isaiah*, *Ezekiel*, *Daniel*, and *Jeremiah*, to which some have joined *Baruch* who was his Secretary; (*The Lamentations of Jeremiah* make a separate book by themselves, and contain that Prophet's predictions of the destruction of the city of *Jerusalem*, and of the captivity of the people.) and *The Lesser Prophets*, are *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. They were formerly contained in one single volume, which the *Hebrews* call

call *Thereafar* ; which is a *Chaldee* term, and signifies *twelve* : so that, this is the same thing as if they had called it, *The book of the twelve*.

Macca-
bees.

THE last books of the *Old Testament*, are *the books of Maccabees*, which contain the history of all that those brothers, who were called *Maccabees*, did for their religion, and for the liberty of the people of God.

THE whole *New Testament* is called the *Gospel*, as has been said ; but this name is most particularly appropriated to the history of the life of JESUS CHRIST, from his nativity to his ascension ; and the four Authors who have written it, are therefore called *Evangelists*. But I shall say little of the different books of the *New Testament*, because they are known to every body.

The Gos-
pels.

THE four Evangelists are St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John* ; but as these four writers were all inspired by the same Spirit, and do all write the same history of JESUS CHRIST, their works do therefore in effect make but one Gospel.

The Acts
of the A-
postles.

AFTER the Gospel, or history of our Lord JESUS CHRIST, follows the history of what passed after his ascension, and was transacted by the Apostles. And therefore the book which contains this history, is called, *The Acts of the Apostles*. It is an history of the rising Church, for about the space of thirty years.

St. Paul's
Epistles.

NEXT to this come *the Epistles of St. Paul*. They are in number fourteen ; one, to the *Romans* ; two, to the *Corinthians* ; one, to the *Galatians* ; one, to the *Ephesians* ; one, to the *Philippians* ; one, to the *Colossians* ; two, to the *Thessalonians* ; two, to *Timothy* ; one, to *Titus* ; one, to *Philemon* ; and one, to the *Hebrews*. As my design in this first chapter, is only to give the Reader barely an idea of the books of Scripture, it is not necessary that I should here enlarge upon these Epistles ; they are too well known to need it. They contain that part of ecclesiastical history, which immediately follows after what is related in *the Acts*. The principal matter contained in them, is the establishment or confirmation of the doctrine which JESUS CHRIST taught his disciples. According as the difficulties which raised disputes among the Christians, or the heresies, which sprung up in the Church from the first age of it, required, St. *Paul* in these Epistles clears up and proves all matters of faith,
and

and gives excellent rules for morality. His Epistles ought to be looked on as a commentary on, or an interpretation of, the four books of the Gospel.

ST. Paul wrote to the Churches of some particular places, or to some particular persons; but the other Epistles which follow his, are called *Catholick*, because they were not addressed to any particular Church, as his were, but to the whole Church in general. These are, one, of St. James; two, of St. Peter; three, of St. John; and one, of St. Jude.

THE last book of the *New Testament* is called the *Apocalypse*, or *Revelation*. It contains the mystical visions, which St. John saw in the island of *Patmos*.



C H A P. II.

Of the division of the sacred books, and the different manner of dividing them; of the great and lesser sections; and of the division of them into chapter and verse.

THAT nothing may be omitted in our history of the sacred books, it is necessary that we should enquire, in what manner they were placed, and how they were divided, and into all those other particulars which are comprehended in the title of this chapter. We have already said, that the first division of the whole Scripture is, into the *Old*, and *New Testament*. The *New* belongs to the Christians, but we received the *Old* from the Jews; and it is from them therefore that we must learn what the number of the books of it is, and every thing else which is the subject of our present enquiries, so far as it relates to the *Old Testament*.

Josephus and Philo reckon two and twenty *Canonical* books in the *Old Testament*, which is the number of the letters in the Hebrew alphabet. And in order to this, they join the book of *Ruth* to that of *Judges*, and the *Lamentations of Jeremiah*, to the other works of that Prophet. But some other Jewish doctors divide the book of *Ruth* from that of *Judges*, and making likewise a separate book of the *Lamentations*.

The number of the Canonical books according to the Jews

ons of *Jeremiah*, they reckon four and twenty books in all. And in order to accommodate this number to that of the letters of the alphabet, they repeat the *Jod* three times, as they say, in honour to the great name of God *Jekovah*, of which *Jod* is the first letter; and in *Chaldee*, three *Jods* together express this adorable name. As these sacred books every where preach JESUS CHRIST, St. *Jerom* pretends that St. *John* had them in view, when in his *Revelation* he speaks of the *four and twenty Elders*, who fell down at the feet of the lamb to worship him.

The Jewish division of the Canonical Books.

BUT whether we reckon twenty four, or but twenty two of these books, the Jews divide them into three classes, namely, *the Law*, *the Prophets*, and *the Hagiographa*. All these books are indeed *sacred*, but having no particular name for those of the third class, they therefore call them *Hagiographa*, i. e. *sacred books*. And some will have it, that JESUS CHRIST alludes to this division of the Scriptures, when he says^a, that *All things must be fulfilled that were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him*. (For by the book of the *Psalms*, they understand all the books of this third class.) The law comprehends *the Pentateuch*, that is, *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. The *Prophetical books* are eight; in that class which the *Hebrews* call *the Former Prophets*, are, 1. *Joshua*, 2. *Judges* and *Ruth*, 3. *Samuel*, or what the *Latins* call *the first and second book of Kings*, 4. *Kings*: and in the other class which they call *the Latter Prophets*, are 5. *Isaiah*, 6. *Jeremiah*, 7. *Ezekiel*, and 8. *the twelve lesser Prophets*. The *Hagiographa* or *sacred books* are nine; 1. *Job*, 2. *the Psalms*, 3. *the Proverbs*, 4. *Ecclesiastes*, 5. *Song of Songs*, 6. *Daniel*, 7. *Chronicles*, 8. *Ezra*, and 9. *Esther*^b. The Jews do not put *Daniel* in the rank of a Prophet, though they acknowledge him to have been a man inspired by God, and whose writings are full of the clearest prophecies concerning the time of the *Messiah's* coming, and what should happen to their nation. And therefore JESUS CHRIST gives him the name of a *Prophet*; and the Jewish doctors are much perplexed to find out a reason why they do not^c. It is, says *Maimonides*, because every thing that *Daniel* wrote, was not revealed to him when he was awake and had the use of his reason, but in the night, and in ob-

^a Luke xxiv. 44.
Folio Edition.

^b See Frid. Con. P. i. B. 5. Under the year 446. p. 261, 262. of the
^c See Frid. Con. P. i. B. 3. Under the year 534.

secure dreams. But this is a very unsatisfactory account of it. Others think, that the name of a *Prophet*, was ordinarily given to those only, who were of a certain college, and whose business it was to write the annals; and that therefore their works were ranked among the prophetic books, though they did not contain any one prediction of any thing to come, as the books of *Joshua* and *Judges*; whilst on the contrary, the works of those who were not of these colleges of the Prophets, were not ranked among the prophetic books, though they contained true prophecies.

THE *Latins* agree with the *Jews*, as to the number of the *Psalms*,^{The different manner of reckoning the Psalms among the Jews, and the Greeks, and Latins.} which is an hundred and fifty, but both they and the *Greeks* divide them differently from the *Hebrews*. In the *Greek Bible* and the *Vulgate*, the ninth and tenth according to the *Hebrew*, make but one *Psalms*; and therefore in order to make up the number of an hundred and fifty, they divide the hundred and forty-seventh into two. I observe this, to prevent the Reader's being surprized, if he should find any quotations out of the *Hebrew-Psalms*, to disagree with those of the *Greek* and *Vulgate*.

THIS is the general division of the sacred books among the *Jews*.^{The Jewish division of the Pentateuch.} But they divide the *Pentateuch* in particular into *Paragraphs* or *Sections*, which they call *Parasches*, and which they divide into *the Great*, and *the Little*. *The Great* ones contain as much as was formerly (and to this day they do the same,) read in a week. There are in all fifty four, in as much as there may be so many weeks in a year; for the *Jews*, as has been observed, are obliged to read all the *Pentateuch* over every year, and finish it on the feast of *Tabernacles*, and begin it again the next sabbath-day^b. In the calendar I have given, I reckon but two and fifty weeks in the year, so that two and fifty sections would do for them; but the *Jews* in this division had regard to their intercalary year, which consists of thirteen months, and therefore in the ordinary year, that nothing might be omitted, they made two of these Sections into one. *The Little Sections*, which are subdivisions of the *Greater*, are made according to the subjects they treat of. And these *Great* and *Little* sections are again of two sorts; one of which is called *Petuchot*, that is, *Open Sections*, and the

^a Maim. Hilcoth. Tephil. c. xiii. 1.

^b And from the time of Antiochus Epiphanes, they also divided the Prophets into 54 sections, which afterwards made, the second lessons in the Jewish Synagogue-service. See Prid. Con. P. i. B. 5. Under the year 446. and p. 262, 263. of the Fol. Edit.

other *Sethumoth*, that is, *Close Sections*. The former begin in the *Hebrew* Bibles always at the beginning of lines, and are marked with three *Pe*'s, if it be a *Great Section*, and with only one, if it be a *Little Section*; because *Pe* is the first letter of the word *Petuchot*. Every *Open Section* takes its name from its first word; and thus the first Section in the whole Bible is called *Bereſchith*, which is the first word of the book of *Genesis*. The *Close Sections* begin in the middle of a line, and are marked with the letter *Samech*, which is the first letter of the word *Sethumoth*; if it be a *Great Section* it has three *Samechs*, if but a *Little* one, only one.

EVERY *Great Section* is also again divided into seven parts, which are read by so many different persons. If any Priest be present, he begins, and a *Levite* reads after him; and in the choice of the rest, regard is had to their dignity and condition. They also divide the *Prophetical books*, which they read jointly with those of *Moses*, in the same manner. And these divisions they call *Hafteres*, a term which signifies in *Hebrew*, to *dismiss* or *send away*; because after this reading was over, they dismissed the people. I relate these customs of the Jews, to shew that *that* of the Church which relates to her reading the sacred books in her offices, is derived from the synagogue. What part of the Law and the Prophets the Jews read every month, may be seen in the Jewish calendar, which we have given in the former part of this work.

BUT beside all these, there are also other Sections which the Jews call *Sidras*. They are less than the *Parasches*, and were marked in the sacred books by the *Massorites*, either according to the diversity or relation of the passages, which they intended to clear up by this division.

The division of the Scriptures into chapters and verses.

THE Jews call the division of the *Holy Scriptures* into chapters, *Perackim*, which signifies *Fragments*. The Christians at first imitated the Jews in their manner of dividing the Scripture, and afterwards the Jews in their turns, adopted the Christian manner of doing it; which some pretend cardinal *Hugo* was the author of, and that it was he who divided the Scripture into chapters, as it now stands; but others pretend that this was done in the time of *Charles the Great*. These chapters are also at present divided into verses, which break off the connexion of the text, and divide the sentences from one another, whether they be entire or no. In the *Hebrew* Bibles, they have a sort of accent, which the

Hebrew

Hebrew Grammarians call *Soph pasuch*, whereby they make this distinction. *Elias* the *Levite* observes, that this sort of division was not formerly in use among the *Hebrews*; and to this day, the book of the Law, which is read in the Synagogues every sabbath-day, has none of these distinctions, that is, is not divided into verses, as the *Hebrew* Bibles generally are. Nevertheless *Sixtus Siennensis* quotes St. *Jerom* as saying in his *Preface to the books of Chronicles and Isaiah*, that for the ease of the Reader, he had observed the same distinction of verses in his *Latin* edition, and had placed them in the same manner, as he had found them divided in the *Hebrew*. But this holy doctor may speak only of the first divisions. The verses as they now stand, are the invention of our Printers, a little after their art was first discovered^a.

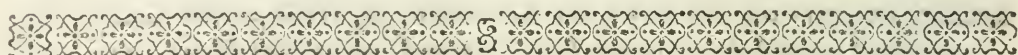
THE division of books into *Great* and *Little Sections*, does without doubt contribute to the clearing up of their matter. And for this reason, and because they found it practised in the Synagogues, the Christians also who imitated all that was good in them, divided the books of the *New Testament* into what the *Greeks* call *Pericopes*, that is, *Sections*, that they might be read in their order. Each of these *Sections* contained under the same title, all the matters that had any relation to one another, and were solemnly read in the Churches by the publick readers, after the Deacon had admonished the faithful to be very attentive to it, crying with a loud voice ATTENDAMUS, *Let us be attentive*. The name of *Titles* was given to these *Sections*, because each of them had its own *Title*. The division by verses in general is very ancient; but the number of the verses both of the *Old* and *New Testament* as they are at present divided, is attributed to *Robert Stephens*^b. *Henry* his son gives him the honour of it, in his preface to his *Concordance of the New Testament*. They, who most approve of this division, as it is at present used, agree that a much more convenient one might be made, since it often happens, that things which ought to be separated are joined together, and things which ought to be joined together, are divided.

^a The English Reader has a very compleat historical account of the division of the Scriptures into chapters and verses, Prid. Con. P. i. B. 5. Under the year 446. p. 263.-270. of the Folio Edition.

^b Not the division of the Old Testament by verses, but that of the New only is attributed to Robert Stephens. Prid. Ibid.

The divi-
sion of the
New
Testa-
ment.

THE *New Testament* may be divided into *Historical*, *Doctrinal*, and *Prophetical* books. The *Historical* are the four *Gospels*, and the *Acts of the Apostles*, which contain the life of JESUS CHRIST, and the establishment of the Church. The *Doctrinal*, are the *Epistles* of St. Paul and the other Apostles. And the *Revelations* is a *Prophetical* book which foretells what was to happen to the Church.



C H A P. III.

Who were the Authors of the sacred books, and when they were written.

IT is taken for granted, that all the sacred books were written by men inspired with the HOLY GHOST, who were themselves enlightened, and their pens directed by, him; but nevertheless, it may not be improper to enquire, who were the persons God was graciously pleased to make use of in writing them, and at what time they lived.

Penta-
teuch.

THE *Pentateuch* is indisputably the work of *Moses*. An hundred passages, drawn as well from the *Pentateuch* it self, as from the other sacred books, prove it. The objections that are made against it, are all easily solved, as that in particular is, wherein it is inferred from the account that is given of his death at the end of *Deuteronomy*, that he could not be the author of that book. For learned men make no difficulty of granting, that *Ezra*, who collected the *Canonical* books at the return from the captivity, put some notes in the margin; which are since crept into the text; or that he himself added some things to them, which he thought necessary either to clear up the history; or compleat it.

Joshua.

Joshua seems to declare clearly enough^a, that he is the author of the book which bears his name: but nevertheless, some learned men are of opinion, that it was not written till after the death of *Solomon*.

Judges,
Ruth,
Samuel.

THE Author of the book of *Judges*, is unknown. Some attribute it to *Samuel*, whom they likewise make the Author of the book of *Ruth*, and of the two books which bear his name.

^a Josh. xxiv. 26.

IT is probable that the books of *Kings*, and the *Chronicles* were written by *Ezra*, who composed them from several memoirs. *Theodor-Kit* in his *Preface to the book of Kings*, speaks of it thus: *There have been, says he, many Prophets, whose writings are lost, and whom we had not known any thing of, if they had not been mentioned in the book of Chronicles. It was customary for every Prophet to write down the transactions of his own time; and hence it is, that the Hebrews and Syrians give the name of the Prophecy of Samuel to what we call the first book of Kings. The reading of this book is sufficient to convince us of this truth. For the Authors of the books of Kings could not have composed them, till long after the things which are mentioned in them, were transacted. For how could it be, that the same person who lived in the time of Saul and David, should give an account of what passed in the reigns of Hezekiah, Josiah, and Nebuchadnezzar, of the wars which the Jews then maintained, of the siege of Jerusalem, the captivity of the people, their transportation into Babylon, and the death of Nebuchadnezzar? Whence it is therefore clear, that every Prophet wrote an account of what was transacted in his own time; that others having collected these memoirs together, composed the books of Kings out of them; and that the other historians who lived since them, composed the books of Chronicles of those things, which they who went before them, had omitted.*

IT is not known, who were the Authors of the books of *Judith*, *Tobit*, and *Esther*.

THERE is a great diversity of opinions about the Author of the book of *Job*, and the time when it was written.

THOUGH the *Psalter* bears *David's* name, yet were not all the *Psalms* composed by him. They, like the books of *Proverbs* and *Ecclesiastes* which are attributed to *Solomon*, are the works of several persons. But the learned agree, that the *Song of Songs* is entirely *Solomon's*. And some of the Fathers have thought, that the book of *Wisdom* was his; but *St. Jerome* attributes it to *Philo*. He says, that the genius and character of the *Greek* orators appear in it. Some think, that this *Philo* was the same with that *Alexandrinus*, of whom we have some works remaining, and who lived under the Emperours *Claudius* and *Caius*: but others think him to have been a more ancient writer.

Ecclesiast-
ticus.

Ecclesiasticus was written in *Hebrew* by *Jesus the son of Sirach*; and translated into *Greek* by another *Jesus*, who was nephew, or great nephew to the former.

Macca-
bees.

THE Authors of the books of the *Maccabees*, are not known^a.

Prophets.

THE *Prophecies* bear the names of those to whom they belong^b. Some men of understanding, are of opinion, that the Prophets made abridgments of the discourses they had made, and fixed them up at the gates of the Temple, that all the people might read them, and that after they had been there long enough, the ministers of the temple might take them away, and place them among the archives; which is the reason, why we have not the *Prophecies*, in the order in which they were written. But the Interpreters of Scripture have long since laboured to restore that order, according to the course of their history.

The books
of the
New
Testa-
ment.

IT is well enough known also who were the Authors of the books of the *New Testament*; they are named in the beginning of every book, except the *Acts of the Apostles*, which nevertheless St *Luke* shews himself to have been the author of, plainly enough. It was long disputed, whether St. *Paul* was the author of the *Epistle to the Hebrews*; some, as *Tertullian*, attribute it to St. *Barnabas*; others, to St. *Luke*; others, to St. *Climens*. And some think that St. *Paul* dictated it, and St. *Luke* wrote it; and that this is the reason, why the name of the true Author, whom the Jews did not love, was not put to it. But we ought to say of this Epistle, what *Gregory the Great* says of the book of *Job*; *It is a vain thing to dispute about them who wrote these books, if men are once truly perswaded, that the HOLY GHOST is the Author of them.*

WHEN we know the Author of a book, and the time in which he lived, this consequently shews the time when that book was written; and as then, we have set down, the times in which *Moses*, *Joshua*, *David*, *Solomon*, *Ezra*, *Isaiah* and the other Prophets lived, in our abridgment of the Jewish history, we have no occasion to add here a chronological table of their works.

^a See Prid. Con. P. ii. B. 3. Under the year 166. ^b Mr. Mede was of opinion, that the latter part of *Zechariah's* prophecies (viz. 9, 10, 11. chap. &c.) do rather belong to *Jeremiah* than to him; and that not only, because the passage quoted from *Zech. xi. 13.* is by St *Matthew* called *Jeremy's*, *Matt. xxvii. 9, 10.* but also for other reasons which we see in his works, p. 786, 833.

BUT that is not the case with respect to the *New Testament*. We can only know at what time the authors of these books wrote them, by the channel of tradition, without which it would be impossible to prove that any of them were truly theirs, whose names they bear. It is certain, that JESUS CHRIST wrote nothing himself; and it is nowhere said in Scripture that he commanded his Apostles to do so. God had on the contrary formerly said by the mouth of the Prophet *J. r miah*, *I will put my law in their inward parts, and write it in their hearts*; which led the Holy Fathers to say, that the Church might have subsisted without the Scripture, if Christians had continued in charity and truth. And indeed as several of the books quoted in Scripture are lost, why could not we have been Christians, as we now are, if those books we have, had been lost too? A living tradition might have been sufficient for it. And this is what *St. Chrysostome* says^a; *Our life ought to be so pure, as that we should have no need of the assistance of the Holy Scripture; and grace alone supplying the place of all books, the law of God ought to be written in the bottom of our hearts, not with ink, but by the impressions of the HOLY GHOST. But if we have lost this first advantage, let us at least embrace that which we have left, and which ought to be as a second plank to us, after a shipwreck. God has himself sufficiently shewn us both by what he has said and done, how much this first estate was happier than the second. For he spake to Noah, to Abraham, and to those who were descended from him, to Job, and to Moses, not by letters and characters, but immediately by himself; because the purity of heart which he found in them, made them susceptible of this extraordinary grace. But the Jewish people having since fallen into an abyss of all vice, it became necessary that God should make use of letters and tables, and treat with them by writing. God has in the New Testament shewn again the same conduct, which he had shewn in the Old, and treated the Apostles as he did the Patriarchs. JESUS CHRIST left them nothing in writing, but he promised them the grace of his HOLY SPIRIT to be to them instead of all books. St. Irenæus assures us, that at the time when he wrote, the Church had already extended it self far among the barbarous people, who had no knowledge of letters. But it pleased God at length, not to suffer his Church*

^a *Serm. I. upon St. Matth.*

to be deprived of the great advantages which she draws from the sacred books of the *New Testament*. It was but for some time that she was without them; which nevertheless was long enough, as appears by the testimonies of *Eusebius* and *St. Jerom*, who set down the time in which each Evangelist wrote, which may also be found in the ancient MSS.

WHAT is indisputable in this matter is, that there does not appear any command to the *Evangelists* to write. They all wrote some years after the passion of our Lord JESUS CHRIST, and *St. John* not till towards the end of the first century of the Church, which must consequently have been without *his Gospel* till that time. Where then were the written words, *In the beginning was the word*, &c. at that time? It could then be only in the hearts of the faithful, who only approved of what this Evangelist had written after so long a time, because they found it conformable to what they or their fathers had learned from the mouth of JESUS CHRIST himself. The consequence of which is very clear, namely, that we are to receive our interpretation of the Scripture from tradition, as she has preserved it. The chronology of the books of the *New Testament*, as we find it in the ancient manuscripts, and as it has been generally received, is this:

	Years after the passion of our Lord Jesus Christ	Years of the vul- gar Æra.
St. <i>Matthew</i> wrote his Gospel	6.	39.
St. <i>Mark</i> wrote his	10.	43.
St. <i>Peter</i> wrote his <i>first Epistle</i> ; and St. <i>Paul</i> at the same time wrote his <i>first Epistle to the Thessalonians</i> , which was soon followed by the <i>second</i> .	19.	52.
<i>The Epistle to the Galatians</i> , and St. <i>Luke's Gospel</i> were written	23.	56.
THE year following St. <i>Paul</i> wrote the two <i>Epistles to the Corinthians</i> , and that to the <i>Romans</i>	24.	57.
THE <i>Epistles to the Philippians</i> , to <i>Philemon</i> , to the <i>Colossians</i> , the <i>Ephesians</i> , and the <i>Hebrews</i> were written	29.	62.
THE year following St. <i>Luke</i> wrote the <i>Acts</i>	30.	63.
THE two <i>Epistles to Timothy</i> , that to <i>Titus</i> ; and the <i>second Epistle of St. Peter</i> were written in the same year	33.	66.

THE year in which the Epistles of St. *James* and St. *Jude* were written, is not known.

St. *John* being banished into the isle of *Patmos* wrote his *Revelations*

61. 94.

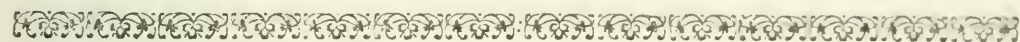
TWO years after he wrote his *Gospel*

63. 96.

HIS *three Epistles* were written towards the end of his life.

65. 98.

FROM which Chronology it appears, that *the Epistles of St. Paul* are placed in the *New Testament* rather according to the dignity of the cities to which they were sent, than according to the order of time, in which they were written. For the *Epistles to the Thessalonians* were those he wrote first, though that to *the Romans* is placed before them^a.



C H A P. IV.

In what language each book of the Holy Scriptures was written; of what authority it has been in the Church; and of the canonical books.

THE books of the *Old Testament* were all written in *Hebrew*, except the books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and *the Maccabees* which we have in *Greek*; and some additions which have been made to *Jeremiah* under the name of *Baruch*; and some other additions to *Daniel*, which are likewise found only in *Greek*. St. *Jerom* says he translated *Tobit* and *Judith* from the *Chaldee*, and that he had seen *the first book of Maccabees* in *Hebrew*, and the *second* in *Greek*. *Daniel* talks *Chaldee*, from *ch. i. v. 4.* to the *viiith chapter*; and *Ezra* does the same thing, from *ch. iv. v. 8.* to *ch. vii. v. 27.* *Jeremiah* has some *Chaldee* passages in his tenth chapter, and there are some *Arabick* words in *Job*.

^a *Bishop Pearson* agrees with our Author pretty exactly in this chronology, so far as it relates to St. Paul's writings; (see his *Annales Paulini*) but Dr. *Mills* differs from him something in every particular, and in some very considerably. (See his *Prolegomena*, page 1-22.)

EXCEPT St. *Matthew* who wrote in *Hebrew*, all the Authors of the *New Testament* wrote in *Greek*. In the Gospel we find some expressions, such as *Tabitha Cumi*, and *Eloi Eloi Lamma Sabacthani*, which are called *Hebrew* ones, but are really either *Syriac* or *Chaldee*, which was the language of the Jews, after their return from the captivity, and is very different from the ancient *Hebrew*.

The Purity of the Scriptures.

WHEN we said that the sacred books were most religiously preserved, we would not be understood to speak of the copies which were written by the hands of those who penned them, but of the Scripture as considered in it self; which it has pleased God to watch over with so much care, that it is come down to us pure and free from any error, after a succession of so many ages. St. *Austin* proves that the *Hebrew text* could not be corrupted by the Jews: and St. *Jerom* always calls it, *The Hebrew truth*, which for that reason deserves our esteem. For tho' *Justin Martyr* and some others suspected it, and seem to reject it, yet this was not because they had examined it, but because they judged of it, by the *Greek versions* which the Jews had made of it, since the Church had been founded. The Author of these *Versions* had, as St. *Jerom* says, obscured many of the mysterious types of JESUS CHRIST, by a malicious interpretation; so that, it was this difference between these *Versions*, and that which had been made before the coming of JESUS CHRIST, and was then used in the Church, which gave occasion to some of the fathers to believe that the Jews had altered the *Hebrew-text*, because these new *Versions* appeared to them to have some alterations in them.

Of Canonical and Apocryphal books.

THERE has always been a distinction between those of the sacred books, whose authority is unquestionable; and those, whose esteem is, as St. *Jerom* speaks, *chiefly founded in their antiquity*. And from hence it has come to pass, that all particular Churches have not had the same Canon, that is, the same catalogue of the sacred books; but the same book which has by some been thought to be *Canonical*, has been excluded out of the Canon, by others. Which is evident from ecclesiastical history, and was the consequence of what we have before observed; namely, that the sacred books were not all written at once. For on this account it was, that the different Christian Churches could not all come to the knowledge of every one of them at the same time. And St. *Austin* gives this rule, on account of this diversity; *Those books of Scripture,*

ture, says this Father, *which have been received by all the catholick Churches, must be preferred to those which have been rejected by some Churches; and with regard to those which have been received by some, and rejected by other Churches, we must consider both the number and the dignity of those Churches which receive or reject them, if we would determine their authority. If the number of the Churches appears to be for some of these books, and those of most dignity for others of them, I then think them to be of equal authority.*

THE sacred writers did not (as has been several times observed) compose their works all at one time, and in one place; but did it as occasion offered, and without any concerted design. And from hence it came to pass, that all the Churches did not receive their writings immediately, and at the same time, as has been just now observed. This, I say, was the reason, why they did not all immediately know them, and therefore could not approve of them. It was not only their Authors which gave these books their authority, but also the judgment which the Churches made of them, and the approbation they gave to them. And this is the reason, why St. *Jerom*^a, speaking of *the Epistle to the Hebrews*, said, that it was of little consequence to know who was the Author of it, since it was daily read in the Church. Nor ought the Reader to be ignorant of the distinction which the learned make, when they speak of the *Canonical* books; namely, between those which are placed in the catalogue of the sacred books, and those concerning which it is disputed whether they ought to be placed in it, or no. *Sixtus Siennensis* and *Bellarmino* divide the sacred books into three classes. In the first they place those, whose authority has never been questioned in the catholick Church; in the second those which were not received at first, but which were nevertheless read in the publick assemblies, as books that were useful and edifying, though they never placed them upon the same foot of authority as the former; and in the third, they placed the books which were of no authority; which, if I may so speak, could not be made to appear in publick, but were obliged to be as it were concealed, and were therefore called *Apocryphal*, that is, *concealed*, or such as could not be used in publick. The second sort were for distinction sake called *Ecclesiastical books*, as we learn from *Ruffinus*, who after having given

^a *Epistle to Dardanus.*

an account of all the books, which were in his time looked on as *canonical*, adds, *These are the books which our Fathers have placed in the Canon of the Scriptures, and have left us to be the rule of our faith. There are other books likewise, which they preserved for us, but they have not given them the title of Canonical, but of Ecclesiastical books, because they might be publickly read in the Assemblies.* And this is the proper meaning of the word *Ecclesiastical*. *Ruffinus* likewise gives us a catalogue of those books, which might be read in the Church, that is, in the Assemblies of the faithful, *for the edification of the people*, as *St. Jerom^a* speaks, *But not to prove the truth of the catholick doctrines by them.* So that, though the books which were in the second Canon, were joined to those of the first, yet they had not always the same authority. In the third class of sacred books, that is, of such as some people thought sacred, were, as we have said, those, which were never read publickly in the Church, and which were not only unknown as to their Authors, but which were likewise obliged to be kept *concealed* from the publick, and were therefore called *Apocryphal*, in opposition to the *Ecclesiastical* books, which were read publickly. We learn from *St. Athanasius*, that among the books which were not included in the sacred Canon, there were some, which were doubted of and disputed about; and others which were certainly *Apocryphal*. So that, if there were any disputes about some books which are now in the Canon^b, this proceeded only from hence, that some particular Churches did not at first know them. And therefore, these disputes ought to be so far from lessening the respect we ought to have for the sacred books, as to increase it; for they are so many proofs, of the care the Church took to distinguish those books which had really been the work of the HOLY GHOST, from others; and to prevent the supposititious books from being received as genuine: of which *St. Austin* says, *Let us lay aside these books, which have been called Apocryphal, because their Authors were not known to our Fathers, who have by a constant and certain succession transmitted down to us the authority and truth of the Holy Scriptures. Though some things in these Apocryphal books are true, yet as there are in them multitudes of others which are false, they are of no authority.* And in another place, speaking of the same books, he says; *Why have not*

^a *Preface to the Proverbs.*^b *Viz. of the Church of Rome.*

these books been admitted into the Canon of the Scriptures, unless it be, because all antiquity has suspected them, and could not discover whether they were truly theirs, whose names they bear? and then he adds, *The hereticks have published many books under the names of Enoch, and other Prophets, and others, under the names of the Apostles, but the Church after having carefully examined them, has rejected them, as Apocryphal.*

SOME of those books, which are at present found in the *Canon* of the Church of *Rome*, have not been universally thought to be authentic by the Fathers; but nevertheless, as they were not afterwards rejected, but publickly read in the assemblies of the faithful, and supported by the testimonies of *Ecclesiastical* persons, as *St. Austin* says concerning the books of *Wisdom* and the *Maccabees*; we can therefore make no just objection against their being in the *Canon*, since the present *Canon*^a does not only contain the books whose authority has been always unquestionable, but all those also, which have been looked on as books of edification only, and were for that reason read in the Church, in the first ages.

THEY who treat expressly on the *Canonical* books, as *Sixtus Siennensis* in his *Bibliotheca Sancta* does, tell us, what the ancient Fathers said of these books. All the books of the *Old Testament*, which are in *Hebrew*, and in the *Jewish Canon*, are of the first class. And the same may be said of all the *New Testament*, excepting only some parts, which we are going to mention. *Sixtus Siennensis* places the additions to *Esther* (because *St. Jerom* says, that he could not find them in the original, and had in his version distinguished them from the other parts of that book, because he had translated them from the *Greek*) the prayer of *Jeremiah*, the book of *Baruch*^b, all that is in *Daniel* after the twelfth chapter, in which is, the history of *Susannah*, the prayer of *Manasseh*, the Song of the three children in the furnace, and the history of *Bel and the Dragon*, in the second class. *St. Jerom* translated all these from *Theodotion's* version, not having found them in the *Hebrew*. And in the same class are also placed, *Wisdom*, *Ecclesiasticus*, *Judith* and *Tobit*. *St. Athanasius*, who says these books are not *Canonical*, observes that they were nevertheless read to the catechumens; and the same Father places the four books of *Maccabees* among those which were contested, or *Apocryphal*. In the *New Testament*, were placed in the se-

^a Viz. of the Church of *Rome*.

^b See *Prid. Con. P. i. B. 1. Under the year 595.*

cond class of sacred books, *the last chapter of St. Mark*^a; what *St. Luke* says of *Jesus Christ's sweating of drops blood*, and of *the apparition of the Angel at the pool of Siloam*; *the history of the woman taken in adultery*; *the Epistle to the Hebrews*; *that of St. James*; *the second and third Epistles of St. Peter*^b; *that of St. Jude*; and *the Revelations*.

MANY objections are made against the histories of *Tobit*, *Judith*, and *Susannah*. Neither *the books of Kings*, nor *Josephus*, make any mention of the time in which they are to be placed, and it is difficult to reconcile them with what is said in the other books, whose authority has never been questioned. But as these difficulties have no relation to morality, or at least cannot corrupt it, and as these histories are edifying, the holy Fathers have therefore thought these books proper to nourish the piety of the faithful, abstractedly from the historical truth of them. As for example, the book of *Job* would be useful, even though this holy man should never have existed. And thus, the history of *Susannah* is an example of a wonderful chastity, notwithstanding the truth of the history has been disputed from the very first ages; as appears by *Julius Africanus's* letter to *Origen*, and *Origen's* answer. Some have asserted, that *Job*, *Judith*, and *Tobit* are only allegories; and the Jews pretend, that there never was such a man as *Job*, and that the book which bears his name, is nothing but a parable. He certainly was not an *Hebrew*, and consequently could not be one of the people of God, whoever he was; and in short, it is now impossible to discover, who was the Author of the book, which bears his name, or what the time in which it was written. It is a sort of poem; and as *St. Jerom* pretends, there are verses in several parts of it. Some think that the book of *Judith* was not written, till the reign of *Antiochus* King of *Syria*; that *Judith* represents *Judea*, which at the time of this persecution was like a desolate widow; that her sword signifies the prayers of the saints; that by *Bethulia* is meant the Temple, or the house of the Lord, which is called in

^a Perhaps our Author here means the last chapter of *St. John's Gospel*, which some have thought to be added by some other hand; and not by *St. John* himself. The pretences for which are answered by *Mill's Proleg.* p. 29, 30.

^b Our Author I presume either means, only the second Epistle of *St. Peter*, or the second and third of *St. John*, or perhaps all three. For they were none of them received into the first Canon; *V. Millii. Prolegom.* p. 23, 28.

Hebrew, Bethel; that *Nebuchodonosor* signifies the devil; and that by *Holofernes*, whose name signifies a *Minister of the Serpent*, is meant *Antiochus*.

THE *Hebrews* put only those books into their *Canon*, which were written before, or in *Ezra's* time, because they have had no Prophet since him^a. And it is not therefore a necessary consequence, that those histories which are written only in *Greek*, and consequently are since *Ezra's* time, cannot be true, because they are not in the *Hebrew Canon*. Nor is it therefore surprizing, that the *Hebraizing Jews*, that is, those who made it a matter of religion not to use any language but the *Hebrew*, should refuse to put those books into their *Canon*, which were written only in *Greek*; but it is probable, that the other Jews, who were called *Hellenists*, because they used the *Greek* tongue, received them as *canonical*; and that it was from them, that the Christians received them. These *Hellenists* seem to have been more ready to join the Christians; it may be said, that the catholick Church sprung up in their Synagogues; for we see, that the Apostles frequented the Synagogues. And therefore the Church would not entirely reject these books which were written only in *Greek*, and which may be supposed to have been the work of some *Hellenist-Jew*: and this is the reason, why they were not approved of by the *Hebraizers*, who were their enemies.

As to the *Canon* of the books of the *New Testament*, it is proper to observe, that some of these books not having been written before the second century, this *Canon* could not be made before that time. But the exact time, when it was made, is not known^b. It could not have been made by the general consent of all the Apostles, because the greatest part of them were already dead, before it was made. Nor does it appear that they had any express command for writing at all; but they wrote as occasions offered themselves, and as they were *moved by the HOLY GHOST*.

^a The Dean of Norwich thinks it is most likely, that the Jewish Canon was begun by Ezra, and compleated by Simon the just; and that the books of Chronicles, Ezra, Nehemiah, Esther, and Malachi were not added to the Jewish Canon till Simon's time. Conn. P. i. B. 5. Under the year 446. p. 262. of the Folio Edition. What Ezra did to the Canon, is there largely related from p. 261. to p. 273. as what Simon did to it, is P. i. B. 8. Under the year 292.

^b Dr. Mills places the collection of the Gospels into one body, (which he calls Canon Evangelicus) as in the year of Christ 99. or 100. and that of the Epistles and Acts (Canon Epistolicus) about the year 110. V. Prolegom. p. 23.

And their works did not at first appear any where, but in the places for which they were written; but afterwards the other Churches came to the knowledge of them, and put them into their *Canon* or *Catalogue* of sacred books. And it must likewise be here observed, that certain histories, which were received by some Churches from an unsuspected tradition, were by them added to those histories, which the *Evangelists* had written. And thus it was that these Churches, which looked upon *the history of the woman taken in adultery* as certain, added it to *the Gospel of St. John*, who did not himself write it; which is the reason, why this story is not found in all the copies of this Gospel.

CARDINAL Palavicini says in his *History of the council of Trent*, that it was there proposed to distinguish between two sorts of *Canonical* books; but that the council judged, that as this difference was sufficiently known to the learned, it was more proper not to make any alteration in the *Canon of Scripture*, which had continued as it then was for several ages. And indeed the *Canon* which St. *Austin*^a gives, is the same which that council approves of; but this Father observes, that all these books were not received by all the Christian Churches as *canonical*.

It were needless to repeat here the names of all the *apocryphal* books, since they are cut off from the Bible: there are now only the *Prayer of Manasses*, and the *third and fourth books of Esdras*, left joined to it, and these are usually printed in a smaller character to distinguish them^b. In the *Greek Bibles* there is a *third book of Maccabees*^c.

It is certain that we at present have not all the books, which were formerly reckoned among the sacred books. It is much disputed indeed, whether *The book of the wars of the Lord*^d, *The book of the covenant*^e, and *The book of the Just*, or of *Jasher*^f, were of this number; but it is universally agreed, that the works of *Nathan*, *Gad*, *Shemaiah*, *Iddo*, *Ahijah*, *Jehu*, and several others which are quoted in Scripture, are lost. They were lost either through the negligence or the malice of the Jews, who as *Jeremiah* complains, burnt some of them: and *Deu-*

^a De Doctrina Christiana, lib. ii. cap. 8.
chrypha is so distinguished?

^b Qu. In what editions of the Vulgate the Apo-
^c And in some M. S. Greek Bibles there is a fourth book of
Maccabees, which is Josephus's history of the Martyrs that suffered under Antiochus Epiphanes.
See Prid. Conn. P. ii. B. 2. Under the year 216.

^d Num. xxi. 14.

^e Ex. xxiv. 7.

^f Josh. x. 13.

teronomy it self was long forgotten, and was not found till the reign of *Josias*^a.

BUT I could not excuse my self from touching, at least lightly, upon what relates to the authority of the sacred books, and shewing which they were, whose authority has never been doubted; and which they, whose authority has been for some time questioned. *St. Jerome*, when he wrote to *Leta* concerning the education of her daughter, did not think that this distinction was what she should have neglected to have told her, but that she ought above all things to have distinguished those books which the Church approved, from those which she rejected, as having no authority. *Let her take great care*, says he, *about these Apocryphal books, and if she will sometimes read them, not in order to find in them the truth of the doctrines of religion, but out of respect to the intent of them, let her know, that these books are not written by those Authors whose names they bear; that there are several falsehoods interspersed in them, and that a great deal of prudence is necessary to be able to pick gold out of dirt.*

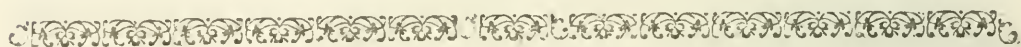
IT is not to be imagined that all things happened exactly as they are related in some pious histories. It was not the design of those who wrote them, to have it thought so. They thought, that in order the better to explain, what they intended to teach, and to set good patterns before our eyes, they were at liberty to invent histories, and adorn them. Which is the judgment that may be made of the Authors of some books in the Bible, which are not in the *Jewish Canon*. As their design was good, and what they did may be looked on as a work of piety, it was with reason, that they were received into the number of those books, which were permitted to be read in the Church. And no wise man can draw from thence this consequence, that every thing that is reported in them, must therefore necessarily be true.

AND we again say, that what has been observed concerning the different classes of the sacred books, ought to be so far from causing any one to doubt of any of them^b, as to be rather a confirmation of their authority. For if any one of them was not received in any Church,

^a 2 Kings xxii. 8.

^b That is, I presume, to doubt of the authority of any of those books which are now admitted into the first class, and are strictly canonical.

this does not imply, that it was therefore rejected, but that this Church did not at first come to the knowledge of it. So that, what has been remarked, is a proof of the care with which the Church always examined into the authentickness of the sacred books, in order to distinguish those which ought not to have the same value set upon them. And when, after several examinations, and after enquiring into every thing that is certain in tradition concerning it, she has once received a book^a; this is a proof, that she has found it to be at least useful, and that Christians may read it with edification. And then it is no longer of importance to know what was the origin of this book: what is to be said on that subject, may be curious, but it is not necessary; for the Church determines nothing concerning that book, but that it may be read with advantage.



C H A P. V.

Of the Hebrew tongue, which is the original text of the sacred books. The antiquity and propriety of it.

The books of Scripture written in Hebrew. **A**FTER having spoken of the books contained in the Bible, it is necessary to examine into the language in which they were written. Nothing can give more light into them, than the knowing the character, turn, and proprieties of that language. There is no room to doubt, but that as the Scripture, properly speaking, is nothing else, but a book full of the promises which God made from the beginning of the world, so he made use of the most ancient language, that was in use among those pious men, to whom he communicated his promises. Now the *Hebrew* tongue was the first of all languages; it was that which *Adam* spoke: the confusion of languages after the deluge, made no alteration in it; and it is therefore the mother, and source of all other languages. And this is what I pretend to shew in this chapter, and with it the antiquity of the books of *Moses*, which the most ancient writings of the Pagans, cannot come near.

^a Viz into the Canon in any sense, even though as apocryphal only.

By the *Hebrew* tongue, I mean that, which was spoken by *Abraham*, *Isaac*, *Jacob*, and the twelve patriarchs, which was afterwards preserved among their posterity; and in which *Moses* wrote; it being improbable that he should make use of any other language than that which was in use among the Jews. This language derives its name, either from *Heber*, great grand-son to *Shem*, whose posterity had been called *Hebrews*; or rather, from its being the mother-tongue of the descendants of *Abraham*, who might have been called *Hebrews*, not because they descended from *Heber*, but because *Abraham* having received a commandment from God, to leave the country where he lived, which was beyond the *Euphrates*, passed that river and came into the land of *Canaan*, where the inhabitants of the country, gave him the name of *Hebrew*, that is, *one that has passed over*; as the *French* call all those that live beyond the mountains, *Ultramontanes*, [and as the *English* call all those who come from other parts into their island, people who come from beyond-sea.] And one proof, that this is the true etymology of the word *Hebrew*, which was given to the posterity of this Patriarch, is this, that though there were six generations between *Heber* and *Abraham*, yet none of these descendants of *Heber* were called *Hebrews*, but *Abraham* was the first who bore that name.

THE reasons that demonstrate the antiquity of the *Hebrew* tongue, The Antiquity of it. are many. In the first place, the names which the Scripture explains, are therein drawn from *Hebrew* roots. It was thus that the first man was called *Adam*^a, because he had been formed out of the earth, which in *Hebrew* is called *Adama*. The first woman was called *Eve*^b, because she was the mother of all living; *Evach* in *Hebrew* signifying to live. The name of *Cain* which comes from *Cava* (which signifies to acquire, or get) alludes to what *Eve* said when she was delivered of him, *I have gotten a man from the Lord*^c. The explanation of these names is not to be found in any language, but the *Hebrew*. It is in that alone, we see the reasons, why the first men were so called; as why in the present instance, the first man who was formed out of the earth was therefore called *Adam*. This relation between names and things is not to be found in any other language. There is no other, in which the name of *Adam* can be derived from a word, which signifies earth.

^a Gen. ii. 7.

^b Gen. iii. 20.

^c Gen. iv. 1.

It may perhaps be said, that it was not till long after the creation of the world, that these names which we think the first men had, were given to them, and that it was the *Hebrew* historians who derived their names from their own *Hebrew* roots; and that for instance, *Moses* was so called by the *Hebrews* because he had been *drawn out of the waters*, which his name in the *Hebrew* tongue properly signifies; but that *Pharaoh's* daughter, who gave him a name when she drew him out of *the Nile*, could not have given him this *Hebrew* name, because she could not speak that language; and that therefore it was *Moses* himself who gave himself that *Hebrew* name. And it is true indeed, that we read in the *Vulgate*, that *Pharaoh's* daughter called this child *Moses*, because, said she, *I have drawn thee out of the waters*^a; but the verb, which the *Vulgate* has rendered by the first person, *I have drawn*, may according to the *Hebrew* text be rendered by the second, and then it will be *Jochebed*, *Moses's* his own mother, who gave him his name. And therefore the true sense to be given to this passage is this, that *Jochebed* took the child, and nursed it, and when she afterwards presented it to *Pharaoh's* daughter, she said to her, We have given this child the name of *Moses*, because you drew it out of the waters.

AND the names of an infinite number of people who are descended from the *Hebrews*, shew the antiquity both of the nation and language^b. The *Affyrians* for instance derive their name from *Asksur*, the *Elamites* from *Elam*, the *Arameans* from *Aram*, the *Lydians* from *Lud*, the *Medes* from *Madaï*, and the *Jonians* from *Javan*, who all descended from *Shem*, *Ham*, and *Japhet*. These names signify nothing in any other language but the *Hebrew*, which shews that they are derived from thence; as are also the ancient names of the Pagan deities. *Saturn* comes from *Satar*, which signifies *to hide one's self*; the poets feign, that this God flying from *Jupiter*, hid himself in *Italy*, which was therefore called *Latium*, from a *Latin* verb, which also signifies *to hide one's self*; unless we choose to derive it from the *Hebrew* word *Louth*, which has the same signification. *Jupiter* is derived from *Jehovah*; *Ceres*

^a Ex. ii. 10.

^b Notwithstanding these proofs of the antiquity of the *Hebrew* tongue, Mr. Du Pin gives the preference, both as the most ancient, and as the first language, to the *Chaldee*; and both largely and forcibly supports his own opinion, and answers all the objections which are here brought against it. See his History of the Canon of the Old and New Testament. B. i. ch. 4. § 1.

from *Gheres* which signifies *Grain*; *Vulcan* from *Tubalcain*, who first found out the art of using *Iron* and *Copper*^a; and *Belus* from *Beal* which signifies *Lord*; all *Syria* was full of Gods of this name. To which we must add the remark, which several learned men have made, and that is, that there is no language, in which some remains of the *Hebrew* are not to be found. Father *Thomassin* has shewn, in a treatise written for that purpose, that all other languages are derived from that.

THE Scripture tells us, that before and even after the deluge, till such time as men had formed the design of building the tower of *Babel*, the whole earth spoke but one language. Which is not at all surprizing, since they were all the children of the same Father, and were all but one family. But God made use of the confusion of tongues, to confound the vanity of those who undertook to build this tower. So that, the multiplication of languages was a punishment; and what could in effect be more troublesome, than not to be able either to understand other men, or to make one's self understood? It is most probable, that the first language was preserved in its purity in the family of *Shem*, who always adhered to the worship of God, and was therefore exempt from that confusion, which God threw into the language of those who revolted from him.

THE *Greeks* make no difficulty of acknowledging that letters were brought to them by the *Phenicians*, and that they are indebted to *Cadmus* for them. He lived in the time of *Othniel*, one of the judges of the *Israelites*, which was therefore long after *Moses* had been dead. And how much more ancient therefore must the books of *Moses* be, than any the *Greeks* wrote? And if history had not told us this truth, the relation which the *Greek* letters bear to the *Hebrew* ones, would have been of it self sufficient to have convinced us of it. Who does not see that the *Greek Alpha* is nothing else but the *Hebrew Aleph*, and their *Beta*, but the *Hebrew Beth*? And whereas these names signify nothing but the names of the letters among the *Greeks*, they signify something else among the *Hebrews*, as we shall shew hereafter. Besides, the *Phenicians* had the same language as the *Hebrews*, as appears by the *Punick* words we find in St. *Austin*, which are *Hebrew* ones; for all the world knows, that *Carthage* was a colony of the *Phenicians*.

^a Braks, *Engl.*

The Hebrew
tongue
changed
during the
Captivity.

THOUGH the captivity of *Babylon* lasted but seventy years, it entirely changed the *Hebrew* language; so that the Jews brought back from thence, the *Chaldee* mixed with the ancient *Hebrew*. It is the opinion of the learned, that it was then that the *Hebrew* language ceased to be the vulgar tongue; and we have one proof of it in the book of *Nehemiah*^a, where *Ezra* and he, were obliged after having read the text of the law to the people, *to explain it*. Hence came the *Chaldee paraphrases*; for after the doctors had read the sacred books to the people in the synagogues, they began to explain them in the vulgar tongue, which was then the *Chaldee*. Some have called the *Hebrew Chaldee*, as *Philodorus*, who says that the sacred books were written in the *Chaldee* language. Nor did the *Jews* confine themselves only to speaking *Chaldee*, they likewise wrote their books in this language, till the destruction of the Temple, and even afterwards; so that, the ancient *Hebrew* is now no where to be found in its purity, but in the books of the *Old Testament*.

The Hebrew
Characters
also
changed.

AND it is thought, that the *Jews* changed so much as their very characters, during the captivity. It is the opinion of *Eusebius* and *St. Jerome*, that *Ezra*, who collected the *canonical* books, and placed them in their order, wrote them in the *Chaldee* character. *St. Jerome*^b explains himself concerning it thus; *It is certain, says he, that Ezra a Doctor of the law, after he returned to Jerusalem, and the Temple had been rebuilt under the conduct of Zorobabel, found other characters, [than the ancient Hebrew] which are those we now make use of: whereas before that time, the Hebrew and Samaritan characters were the same. Eusebius* gives this reason for thus changing the characters; that *Ezra* dictated the sacred books, and that he gave them to the *Jews* in different characters, for fear they should intermix with the *Samaritans*. But the true reason is, that the *Jews* having lost their books, accustomed themselves not only to speak the language of the *Chaldeans*, but also to make use of their characters. The character now used in the *Hebrew Bibles*, is

^a ch. viii. 7. *M. Du Pin* (in the place last quoted) interprets this explaining of the Scripture by *Ezra* and *Nehemiah*, not to signify the turning it into *Chaldee*, as the more intelligible language, but the explaining the difficult places of it, so as to adapt it to the understanding of the common people; and offers several reasons to prove, that the *Hebrew* language could not be so entirely lost, as is here supposed, till some time after the captivity.

^b Preface to the books of Kings.

called *the square character*, from its figure; and the *Chaldee* or *Assyrian* character, because it came from the *Chaldeans*; and though it be different from the ancient *Hebrew* character, yet it still passes for the *Hebrew*. But what is surprizing, is, that the *Jews* should notwithstanding this novelty pretend, that there are innumerable mysteries contained in the characters which are at present found in the *Hebrew* Bibles, (that is, in these new characters,) under the form and figure of the letters, and under their different strokes and accents. All these mysteries must be very vain and imaginary, since the characters are novel. In support of this opinion, they say, that the law has ever since the time of *Moses*, been written in two sorts of characters, the one *sacred*, and the other *prophane*: and pretend, that the present is this *sacred* character, and that the *prophane* is that which *Ezra* left to the *Samaritans*, and has from them taken its name. The *Talmudists* themselves give the name of *Assyrian* to the *square characters*; but, say they, this is not because it came from the *Assyrians*, but because the Law which is written in these characters makes the *Israelites* happy: the same *Hebrew* word which signifies *the people of Assyria*, signifying also, *happiness*. Happy, say the Rabbins, *is the Scripture, which God engraved with his own finger*.

Capellus and *Buxtorf* dispute with warmth about the truth and falsehood of these imaginations. But it is not very necessary, that I should here relate the reasons they bring on both sides, in order to judge whether the present *Hebrew*, or the *Samaritan* character be the more ancient. We need only to consider, 1st. that the letters of the *Greek* alphabet, are most like the *Samaritan* characters, when they are turned upside down; and that letters were conveyed into *Greece*, by the *Phenicians*, who were neighbours to the *Hebrews*: and 2^{dly}. that we find that the characters which are written round the ancient shekels (one of which we have engraven in the table of ancient coins) were *Samaritan* ones. It cannot be said, that these shekels were *Samaritan-money*, because they have upon them the figure of the Temple with this inscription, *Jerusalem the holy*. The *Samaritans* were far from having so much esteem for that city. And here we shall observe by the by, that the shekels, on one side of which is the figure of *Solomon*, with some of the modern Jewish characters round it, are counterfeits; for the law forbade the engraving the image of any man, even of a King.

Of the
Points,
and their
use.

THESE are remarks, which I thought of some importance to make; and to them I shall add another, which is no less necessary, and that is, that in the *Hebrew* language the *Vowels* are not written with the *Consonants*, but are written over or under them, and are made like *Points*, which is the reason why they are called by that name. It is disputed among the learned, whether these *Points* are as ancient as the language it self, or whether they were invented after the consonants. And it is somewhat difficult to conceive how a language could be without *Vowels*, and how it can be either written or understood, without them. But it must be known, that tho' these *Points* regulate the pronunciation of the *Hebrew*, yet this language has *Consonants* which can supply the place of these *Points*, and may be used as *Vowels*. And in the *Greek* alphabet, which is that of the *Hebrews*, the *Vowels* answer to these *Hebrew Consonants*, the *Alpha* to *Aleph*, the *Epsilon* to *He*, the *Eta* to *Cketh* or *Heth*, the *Iota* to *Jod*, and the *Omicron* to *Ajin* or *Gnajin*; and the ancient *Greek* alphabet had a letter, which answered to the *Hebrew Van*. So that, the *Hebrew* might absolutely dispense with the want of *Points*; the vowels are easily to be supplied; and [and that, though it be granted, that] no consonant can be pronounced so as to be understood, without joining a vowel to it.

THE *Arabians* were long without *Points*; and to this day, among them, and in *Persia* and *Turkey*, the children learn to read without *Points*. The *Rabbins* use none, and yet they write not only their own, but also the *Greek* and *Latin* tongues, in an intelligible manner. They in their books, quote passages out of the *Greek* and *Latin* authors, and write them in their own characters, and without *Points*; and yet they who understand *Greek* and *Latin* read them, and easily enough understand them. But it must be granted, that this occasions ambiguities in many instances; so that, if the *Points* are novel in the *Hebrew*, the exact manner of reading the *Holy Scriptures* must be learned from tradition^a.

^a If our Author must here be understood to mean, that the removal of the Points leaves the Scriptures to an arbitrary or uncertain reading, unless we make tradition our guide, he seems to need no other confutation, than what Dr. Prideaux gives to that pretence; which is, that though many words may be thereby rendered more ambiguous if taken by themselves only (as all languages have words that are so) yet that the context does sufficiently confine the meaning of those words; so as not to leave them either ambiguous, or arbitrary in their significations. See Connec. P. i. B. 5. Under the year 446. p. 284, 285 of the Folio Edition.

And it is therefore of the greatest importance to know what judgment is to be made of the antiquity or novelty of these *Points*.

It is pretended, that the *Arabian* grammarians were the persons, who found out the use of these *Points*, after the death of *Mahomet*; (*Leo Africanus* assures us of it) and that the *Jews* took the advantage of this invention, but that the novelty of them was a reason why they would not make use of them in the synagogues. And indeed, the Bibles which both they and the *Samaritans* read in their synagogues, have none. The most skilful *Jews* believe, that the invention of the *Points* is novel; they fix the date of it after the fifth or sixth century, and attribute it to the *school of Tiberias*; and they contend that their opinion is supported by these proofs.

I. FIRST, that the ancient *Hebrew*, and the present *Samaritan* are the same language; but the *Samaritan* has no *Points*.

II. THE second is drawn from the customs we have mentioned, which are universally observed in all the synagogues of the *Jews*. Though their printed Bibles have the *Points* set down, and the verses distinguished, yet they have a manuscript Bible in every synagogue, which is without accents, or *Points*, or any distinction of verses. And they would not be so uniform in this custom, if it were not extremely ancient. It may perhaps be derived from the form of the original copy of *Moses* it self, which was kept in the Ark. For the Rabbins grant, that that had neither accents nor *Points*; and they maintain that the *Points* were not in use from the time of *Moses*, and this is the reason they give, why the copy they make use of in the synagogues, is written in that manner. Besides, they have an extraordinary respect for this volume; they cover it with silk, and enrich it with gold and precious stones; they shut it up in a place made on purpose for it, and when it is taken out from thence, the people burst out into great cries of joy, and veneration; they never touch it, but with a great deal of ceremony; and in short, they pay a sort of religious worship to it.

III. A third proof of the novelty of the *Points*, arises from the testimony of a learned Grammarian, called *Elias the Levite*. He proves by the authority of the most skilful Rabbins, that they were invented and introduced by the *Jews of Tiberias*. So that, there is neither the name nor figure of any one *Point* in all the *Talmud*. If they had been in use,

when this vast work was composed, the authors of it could not have failed of speaking of them. Which reason is the more convincing, in that they had an hundred occasions of speaking of them. They treat expressly on subjects, upon which they not only could not have avoided it, but it may be even said, that they don't explain themselves clearly concerning them, because the vowels were not then in use. Such are their disputes about the different manner of reading the vowels of the same word. As for instance, the three consonants ד ב ר, *Daleth, Beth, and Resch*, make according as they are differently pointed, the two words *Dabar*, which signifies a *Word*, or *Deber* which signifies a *Plague*. So that, the *Talmudists*, to insinuate the two ways, which the same consonants could be pronounced, only write the consonants over twice, and say, don't read it so, (meaning the word which these consonants make) but so ; without setting down either one pronunciation, or the other : which they could not do without the *Points*, and could therefore only insinuate that there were two different pronunciations, [but could not say, what those pronunciations were.] Whereas if the *Points* had been then established, how much more natural, and more intelligible would it have been to have set them down, and to have said, read *Dabar* and not *Deber* ?

ST. *Jerome* likewise says the same thing of the same word *Dabar*, in his *Commentaries on Jeremiah*^a ; and from hence it is clear, that the use of the vowels was not found out, till after his time. *This Hebrew word*, says he, *which is written with three letters (for the Hebrews have no vowels, but they read according as the context directs, and every one's fancy leads him) if it be read Dabar, it signifies a Word ; if it be read Deber, it signifies Death ; and if it be read Daber, it signifies, Speak ye. And therefore the LXX, and Theodotion have joined this word to that which goes before it, and have translated it, putting the children and the young men which were in the streets to death, but Aquila and Symmachus have translated it, speak ye. This was a fair opportunity for St. Jerome to have spoken of the Points; and it may even be said, that it was necessary he should have done so, in order to have taken away all ambiguity, and determined the pronunciation*^b.

^a ch. ix. 21.

^b If the reader would see more about the controversy of the Points, he has it clearly stated, *Prid. Con. P. i. B. 5. (Under the year 446, and p. 273-286, of the Folio Edition)*
together,

AND to the want of them is owing the difference which we find in the ancient *Chaldee*, *Syriac*, and *Greek* versions; because as the same words are without *Points* capable of different senses, interpreters have translated them differently: which would not have happened, if the *Points* had been then in use. This, I say, is the reason, why the *Greek* version of the LXX, is so different from the versions which are made from the *Hebrew*, as it is at present pointed. To which we may add, that the distinction of verses, and even of words, is novel, as well as the *Points*. And the ancient interpreters then read otherwise than we now do; and refer'd both those letters and words to the preceding part of the context, which we refer to and join with the subsequent part of it.

ANOTHER reason of the difference which appears among all these versions, both with respect to one another, and the original text, as we now have it, is the resemblance that several of the *Hebrew* letters bear to one another. As for instance, the two letters ר *Resch* and ד *Daleth*, differ from one another, says St. *Jerome*, but by a very small stroke; and therefore the same city which some call *Reblata*, others call *Deblatha*. The letters י *Jod* and ו *Vau* differ only, in that the one is bigger than the other; and this is the reason, according to the same Father's remarks, why in the same place of the Prophet *Ezechiel* some read יָעַן, that is *an eye*, and others וָעוֹן, that is, *iniquity*. The difference between the letters ב *Beth* and כ *Caph*; ג *Gimel* and נ *Nun*; ו *Vau* and ז *Zain*, is likewise not great; nor is the ה *He* easily distinguished from the ח *Cheth*, or the ט *Teth* from the מ *Mem*. There are some letters also among the *Hebrews*, which though different in themselves, are yet pronounced in the same manner, as כ *Caph* and ק *Coph*, These four letters ש *Schin* or *Sin*, ט *Samech*, ז *Zain*, and צ *Tsade*, are all expressed by the letter s. And this is what has occasioned so many different readings, none of which (so much is the great providence of God to be admired!) are contrary to the catholic doctrine.

together with the Author's opinion of them. His opinion is, that though they are of human invention, yet that they were most probably invented soon after the time of Ezra; and that chiefly because of the great difficulty of teaching or learning the language without them. But whether this supposed difficulty be of sufficient weight to overbalance all the proofs given of their much later invention, and to invalidate what is said above, must be left to the reader to determine. In order to which he may consult the Prolegomena to Mascler's *Hebrew Grammar*, where he will perhaps find the contrary solidly proved.

THAT what I have said concerning the resemblance the *Hebrew* letters have to one another, might be the better understood, I have thought it proper to adjoin here an *Hebrew* alphabet, that they who do not understand this language, may at least not be ignorant of the figure of its characters, and their names, pronunciation, and order. The Authors of the sacred books have no other figures or cyphers but these letters, and they make use of them to shew the different sections, into which some of the *Psalms* and Songs are divided. In some of them, a certain number of verses together all begin with the same letters, which follow on regularly in their order; which is often found in the *Psalms*, and for this reason some of them are called *Alphabetical*. Such for instance, is the 119th *Psalms*, the eight first verses of which begin with the first letter *Aleph*, the eight next with *Beth*, the eight next with *Gimel*, and so on to the letter *Thau*, which is the two and twentieth, and last letter in the alphabet: so that each of these two and twenty letters beginning eight verses, there must be 176 in the whole *Psalms*. But the design of the Prophet was not confined to the putting this useless ornament to his works; his intent was to make this *Psalms* an abridgment of all moral duties, and he has by this artifice included different maxims, as it were in the same class, that they might be the more easily retained. *Jeremiah* has divided his *Lamentations* in the same manner. Each chapter contains a certain number of *Strophe's* or verses, in which the *Hebrew* alphabet follows in its order. And the *Greek* and *Latin* interpreters being at a loss how to express this art in their versions, have preserved the *Hebrew* names of these letters, and put them at the head of each *Strophe* or verse;

The HEBREW Alphabet, or Hebrew Letters, in which are to be consider'd,

The GREEK Alphabet, or Greek Letters, in which are to be consider'd,

Number or Order	The Name	Pronuntiation	Hebrew Name	Figure Units	Figure	Greek and Latin Name	Pronun- tiation	Number or Order		
1	Aleph	a	אֵלֶף	א	1	A, α	ἄλφα	Alpha	a	1
2	Beth	b, or v	בֵּית	ב	2	B, β, ϐ	βῆτα	Bèta	b	2
3	Ghimel	g	גִּמֶּל	ג	3	Γ, γ, ϒ	γάμμα	Gamma	g	3
4	Daleth	d	דָּלֶת	ד	4	Δ, δ, ϝ	δέλτα	Delta	d	4
5	Hé	h	הָא	ה	5	E, ε	ἐψιλὸν	E little	e short	5
6	Vau, or Vav	v	וָו	ו	6	ς	The Greeks express the Number 6 by this Mark ϐ, and call it Ep̄sagon Faw.			
7	Zaïn, or Zajin	z	זָיִן	ז	7	Z, ζ, Ϸ	ζῆτα	Zèta	z ds	6
8	Hheth, or Keth	h h, or k k	חֵת	ח	8	H, η	ἦτα	Eta	e long	7
9	Teth	t	טֶת	ט	9	Θ, θ, Ϡ	θῆτα	Thèta	th	8
Tens										
10	Jod	j	יּוֹד	י	10	I, ι	ἰῶτα	Iota	i vowel	9
11	Caph	c or k	כָּף	כ	20	K, κ	κάππα	Kappa	k, c	10
12	Lamed	l	לָמֶד	ל	30	Λ, λ	λάμβδα	Lambda	l	11
13	Mem	m	מֶם	מ	40	M, μ	μῦ	My	m	12
14	Nun	n	נּוֹן	נ	50	N, ν	νῦ	Ny	n	13
15	Samech	s	סָמֶךְ	ס	60	Ξ, ξ	ξῖ	Xi	x	14
16	Ain, ajin, ghain o, or n, or gn		עָיִן	ע	70	Ο, ο	ὀμικρον	O, little o, short		15
17	Pé	p, f, ph	פָּה	פ	80	Π, π, ϖ	πῖ	Pi	p	16
18	Tfadi	ts, or st	צָדִי	צ	90	ζ	The Mark of the Number 90 is Got ϐ, which the Greeks call Nō te, or Kapa.			
Hundreds										
19	Coph	q, or k	קָף	ק	100	P, ρ	ῥῶ	Rho	r	17
20	Res, or Refsch	r	רֵשׁ	ר	200	Σ, σ, Ϻ	σῖμα	Sigma	s	18
21	Schin	sch	שִׁין	ש	300	T, τ, ϣ	ταῦ	Tau	t	19
	Scin	st	שֵׁין	ש						
22	Thau	th	תָּו	ת	400	Υ, υ	ὕψιλον	Y little y, u french		20
			תּוֹ	ת	500	Φ, φ, Ϙ	φῖ	Phi	ph	21
			תּוֹ	ת	600	Χ, χ	χῖ	Chi	ch	22
			תּוֹ	ת	700	Ψ, ψ	ψῖ	Psi	ps	23
			תּוֹ	ת	800	Ω, ω	ὠμέγα	O great o long		24
			תּוֹ	ת	900	Ͱ	The Greeks mark the Number 900 by this Figure Ͱ, which they call Sampi, because it is made of a Sigma revers'd, and a Pi within it.			

The Hebrews have five final Letters; ך Caph; ם Mem; ן Nun; ף Pe; and ץ Tsade, which are never used but at the end of words, and these Letters express the Numbers, 500, 600, 700, 800, and 900.

There are several Hebrew letters which are like one another, namely, Beth and Caph; Gimel and Noi; Daleth,

The Hebrews have five final Letters; א Caph; מ Mem; נ Nun; פ Pe; and צ Tsade, which are never used but at the end of words, and these Letters express the Numbers, 500, 600, 700, 800, and 900.

There are several Hebrew letters which are like one another, namely, Beth and Caph; Gimel and Nun; Daleth, Refsch, and Caph final; He, Cheth, and Tau; Jod, Vau, Zaïn, and Nau final; Teth and Mem; Samech and Mem final; Ain and Tsade. And the best way to know them perfectly, is to consider them one above another, thus,

ב ג ד ה ו ט ס ע
כ ל מ נ ס ז ח ט ז
ך ת י

These three Characters, the Ep̄sagon Faw ϐ, the Kapa Ͱ, and the Sampi Ͱ, which are no letters, these the Greeks formerly made use of the three Hebrew letters, Vau, Tsade, and Kaph, in the place of which they substituted these three Characters, in order to preserve the ancient order in their arithmetic; and that thus they receiv'd their Alphabet from the Hebrews.

THESE

THESE are partly the reasons, which have induced me to place an *Hebrew* alphabet here, and to set down the name, figure, and pronunciation of the letters, both in *Greek* and *Latin*, and to join with it a *Greek* alphabet. This last may serve to shew, that the *Greeks* owe all their learning to the *Hebrews*, since they have borrowed the very names of their letters from them. One proof of which, is, that these names signify nothing among the *Greeks*, but barely the names of the letters. For what do the words, *Alpha*, *Beta*, *Gamma*, signify, but barely the names which are given to some letters, and that without any reason, but that they come from *Aleph*, *Beth*, *Gimel*, &c.? whereas in *Hebrew*, these words signify something besides barely the characters, which are expressed by them. *Aleph* signifies an *Ox*, or a *Chief*; *Beth* a *House*; *Gimel*, *Fulness*; and so of the rest. I have here given these letters the same pronunciation which St. *Jerome*^a gives them.

BUT though I thought it necessary to place an *Hebrew* alphabet here, yet I have only mentioned the consonants in it; I had not room to say any thing of the *Vowel-points*, nor if I had, should I have had the same reasons to mention them, because they are of late invention. The most skilful of the Protestants agree that they are so. The learned *Walton* proves it in his *Preface to his Polyglott*: and has taken what he says of it, from a treatise which was written by *Ludovicus Capellus*, under the title of, *The Secret of the Hebrew points discovered*. One very strong argument for the novelty of these *Points*, likewise is, that not one of the ancient Fathers of the Church, either *Greek* or *Latin* speaks of them; which is a manifest proof, that they were not in use in their time. Which silence is remarkable, especially with regard to *Origen* and St. *Jerome*. For the former collected the first *Polyglotts* of the Scriptures, of which we shall speak hereafter; and the second, was acquainted with every thing that related to the *Hebrew-Grammar*, and criticism.

BUT I shall not tarry, to confute the reasons of those who contend for the antiquity of the *Hebrew-points*; what I have here said of this language, has been only to give the reader a slight notion of it. Only this consequence ought to be attended to, that since it is from tradition alone, that we know how to read the *Hebrew*, it must be likewise from the same tradition that we must derive the interpretation of it. And let

^a Letter to Paula.

none therefore be so rash, as to undertake to read the *Holy Scriptures* without a guide, without consulting the holy Fathers, who preserved them for us. But by this, I would not be understood to mean, that it is forbidden to make use of our own strength, or to employ our understandings and leisure, in acquiring the knowledge that is necessary in order to it, especially that of languages in general, and above all the *Hebrew* tongue. It is necessary that the idioms or proprieties of this language at least be known. The *Greek* and *Latin* interpreters have preserved many of these idioms in their versions; and it will be very difficult to understand the Scripture, unless we know something of them. And I shall therefore here give an account of some of the most considerable, and most common ones.

THE *Hebrew* language has no *Cases*, that is, the *Nouns* are indeclinable; and from hence it is, that when the *Hebrews* express a thing in a language, which has *Cases*, as the *Greek* or *Latin*, they are not very exact in distinguishing the *Cases*, but put the *Nominative* for the *Ablative*. The *Verbs* in *Hebrew* have no *Present*, or *Imperfect tense*, in the *Indicative*; the *Preter tense* serves for all three. *I believed, and therefore have I spoken*, is as much as to say, *I believe, and therefore I speak*. The *Participle* is also sometimes taken for the *Imperfect tense*, as in that expression, *going after idols*, that is, *ye went*^b. They have neither the *Comparative* nor the *Superlative degrees*, to compare things by, but barely make use of the *Positive*; *It is good to trust in the Lord, rather than in men*^c. The *Latin* interpreter instead of translating it *good*, should have rendered it, *better*; that is, *it is more for our advantage*. So that it is the sense, and context, that must shew when there is a *comparison* concealed under a bare *positive* expression.

THIS language is also not very copious; it has but one thousand and twenty two roots, from which all the words in it are derived; and this makes it necessary to make use of the same *Noun* and the same *Verb* to express very different things. The change of the *Conjugation* changes the sense of the *Verbs*; which if an interpreter neglects to express, his version cannot be faithful; or at least, it cannot be free from obscurities, and equivocal expressions. There is a great deal of difference between *speaking well*, and *speaking ill* of one, between *blessing* and *cursing*;

^a Ps. cxvi. 10.^b 1 Cor. xii. 2. *Vulgate*.^c Ps. cxviii. 8. *Vulgate*.

and yet the same *Hebrew-verb* signifies both these things, according to the *conjugation* it is in; that is, according as it is differently pronounced, and the consonants of which it consists, are differently founded. The *Hebrew-conjugations* have also great energy and force in them. They express not only the action, but also the manner how it was done; and whether a person acts by himself or another; which make different senses, and ought to be well distinguished: for if, for instance, we had the original words of JESUS CHRIST, we might then perceive, that, when he said, *The son of man knoweth not the day of judgment*, he might have so pronounced the *Verb*, that it would according to the *Conjugation* in which he put it, have signified, that the son of man did not make known the day of judgment. It is certain that this passage of St. Paul, *Then shall I know [God] even as I also am known^a*, is to be understood thus, *God will then make me to know him*. In the *Conjugation* which the Grammarians call *Hiphil*, the *Verb* signifies a double action; *emigrabit*, that is, *emigrare faciet*; *They reigned*, that is, *They made a king to reign over them*; *The Spirit asketh for us*, that is, *maketh us to ask^b*; *Deus triumphat nos^c*, that is, *Causeth us to triumph*. The *Nouns substantives* in *Hebrew* have sometimes the force of a *Verb*; *O God, my Justice^d*, that is, *who justifiest me*; and this word also signifies him, *who is justified*.

THE barrenness of the *Hebrew* tongue appears in nothing more, than in the *Prepositions* or *Conjunctions*. They are numberless in other languages, but this has but four consonants, which supply the place of all the *Prepositions*; and the Grammarians call them *Serviles*, because they serve for all. It is almost impossible to set down their significations exactly; which is the reason, why the *Greek* and *Latin* interpreters confound them, by always using the same particle where the *Hebrews* use the same: as for instance, they use the particle *š*, *if*, to express both admiration, surprize, and affirmation.

BUT it is impossible for me to mention here every manner of speaking which is peculiar to the *Hebrew* language; I can only touch upon some of them. The *Hebrews* often make use of round numbers, and neglect the odd part of the sum, whether it be more or less. These ex-

^a 1 Cor. xiii. 12.

^b Rom. viii. 26. *Vulgate*.

^c 2 Cor. ii. 14. *Vulgate*.

^d Psal. iv. 1. In the Eng. my righteousness.

pressions, *always, for ever, throughout all ages, throughout all generations*, do not always signify *an eternity*, but only a long space of time, such as the persons then alive would not live to see the end of. Great notice must likewise be taken of the stress, which they sometimes lay upon certain words, which they apply to several uses. They have *Nouns* sometimes to supply the place of the *Pronouns*. *Thou shalt heap coals of fire upon his head*^a, that is, *upon him*. And it is the same as to the word *Etsim*, which signifies, a *bone* or a *body*; for the words, a *bone* or *body* supply the place of *Pronouns*. Thus by *the body of sin* we are to understand *sin* it self^b; by *the body of death*, *death* it self^c; and by *the body of the Church*, *the Church* it self^d. *The fulness of the Godhead dwelleth bodily*, that is, *the Godhead* it self dwelleth^e. This expression, *The son of man*, does likewise sometimes supply the place of a *Pronoun*; *The son of man hath not where to lay his head*, that is, *I have not where to lay my head*^f. The ambiguity of some words in *Hebrew* has also been often the occasion of mistakes. *Caran* signifies, *to shoot out with horns*, or *to cast rays about like horns*; and interpreters have followed the first sense, in speaking of *Moses* when he came down from the mountain^g: and the painters from them have drawn him with *horns*, instead of those *rays of light*, which appeared over his head, and with which the eyes of the spectators were dazzled, as *St. Paul* very clearly expresses it^h. The *Hebrews* have some words which are almost unbounded in their signification. Such is the word *Davar*, which interpreters render by *Verbum*, a *Word*, it signifies almost every thing whatsoever. Such is the word *Vasa*, *Vessels*, which they use for all sorts of instruments, *Vasa mortis*ⁱ, *Vasa belli*^k, *Vasa Psalmi*^l. They make likewise a most singular use of the words *Sons* and *Daughters*; *Arrows*, are the *Daughters of the quiver*^m; *Fruitful fields* are the *Sons of the oil*ⁿ; *Islands* are the *Daughters of the sea*^o; and *Criminals* are the *Sons of*

^a Rom. xii. 20. ^b Rom. vi. 6. ^c Rom. vii. 24. ^d Col. i. 18. ^e Col. ii. 9.
^f Matt. viii. 20. ^g Ex. xxiv. 29. ^h 2 Cor. iii. 13. ⁱ Ps. vii. 13. *Vulg.* Instruments of death, *Eng.* ^j Ps. lxxi. 22.
^k Jer. xxi. 4. *Vulg.* Weapons of war. *Eng.* ^l Ps. lxxi. 22.
Vulg. The Psalter. *Eng.* Thus we find, *vasa decoris tui*, Ezek. xvi. 17. *Vulg.* Thy fair jewels. *Eng.* *Vasa gloriæ tuæ*; Ezek. xxiii. 26. *Vulg.* Thy fair jewels. *Eng.* *Vasa iræ suæ*, Jer. i. 25. *Vulg.* The weapons of his indignation. *Eng.* &c. ^m Lam. iii. 13. *Vulg.* Arrows of the quiver. *Eng.*
ⁿ *In cornu filio olei*. Isai. v. 1. *Vulg.* In a very fruitful hill. *Eng.* ^o *Filia maris*, Isa. xxiii. 10. *Vulg.* Daughter of Tarshish. *Eng.*

death^a; and the word *Son* also signifies a *Disciple*, the *Sons of the prophets* are the *Disciples of the prophets*^b. The *shadow of death* signifies a *destructive shadow*^c; and a *Covenant of salt*, is an *eternal and unchangeable one*^d. Because the *Hebrew weights* were made of stone; therefore the word *Even*, which signifies a *stone*, is often taken for the *weight* it self^e. The number *seven*, with the *Hebrews* signifies a *great Multitude*^f. To have one's soul in one's hand^g, is, to be in great danger. *Courage*, is sometimes taken for an *Army*; The *hearing*^h, for a *Noise*; to *Sit*ⁱ, for to *Dwell*; *Pretious*^k, for *Scarce*; *Righteousness*^l, for *Aims*; *Heaven*^m, for *God*; the *Soul*ⁿ, for the *Life*; the *Strength of the Lord*^o, for the *Ark of the Covenant*; *One*, for the *First*^p; the *Mouth of the sword*^q, for the *Edge of the sword*; *Labour*^r, for *Grief*; a *Lanthorn*, for *Life*; and the *Voice of God*, for *Thunder*^s. The word *Horn*^t, signifies *Power*, and *Strength*; and those of *Cup*^v and *Cord*^x, signify an *Inheritance*. The same word repeated twice in different *Cases*, shews the *excellency* of a thing, and supplies the place of the *Superlative*; thus, *Holy of Holies*, is, *the most holy*; *Vanity of vanities*, is, *the greatest of vanities*; and *Song of Songs*, is, *an excellent Song*. When a *Noun* is repeated twice in the same *case*, it expresses a great multitude, *homo & homo natus est in ea*^y, that is, *a great multitude of men were born in the midst of her*; *the people and the people*, that is, *all the people*; *duo & duo ingressi sunt*^z, that is, *they went in two by two*. I shall say nothing particularly of *Figures* and *Metaphors*, they are common to all other languages.

^a Filius mortis est, 2 Sam. xii. 5. *Vulg.* He shall surely die. *Eng.*

^b 2 Kings. ii. 3.

^c Job iii. 5.

^d Num. xviii. 19.

^e See page 254.

^f 1 Sam. ii. 5.

^g Psal. cxix. 109.

^h Auditus super auditum. Ezech. vii. 26. *Vulg.* Rumour upon rumour.

Eng. ⁱ Sedentis. 2 Sam. vi. 2. *Vulg.* Who dwelleth. *Eng.*

^k 1 Sam. iii. 1.

^l Psal. cxii. 9.

^m Deut. iv. 26. Dan. xli. 26.

ⁿ Animam suam. 1 Sam. xix. 5. *Vulg.* His life. *Eng.*

^o Psal. lxxviii. 61.

^p Gen. i. 5. *Vulg.*

^q Ore Gladii. Josh. x. 30. *Vulg.* The edge

of the sword. *Eng.*

^r Laborem, Psal. xxv. 18. *Vulg.* Pain, *Eng.*

^s Psal. xxix.

^t Psal. xviii. 2.

^v Psal. xvi. 5.

^x Jer. x. 20.

^y Psal. lxxxvii. 5. *Vulg.*

^z Gen. vii. 9. *Vulg.* To which it may be added, that when any thing is said to be to God, or before the Lord, it denotes the excellency or degree of that quality of which it is spoken. Thus Nimrod is said to have been a mighty hunter before the Lord (Gen. x. 9.) that is, a very great hunter. Moses is said (Acts vii. 20. Greek) to have been fair to God, i.e. exceeding fair. And thus the weapons of our spiritual warfare, are said (2 Cor. x. 4. Greek) to be mighty to God.

THE *Hebrew* has also an energy which the versions cannot equal; but if they could, and we could perfectly understand the Scriptures, without understanding it, yet it would be a sufficient motive to learn this language, that it has been consecrated by the mouth of God. Thus we see in Ecclesiastical history, that the Fathers of the Church advised virgins and pious women to the study of it. St. *Jerome* does so, in his letter to *Paula* upon the death of her daughter *Blesilla*; *What all Greece admired in Origen*, says he, *we have seen in this girl, she, not in some months, but in a few days, learned Hebrew enough, to sing, and to understand the Psalms as well as her mother.* The Fathers and the canons go farther than this, with regard to Divines, and those who by their dignity are obliged to explain the Scripture, for they absolutely require it of them. *Clemens the fifth*, in the general Council of *Vienne*, ordered that *Hebrew Professours* should be established in the Universities. And indeed, is it not a shame for a minister of God, not to understand the language in which he spake, but to want an interpreter to explain it to him? Historians tell us, that *Th. mistockes* resolved rather to employ a whole year in learning *Persian*, than speak to the King of *Persia* by an interpreter: and what then, ought not he to do, who is obliged to converse daily with the King of Kings, to receive his orders, and carry them to the people? To which I add, that the having recourse to the original is absolutely necessary, when either passages are obscure, or the copies vary, or interpreters disagree. The rule which St. *Jerome*^a and St. *Austin* prescribe, is, *Ut ei linguæ potius credatur, unde est in aliam per interpretes facta translatio*: *Recourse*, says St. *Austin*^b, *must be had to the Original.*

C H A P. VI.

The Purity of the Hebrew text; its Authority. Of the Massorites; the care they took to preserve the text; their manner of explaining it; and what the Massora and Cabala are.

THE Authority of the Holy Scriptures is so evident, that they have no need of any other proof of it, than that character of truth, which shines in them. But nevertheless, it may be of use to shew, that these

^a Letter to *Samela* and *Fretela*. ^b *De Doct. Christiana.*

divine books which were written, as we have seen, in *Hebrew*, the language of the Patriarchs, have been preserved down to our days without any corruption; and the same judgment is also to be made of those other books of Scripture, which have been since written in *Greek*. But before we prove the purity and integrity of these original texts, it is necessary to remove a prejudice, which may arise from the variety of different readings, which is found in the manuscript and printed copies of the Bible. The learned make no scruple of acknowledging, that this variety is owing to the negligence of the Copists; but this concession does by no means render the *Hebrew* text suspected; because this variety but seldom happens, and is moreover of no consequence, since neither faith nor morality suffer by it. This is an observation that Cardinal *Bellarmino*^a has made; *These different readings*, says this Author, *don't hinder the Scriptures from being perfectly pure. This variety is found in words only, which make the same sense, or at least make no considerable alteration in it.*

THE ancient Fathers indeed, complain often, that the Scriptures were corrupted; but this complaint, as the same Cardinal judiciously observes, does not at all affect the true Jews, or the *Hebrew* Text, but only the *Greek* Versions of *Aquila*, *Theodotion*, and *Symmachus* who were Gentiles; they had been Jews for some time, but they had afterwards apostatized^b. It is of them St. *Jerom* speaks, when he says he undertook a translation of the Scriptures, in order to discover all the places, which the Jews had omitted, or altered. *Justin Martyr* in his dialogue with *Trypho*, strongly accuses the Jews of giving a very different interpretation from that which the LXX. had given, to this prophecy, *Behold a virgin shall be with child*. But this was not, that the Jews had corrupted the *Hebrew* word *Alma*, which was in the text when the LXX. made their version^c; but that *Aquila*, instead of a virgin which *Alma* signifies, had absolutely put a young person. *Trypho* the Jew, with whom *Justin Martyr* disputes, defends the Jews very well as to this point, and proves, that they have not corrupted the Scriptures. And it is past doubt, that they have not; for as St. *Jerome*^d observes, before the birth of JESUS CHRIST, they had made no malicious alterations in them. If they had, our Saviour and his Apostles, who cast so many reproaches upon the *Scribes* and *Pharisees*, would not have passed over in

^a De Verbo Dei. lib. 2. cap. 2. ^b See Du Pin's History of the Canon, &c. B. I. ch. 4. §. 4. ^c And is so still. Isai. vii. 14. ^d Comment. Isai. ch. ii.

silence so great a crime ; but they never did accuse them of it^a; so far from that, that JESUS CHRIST seems to justify them from this charge, since he invites them to consult the Scriptures. For he either would not have referred them to a falsified Scripture, or would at least have forewarned them of it.

NOR is it less evident, that the Jews cannot have corrupted the Scriptures, since JESUS CHRIST appeared in the world; because all the passages which he or his Apostles have quoted out of the *Old Testament*, are found to be the same in their books, as in ours. For I cannot imagine it possible, that any one should carry his extravagance so far as to say, that JESUS CHRIST did not quote these passages as they then were, but as he foresaw they must one day be altered. Besides, what design could the Jews have had in doing it? Was it the hatred they had against JESUS CHRIST? If so, why should they leave all the passages which relate to him, and contain the greatest mysteries of religion untouched, and amuse themselves with altering passages which are indifferent and of no importance? It even often happens, adds *Bellarmino*, when there is a various reading, that the *Hebrew* text is more contrary to the Jews than the *Greek* and *Latin*. *Can it be any way probable*, as *St. Austin* excellently well observes, *that they would take away the truth from their own books, in order to deprive us of the authority of them? and that men who are dispersed all over the world, should have done this in concert, without any one's knowing of it? It is contrary to good sense, to believe*, as the same Father goes on, *that the Jews, how great soever their malice might be, should be able to execute such a design as this upon so many volumes which were dispersed all over the world.*

To suppose this, were to know little of the attachment and zeal of the Jews, for the Scriptures. *Josephus* and *Philo* assure us, that they would have undergone all sorts of torments, rather than have taken a letter from it, or altered a word in it. A copy, which had only one fault in it, was by them thought polluted, and not suffered to be kept above thirty days; and one that had four faults, was ordered to be hid in the earth. *This*, says *St. Austin*, *is a most visible effect of the providence of God over his church. It pleased him, that the Jews should be our librarians; that, when the pagans reject the oracles of the ancient Prophets concerning JESUS CHRIST, which we*

^a See *Mede's* works, p. 785. where he seems to declare himself of opinion, that the Apostles have in some places corrected the *Hebrew* text, and gives instances of it.

quote against them, as being invented by us; we might refer them to the enemies of our religion, who will shew them in their books, the same prophecies, which we quote against them. But the Scriptures in the hands of a Jew at present, are like a looking-glass in the hands of a blind man, in which every body else sees all things, but he sees nothing at all.

By these books of the Jews, I mean, the *Hebrew* text of the *Old Testament*; which has not been only in the hands of the Jews, but also in those of the Christians; and if then the Jews had attempted to make any considerable alteration in it, the HOLY SPIRIT which guided the Church, and the men who in all ages have defended her, would not have continued silent.

The artifice of the Jews to take away from us some Prophecies.

I Do not deny, but that in the places, where there were two readings, the hatred of the Jews against the Christian religion, has been such, as has made them prefer that reading, which was less favourable to it. We have a considerable instance of this in the 22d. *Psalms*, where formerly the text was *Carn*, that is, *They have pierced*, and perhaps in the margin was *Carie*, which signifies, *as a lion*. But the modern Jews have put that into the text which was in the margin, and thrown that into the margin which was in the text, in order thereby to deprive us, if they could, of a famous prophecy, which shewed that *the hands and feet of JESUS CHRIST*, would one day be pierced. We prove that the moderns have made this alteration in the Bible, by the ancient books of the Jews; besides, this prophecy cannot even now be reckon'd to be expunged out of the *Hebrew* Bibles, since it continues in the margin, and the Jewish criticks take notice of it.

It is true, *Justin Martyr* complains, that they had blotted out of the 96th *Psalms*, these words, *God established his kingdom by the tree*; but as this passage is not in the *Septuagint*, it is probable, that it never was in the text. It was indeed *by the tree that God established the kingdom*; and *Justin Martyr* thinking that this was expressly said in Scripture, or his memory deceiving him, or from some other cause, he was brought to believe, that they had blotted out, what he thought had formerly been written.

THE Rabbins indeed themselves speak of some alterations made in the Scripture by the Doctors of the Law, which they therefore call *The corrections of the Scribes*; but the number of them is very small. They reckon but six in all, and not one of them relates to JESUS CHRIST, or to religion. In what manner soever these passages are read, they are equally indifferent; and besides, these alterations were made by *Ezra* and the *Men of the Great Synagogue*.

gogue, who at the return from the captivity of *Babylon*, collected together the sacred books, revised them, and made these slight alterations in them.

NOT that I here pretend to say, that all the *Hebrew* copies are correct. In such an infinite multitude of manuscript and printed copies, the Copists and Printers may have let many faults escape them; but this is an entirely different thing from those alterations, which are pretended to have been made maliciously. These faults of writing or printing are easily corrected, and the sacred books have this inconvenience in common with all other ancient books, which have been often transcribed. A Rabbin, in *The preface to his commentary on the first prophets*, speaks thus; *The Men of the great Synagogue, who restored the sacred books to their first condition, found certain places written differently in different copies; and then they followed the greatest number. But when the thing could not be so determined, and they knew not which to choose, they either inserted the word into the text, without pointing it, or they put it in the margin, without inserting it into the text.* But since we are entred thus far into the discussing of this matter, it is necessary in order to make it the more intelligible, that we give an account of the secret which the Jews invented, in order thereby to preserve the purity of the Scriptures, and to prevent any alterations from sliding into them. This secret they call *the Massora*; and I come now to explain both what the word signifies, and what the *Massora* is concerned about.

Massora is an *Hebrew* word, which comes from the verb *Masar*, which signifies *tradere, to deliver from hand to hand*. So that the *Massora* is the same thing as the ancient doctrine, which *passing from hand to hand* is preserved by the channel of tradition. The Idea the Jews give us of this word, is, that the *Massora* is a piece of criticism, which examines how many times the same word is found in Scripture, in what places, and how it is written, the different senses in which it is taken, and the different manner in which the passages may be read, that so the true manner of reading might not by any means be changed. The extreme exactness of the authors of this piece of criticism, is scarce conceivable. They are not content with reckoning up the verses of each book, or each section of the law, but they likewise mark that verse which is in the middle of it; and at the end of every book or section they set down how many verses there are in it: as for instance, they reckon 1532 verses in *Genesis*, and mark the fortieth verse of the 27th chapter for the middle one. And besides the figure, they likewise add a sym-

*The Mas-
sora.*

bolical word which expresses the same number; by which they intended to prevent any of the verses from being cut off, divided, or confounded. In the verses, they reckon how many begin with such and such letters, what letters they consist of, and how many they have.

AFTER the verses, the *Massorites* examine every particular word. They mark the difference of the copies where there is any, and shew which of the two different words is to be preferred. All which is shewn by particular marks, so that you see by them which is the best reading, whether that in the margin, or that in the text. They distinguish full words, which want no letter to be supplied, from defective ones, where some letters are wanting. They express what place in a verse a word is in, whether at the beginning, in the middle, or at the end of it. And of some words, they set down how often they are found.

NOR did the diligence of these Rabbins confine it self to these cares only; they took care of every particular letter also. With regard to the consonants of the *Hebrew* Alphabet, which are two and twenty in number, they set down their number, situation, and size. Their number, by reckoning how many of each of them were to be found in each book; their situation, by declaring that some were to be placed above the line, and others below it, some in their natural figure, and some reversed; and their size, by declaring that some must be great letters, and some small: as may be seen in some of their Bibles, which are printed with all this exactness. *Buxtorf* has explained all this, in his accurate *Treatise on the Massora*. And we see likewise some of these books of the Jews written in this manner. And in all this, there are, according to their Doctors, great mysteries, which they employ themselves much more about, than about the true sense of the Scripture.

As to the Vowels, or *Points*, this is what the *Massorites* have shewn their learning in; since, as we have seen, these *points* determine the true manner of reading the text of the Bible, which being without *points* before their time, might have been read different ways. But the true way of reading could only be known by tradition; and it was this tradition which the *Massorites* consulted, when they added the *points* to the consonants: for they did not do it by guess-work. So that, though no one is under a necessity of reading the *Hebrew* text as they read it, especially since we know,

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by the *Greek* versions, which are more ancient than the *Massorites*, that it was read otherwise; though, I say, we may read the *Hebrew* text otherwise than they do, yet generally speaking the sense of the *Hebrew*, as at present pointed, appears better corrected, and is much more natural, than that of the ancient *Greek* version; as evidently appears from the versions which are made from the *Hebrew*, as the *Massorites* have given it us. The *points* take away all that ambiguity from the text, which it had before. They who have succeeded the *Massorites*, have set down the different manner in which these points ought to be placed, lest any one, under pretence of correcting them, should corrupt the text. And in order to this, they tell how many times certain words which are pointed in such and such a manner, are found in the Scripture, and in what places, and in what sense. Many of the Jews attribute the *Massora* to *Ezra*, and the *Men of the great synagogue*, some of which were the *latter Prophets*. Others pretend, that it is the work of the Rabbins, who taught in the famous Academy of *Tiberias* in the fifth century. But the *Massora* is neither the work of any one author, or of any one age, since the latter Rabbins have much increased it. It is most probable, that it began before the school of *Tiberias*, in all appearance at the time when all the Scribes and Pharisees, neglecting the sense of the law, applied themselves only to the bark of it. This work, as I have said, is useful in itself, but some admire it too much, thinking that it is now impossible, that any error, alteration, or corruption should ever happen to the *Hebrew* text. And others carry their contempt of it too far, as if it were an useless labour, and more worthy of idle men, than of men who were masters of any truly valuable qualifications.

THE two keys of the *Massora* are the *Keri* and the *Ketib*. The first The two keys of the Massora of these words signifies *to read*; the second, *to write*. Instead of putting *Keri* in the margin, they for brevity's sake, put only the first letter of this *Hebrew* word, which is a *Coph*; and which is to inform the reader, that he must read the word which is marked in the margin, by that letter, but must read it with the *points* which are set down in the text. The mark of the *Ketib* is a little circle which refers the reader to the word which is in the margin, under the *Coph*. It was the different readings which made the *Massorites* make these notes; they thought fidelity required of them, not to dissemble this diversity. And therefore they put in the text the words

which they found in most manuscripts, though they suspected them; and put the words which they found in some other manuscripts, in the margin; and when they judged that these words in the margin made a more natural sense, they put a mark to shew that they were to be read with the *points*, which they had put to the words in the text.

AND what might likewise give occasion to these notes, is, that there are several names which the Jews, either out of religion, or contempt, dare not pronounce. When they meet with them in the text, instead of pronouncing them, they pronounce the names which are in the margin. For instance, whenever they meet with the name of God *Jehovah*, instead of *Jehovah* they always read *Adonai*, or *Elohim*. And for this reason, they never write it with the *points* which are proper to it, but give it the *points* of one of these two words. So that, when these four letters, *Jod*, *He*, *Vau*, *He*, come together and make one word, they are always pronounced either *Adonai*, or *Elohim*. This is the great ineffable name of God, which consists of four letters. The people were not suffered to pronounce it, the priests alone had that privilege, and that only in the temple, when they blessed the people; and from hence it is, that as this holy name has not been pronounced since the destruction of the temple, its true pronunciation is now lost. For *Galatinus* in the Sixteenth Century, was the first who thought fit to say, that it ought to be pronounced *Jehovah*. Which did not happen without a very particular providence of God, who was pleased, that when the Jews lost the temple in which the true God was worshipped, they should at the same time lose the use of the true pronunciation of his august name. It happened, I say, because being no longer willing to be their God, (for the destruction of the temple was an authentick testimony of the divorce which he gave them) he would not leave them the power of so much as pronouncing his name. This respect, which they had for the name of God, or the custom of not pronouncing it but in the temple, was a thing very ancient among them; *Josephus* and other ancient authors speak of it, and we have marks of it in the *Greek Version* of the LXX. Neither the name of *Jehovah*, nor any that comes near it, is once to be found in the whole version; but in all the places of Scripture where this word is, they put in the room of it a *Greek* word, which signifies *Lord*, and answers to the name *Adonai*, which signifies the same thing.

THE *Keri* and *Ketib*, being originally owing to the various readings in
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the ancient copies, it is from thence evident, that they could not have been invented till long after these books were written : whose writers could not be ignorant of the true sense of what they wrote. The readings which are marked by them, are yet found in several Bibles. And it was an ancient custom among the Jews, as appears by the *Talmud*, to substitute more pure and modest words, in the room of such as were grown obsolete and obscene.

AND it must be also observed, that the Jews of *Babylon*, and those of *Palestine* make use of copies, which are somewhat different from one another. Which difference arose from the jealousy there was between the *School of Tiberias*, and that of *Babylon*. One of the chief businesses of these Academies, was to correct the text of the Scripture with the utmost exactness. Rabbi *Jacob* the son of *Nephtali*, therefore generally called *Rabbi Ben Nephtali*, who taught at *Tiberias*, made an Edition of the Bible which passes among the *Western* Jews (as those of *Palestine* were called) for the most correct. And Rabbi *Ben Ascher* made one in the *School of Babylon*, which is esteemed as the best and most exact by the *Eastern* Jews. The reputation of these two Doctors, and the zeal their disciples had for their glory, was the cause of this division of these two famous Editions among the Jews, one of which is called the *Eastern*, and the other the *Western*. There is no one essential difference between these two copies ; what there is, is about some *points* and *accents* ; and the disputes therefore between the partizans of these two Editions, are nothing but a grammar-war.

We come now to speak of the *Cabala*. This word properly signifies *reception*, and therefore the *Massora* and *Cabala* are two relative terms, one of which signifies what is *delivered*, and the other what is *received* ; so that the *Massora* and *Cabala* are the same thing in different respects ; but according to the use the Jews make of them, there is a great deal of difference between them^a. For the *Massora* with them, is a criticism upon the letter of the Scripture, upon the number of verses, words, letters, and *points*, founded upon the tradition of the Ancients : but the *Cabala*, is the knowledge of the different mysteries which are contained under the literal sense of the Scripture, and which as the Jews pretend, the *Elders of Israel* received from *Moses*. This doctrine which *Moses* delivered *viva voce*, and which [say they] was received from hand to hand, and so conveyed down

^a See Du Pin's *History of the Canon*, &c. B. I. ch. 4. §. 6.

to the present time, is what the Jews call the *Oral law*, and is respected by them as much as the *Written law*. And it is certain that the Scripture is allegorical. St. *Paul*^a assures us, that whatever happened to the Jews, was *a figure* of other things, which all related to JESUS CHRIST, and his Church. We find abundance of passages of the *Old Testament* explained in this manner in the *New*: and there are in the *Chaldee Paraphrases*, and other works of the Rabbins, a great many places which the Jews explain of the *Messiah*, though they are to be understood in the literal sense of some other person, whom the sacred writers had also in view. So that, this sort of *Cabala* might come from *Moses* and the Prophets, who taught by word of mouth as well as by writing, that JESUS CHRIST was the fulness of the law, and that every thing which passed among them, was a type of him.

BUT the *Cabala* at present in use among the Jews, is very different from this. It seeks for mysteries, not in the events and things which the Scripture relates, but in the letters, the *points*, and the manner in which it is written. They, like Chymists, wrap up these pretended mysteries in extraordinary and unintelligible words, in order to conceal the absurdity and extravagance of them; and it is wholly owing to the favour of this obscurity, that this trifling science is not only established, but credited. This *Cabala* was the work only of the latter Rabbins; a novelty which the Jews gave into, and some Christians also have suffered themselves to be surprized into it. It is a lamentable thing to see, in what manner some Doctors of the *Cabala* sport with the words of Scripture, and pretend out of a combination of letters by shortening, lengthening, and taking the numeral letters from words, to build whatever they please upon them; to find mysteries and hidden truths in them; and even the means, (so great is their extravagance) of making themselves familiar with the Angels in heaven.

THE Cabalistical Jews divide the *Cabala* into three sorts. By the *first*, they pretend to shew, that two different words may be taken for one another, when their letters arithmetically considered, produce the same number. Thus, say they, these two words *Tzemach* which signifies the *East*, and *Menakem* which signifies a *Comforter*, are the same thing, because their letters make the same number: from whence they conclude, that as the latter is one of the names of *the Messiah*, so is the former too, because

^a 1 Cor. x. 11.

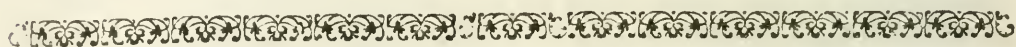
of this conformity in number, which these letters produce. They call this part of the *Cabala*, *Gemetry*; a word, which as the Jews themselves agree, is taken from the *Greek*, and is a corruption of *Geometry*. Another sort of *Cabala* they call *Notaricon*, which comes from the *Latin* word *Nota*, *Notes*. This *Second* sort consists in the taking a word of the Scripture, and making every letter of it an initial to some other word, and so making them into as many words as there are letters in this word. Thus for instance, in the word *Bereſchith*, which is the first word of the book of *Genesis*, they have found, *In the beginning God ſaw that the Iſraelites received the Law*. The *third* sort of *Cabala* is called *Temura*. It is a reversing the letters of a word, and a sort of *Anagram*, out of which they draw a different ſenſe. Sometimes they take one letter of the alphabet for another, according to a method which they have made for themſelves, and call *Atbac*. Theſe inſtances are enough to ſhew the extravagance of theſe viſions; a famous Rabbin had reaſon to compare the Cabaliſts to Owls, who can ſee nothing at noon-day, but ſee well at night; for theſe Doctōrs dont perceive the ſenſe of the letter which is very clear, but they can diſcover myſteries, which are the greateſt obſcurities in the world.

NOT but that they ſometimes ſtumble upon a happy conjecture in this ſort of combinations; and the Holy Fathers, we ſee, often ſought for myſteries in numbers. It is long ſince it was cuſtomary to make one word of the initial letters of ſeveral others; as for inſtance, that of *Maccabees*, of which we have ſpoken in the firſt part of this work^a: and St. *Auſtin* finds in the word *Adam*, the initial letters of four *Greek* words, which ſignify the four quarters of the world.

AND beſides this ſpeculative *Cabala*, there is likewiſe a practical one, which approaches very near to magick. It conſiſts in converſing with Spirits, in doing ſuper-natural things, in healing diſeaſes, and in driving away devils, or at leaſt in making it believed, that you can do all theſe things, by reversing certain words of Scripture, or by ſecrets drawn from thence. A Rabbin named *Nachman*, boaſts that he had himſelf launched a ſhip, which the crew could not ſtir, and that by virtue of the name of God, which he wrote in a piece of paper. And the Jews are wicked enough to ſay, that it was by this name, that JESUS CHRIST did all the miracles, which the Evangelists report of him; that he found this name in the temple.

^a See p. 40.

and having cut a hole in his foot, hid it there; and that it was from hence, that he drew the power of working the miracles which he did. But if this name had so extraordinary a virtue, why did not the Jewish priests, (who could not have been ignorant of the true pronounciation of this adorable name whilst the temple subsisted) do the same miracles which JESUS CHRIST did?



C H A P. VII.

Of the ancient Greek versions of the Scripture, which were made from the Hebrew; particularly of that of the LXX. which is the most famous of them.

FORMERLY God was known only in *Judea*; it was only to the descendants of *Abraham*, *Isaac*, and *Jacob*, that he made known his name: and as then they were the only people whom he entrusted with his oracles, the sacred books were then written only in *Hebrew*. A language which was the mother-tongue of the Patriarchs and of the Jewish nation; and the impossibility of not only understanding the senses of these divine books, but even of reading them as they ought to be read, without a particular instruction, was very suitable to God's design of concealing the knowledge of his mysteries from other people, even though the book which contained them had fallen into their hands. But when the time which he had appointed for the making himself known and worshipped by all the earth, approached, he permitted his word to pass unto the Gentiles, by means of the versions which were made of it into languages which spread farther, and were more easy to be understood, than the *Hebrew*; that the Jews who had an implacable hatred for all other nations, might not be able to conceal the truth from them. And this is what we learn from St. *Austin*^a, who speaking of the Greek version of the LXX. observes, that *it was by a particular providence of God that it happened, that as motives of religion or hatred hindered the Jews from communicating their books to other nations, the authority of King Ptolemy, whom God made instrumental to the accomplishing of his designs, made them pass long before into the hands*

^aDe Doctrina Christiana, lib. 2. ch. 15.

of those people, who were one day to believe in him, through the grace of the Saviour of the world.

THERE were two things which made the *Greek* language at that time almost universal. The first was the conquests of *Alexander the Great*, a *Grecian* by nation, at first king of *Macedon*, and afterwards king of the greatest part of the world. His vast empire though divided after his death, did yet subsist a great while. His officers divided it among themselves, and reigned in different countries. So that the *Greeks* still continued to reign in the world; the *Seleucidae* in *Syria*, and the *Ptolemies* in *Egypt*. And by this means the *Greek* language became known, and in use, both in *Judea* and *Egypt*. And the other cause of the extent of this language, was the high reputation the *Greeks* had acquired for learning and wisdom, which made *them* also desirous of knowing their language, who were not subject to their dominion. This then was the language which God made use of, to give the Gentiles the first knowledge of *the Messiah*. The *Greek* version of the *Old Testament* prepared the way for the Gospel. The Gentiles read in these books, the prophecies which the Apostles shewed had been accomplished in *JESUS CHRIST*, and found that the obstinate incredulity of the Jews had been foretold in them. They could neither suspect the fidelity of the Apostles, because this version had not been made by them; nor accuse the Jews of having altered these books, because as they were, they condemned them. Besides the time in which it was made, gave it a prodigious deal of weight; because it having appeared before the birth of *JESUS CHRIST*, neither Pagans nor Jews could say, that the ancient prophecies therein had been adapted to the circumstances of his life.

WHOEVER were the authors of the *Greek* version, which bears the The Septuagint. name of the *Septuagint*, and of which *Philo* and *Josephus* have said so much, no one doubts but that it was made long before the time of *JESUS CHRIST*: and it is of great authority^a. Several passages of the *Old Testament*, which are quoted in the *New*, are taken from thence. All the ancient versions which were publicly read in the different churches of the world, the *Arabick*, the *Ethiopick*, the *Armenian*, the *Gothick*, the *Illyrican*, and the ancient *Latin* which was in use before *St. Jerome's* time, were made from it; and in short, every one of them, except the *Syriac*, were

^a See *Du Pin's History of the Canon*, &c. B. I. ch. 6. §. 7.

made from that of the LXX. and to this day the *Greek Church*, and the churches of the *East*, have no other. This is that version which the fathers and doctors of the church have explained, and commented upon. This is that version from which they drew their decisions in matters of faith, and their precepts of morality. It was by this, that they confuted heresies, and both general and particular councils explained themselves. So that, whoever the authors of it were, its authority is great; and that upon this account only, if no other, that it was made at a time when the *Hebrew* was a living language, and consequently more easy to be understood than it is now, when it is almost impossible to come at the true understanding of it, otherwise than by the assistance of the ancient versions. And this makes it necessary, that I should here relate the history of this version.

The history
of the
version of
the LXX.

WE find this history in a book, the author of which calls himself *Aristeas*. It is certain, the book is very ancient, and to say that he says nothing of several circumstances of this famous history, as for instance, of the cells in which these LXX. Interpreters were shut up, (who nevertheless, according to *Justin Martyr* all wrote the same thing) is not sufficient to destroy it. This miracle indeed might perhaps have been believed and even published upon too slight grounds, and without the first author of this history's having said any thing of it. But whether this book, ancient as it is, be supposititious, is another question. There are learned men who think it to be a romance invented by some *Alexandrian Jew*, in order to raise the reputation of a version which his fellow-citizens had made. But whatever this history be, *Josephus*, *Philo*, and all the ancients believed it, and told it, in the same manner, as *Aristeas* or the author of the book which bears his name, does; and that is thus.

KING *Ptolemy Philadelphus* having by the advice of *Demetrius Phalereus* caused a magnificent library to be built at *Alexandria*, and given him the direction of it; this philosopher spoke to him of the sacred books of the Jews, as of a work which would do honour to his library. And this prince therefore resolved to have them, and to cause them to be translated into his own language. He sent ambassadors to *Eleazer* the high-priest of the Jews, and loaded them with rich presents for the temple. Their instructions were to desire him to give the king a copy of the sacred books, and to send him some persons of distinction and learning, who might translate them into *Greek*. *Aristeas* who was one of the greatest men of the kingdom, was of this

embassy, and *E'leazer* who received him with honour, was, according to *Josephus*, the son of *Onias the first*, the brother of *Simon the Just*, who is mentioned in *Ecclesiasticus*, and grandson to *Jaddus*, who went to meet *Alexander*, and made him so favourable to the Jews.

THE high-priest consulted with his council about the petition of *Ptolemy*, and afterwards chose six men out of every tribe, which make 72 in all, gave them a copy written in letters of gold, and its skins very artfully fastened together, and sent them into *Egypt*. The king received them favourably, and shewed a great deal of respect for the divine books; and after having entertained them for some days with great magnificence, he thought there was no place more proper for doing the work he had undertaken, than the *Isle of Pharos*, which was but seven furlongs distant from *Alexandria*. He took care to furnish them with every thing that was necessary, so that in the space of 72 days, they finished their version. *Demetrius* had it read publickly in the presence of the priest's, great men, and all the Jews, who were then very numerous at *Alexandria*, and it was universally applauded; they cried out with one voice, that the translation was just and faithful; and in order to render it not only authentick, but unalterable too, they made imprecations against those who should have the rashness to make any alteration in it. The king who caused it to be read to him, admired the wisdom of *Moses*, and before he shut it up in his library, permitted the Jews to take several copies of it. And then, he sent back the deputies, after having made them some rich presents. The most magnificent of which, was that of six-score thousand Jewish captives, whose ransom he paid, and gave them liberty to return into *Judea*. After which he deposited both the original *Hebrew*, and this *Greek* version in his library.

Philo^a also relates this story, which he pretends happened under *Ptolemy Philadelphus*, the third king of *Egypt* after *Alexander*. And he speaks of the questions which this king put to the deputies, and of the answers they made him. He says, that when they made the version, *they were inspired, so that they all wrote the same thing as if it had been invisibly dictated to them*. The *Isle of Pharos*, as he goes on a few lines lower, is *thereby become very famous. Not only the Jews, but many others go thither to see the place where this version was made, and to thank God for so rich a present [to the world.] After having prayed and given thanks, they*

^aLib. 1. of *The life of Moses*.

pitch tents upon the sea-shore, where they sit down upon the sand, enjoy themselves, regale with their friends and domesticks, and this country place appears more delicious to them than palaces themselves.

Josephus^a in his *Antiquities* copies *Aristeas*, and refers the reader to his book. He is very long in describing the presents which *Ptolemy* sent to the temple; and every thing he has extracted from this book proves, that he had the same book which we now have. But nevertheless, this does not hinder some from treating of this history as a romance, (as has been already observed,) which the Jews of *Alexandria* invented, in order to give weight to the *Greek* version which they had made use of.

This history is suspected.

I HAVE shewn in my *Treatise of the Passover*, that the Jews of *Alexandria* had made a sort of Schism, by having contrary to the prohibition of the law, built a temple in *Egypt* for their own convenience; though at the same time without contending that the temple of *Jerusalem* was not the most holy; but only believing that they might offer sacrifice in this which they had built. The little commerce they therefore had with the other Jews, made them forget their *Hebrew*, so that they no longer spake it, nor understood it. So that there was a necessity for their having the sacred books translated into *Greek*, which was the language spoken at *Alexandria*. And their desire of reading the *Greek* Version which they had made authentick, might, its said, have caused them to invent this history, which they afterwards enriched. For in the time of *Justin Martyr*, they shewed the cells, in which, said they, every interpreter was shut up by himself; but *Aristeas* says nothing at all of them. And what is certain, is only this, that the authors of this version, whoever they were, have spoken as if they had been at *Alexandria*. One proof of which is, the account they give of weights and money. Thus for instance, because the *Drachma* of that city was worth two of *Palestine*, therefore the piece of money, which by *Josephus* and the *Evangelists* is called *tetradrachma*, is by them called *didrachma*. They make the six Patriarchs who lived before the flood, an hundred years older than the *Hebrew* makes them, before they began to have children, and take from them an hundred years afterwards; which makes their chronology extremely different from that of the original *Hebrew*; and this makes some learned men conjecture, that the Jews of *Alexandria* were willing to accommodate the books of *Moses* to the annals of the *Egyptians*, which

made the world older than *Moses* had made it in *Genesis*. *St. Jerome* speaks of this version with a great deal of freedom. He says, the church only made use of it in her infancy, because there was none of greater authority, and perhaps it was the only one in being, when the church was first founded; and that therefore, the Apostles finding themselves obliged to quote the passages they took out of the *Old Testament* in *Greek*, made use of this version, when they found it not contrary to the *Hebrew*.

I DON'T pretend to determine so intricate a question^a; but it must be granted, that in spite of the strange hatred of the *Hebrew-Jews* to this version, (which went so far as to establish an annual fast, to testify their grief at the publication of this work, which fast is marked in their Calendar) yet it was honour'd and esteem'd by all the world. When the *Hebrew* language had ceased to be the vulgar tongue, the version of the *LXX.* was read in the synagogues, even in *Judea* it self. It is true, this was not universally done; there was a sort of division among the Jews about it; some were for having the Scriptures read only in *Hebrew*, and were therefore called *Hebrews*, or *Hebraizers*; whilst others read it in *Greek*, and were called *Hellenists*; that is, *Greeks*, or *Grecizers*. And as the number of the latter was greater than that of the *Hebrew-Jews*, and the Apostles preached most frequently to them; it is therefore not to be wondered at, as *St. Jerome* insinuates, that the passages of the *Old Testament* which are quoted in the *New*, are sometimes borrowed from thence. But after all, it was visibly an act of divine providence, that this version preceded the publication of the Gospel; and it has been authorized by the use the Apostles themselves did, and the whole Church still does, make of it.

AND this obliges me, in support of it, to answer some objections which are made against the history of *Aristeus*. The first is, that *Demetrius Phalerus* could not have advised *Ptolemy* to cause the sacred books of the Jews to be translated, because this Prince had put him to death in the beginning of his reign, as is related by *Hermippas* in *Diogenes Laertius*. But to the authority of *Hermippas* is opposed that of *Aristobulus* a Jew and *Peripatetick*, who in *Eusebius* addresses himself to *Ptolemy Philometor* thus;

*Objections
against
the history
of Ari-
steas.*

^aThe reader will find this question concerning the authentickness of this pretended history fully stated, *Prid. Connexion*, p. 2. B. I. and its fabulosity largely proved, in *Hody de Bibliorum textibus originalibus*, &c.

Our law was translated into Greek, under the reign of your uncle Philadelphus, by the advice and care of Demetrius Phalereus.

THE second objection is, that they could not have chosen six deputies out of every tribe, because after the dispersion of the Jews, the tribes of *Judah* and *Benjamin* only remained. To which it is answered, that at the time of the transportation, all the tribes were not so absolutely destroyed, but that there yet remained some families of them, and several of them returned from *Babylon* with the whole tribe of *Judah*; whence it is that *St. Luke*^a says, that *Anna the Prophetess* was of the tribe of *Aser*.

LASTLY, it is observed, that the mole called *Heptastadium*, by which *Aristeas* says the *Isle of Pharos* was joined to *Alexandria*, was according to *Ammianus Marcellinus*, the work of *Cleopatra*, who is well known to have lived long after *Ptolemy*. But this difficulty is not solidly founded. *Cesar*^b says clearly, that it was the work of the ancient kings; for so the passage ought to be read, and not of the ancient regions. Perhaps *Ammianus Marcellinus* imputes it to *Cleopatra*, because that princess repaired it.

Whether
the LXX.
translated
all the
Old Te-
stament.

SOME Fathers say that there is another version prior to that of the LXX. but they bring no proofs of it. Whether the LXX. translated the whole Bible, or only the *Pentateuch*, is a question not so easy to be determined^c. It seems, that the few days which they employed in making their translation, could not be sufficient for translating more than the five books of *Moses*. How could they have written so large a volume, as all the Scriptures make, in so short a time? To which *St. Jerome* adds, that *Josephus* and *Aristeas* who were the first authors of the history of this version, never speak but of the law, and that when they speak of the law singly, they are to be understood only of the *Pentateuch*. However, this is denied by others, who say that if they had divided all the Scriptures among them, they might have translated the whole in two months and a half. But *Josephus*^d determines the question, for he clearly says that the LXX. translated only the books of *Moses*. And if so, they must have been other Interpreters, who translated the rest of the Scripture. And what is certain is only this, that the whole version was made before the time of *JESUS CHRIST*. Though *Aristeas* says, that there were *Seventy two* Interpreters, yet it is generally called the version of the *Seventy*, for the sake of a round number.

^a ii. 36.

^b *De Bello Civ. lib. 3.*

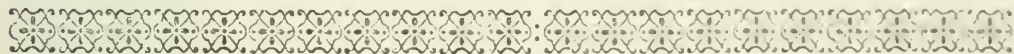
^c See *Du Pin's History of the Canon*, &c. B. i. ch. 6.

^d 4.

^d *Pref. to his Antiq.*

BUT besides this version of the LXX. we learn from St. *Athanasius*, that since the birth of JESUS CHRIST, *Aquila*, who was born at *Sinope*, a city of *Pontus*, made a new *Greek* version of the Bible^a. He was originally a *Gentile*, afterwards a *Christian*, and died a *Jew*. And after him *Symmachus* of *Samaria* made a second; but he was no more steady in his religion than *Aquila*; he passed from *Judaism* to the faith, and afterwards fell into the heresy of the *Ebionites*. He lived under the Emperour *Severus*. And *Theodotion* who was as inconsistent in the affairs of religion as the other two, having been first a *Pagan*, then a *Catholick*, then an *Ebionite*, and at last a *Jew*; this *Theodotion*, I say, made a third Version. And besides these, *Origen* found two others at *Jericho*^b, concealed and hid under some vessels; which happened under the empire of *Caracalla*. He published them under the names of a *fifth* and *sixth* version; of which we shall speak hereafter, when we come to speak of the famous edition of the Scripture which *Origen* made.

^a Publish'd A. D. 218. See Prid. Conn. P. ii. B. I. under the Year 277. ^b One was found at Jericho, and one at Nicopolis, a city near Actium in Epirus. The former in the reign of Alexander Severus, the latter in the reign of Caracalla. Prid. Conn. Ibid.



CHAP. VIII.

Of the ancient Latin versions of the Bible; particularly of the Vulgate.

THE language of princes generally becomes in time the common language of their subjects. The conquests of *Alexander* made the *Greek* tongue universal; and by the same means, the *Latin* tongue extended it self with the *Roman* empire, all over the world. There was scarce a nation in the world, where by the help of this language, you might not make your self understood. And perhaps this was the reason why JESUS CHRIST, who was born among the Jews, but was pleased to die upon the cross, for the salvation of all mankind, suffered his title to be written in *Hebrew*, *Greek*, and *Latin*. All the authors of the books of the *New Testament*, have nevertheless written in *Greek*; (St. *Matthew* alone wrote his

his Gospel in *Hebrew*:) which was, because the *Greek* language was most in use at that time, because it was the most ancient, and because its politeness had made it the language of the learned. So that, it was well known, almost all over the world. At *Rome* it self it was familiarly spoken; and was in use among the ancient *Gauls*. Nevertheless, the *Latin* Church could not be without a version of the *Old* and *New Testament* into its own language. This first *Latin* version was made from the *Greek*; the *Hebrews* themselves had at that time scarce any knowledge at all of the *Hebrew* tongue, and perhaps read the Bible in *Hebrew* no where but in *Judea*, and some places of the *East*.

It is not known who was the Author of the first *Latin* Version of the Scriptures. And St. *Austin*^a tells us, that there soon appeared a great number of them. *We know them who translated the Scriptures into Greek, says he, and the number of them is not great; but the number of the Latin translators is infinite. When the faith came to be established, the first man who found a Greek copy, notwithstanding the little knowledge he had of the two languages, boldly undertook a translation of it.* But nevertheless, there was one among this multitude of versions, which the same St. *Austin* calls *Italick*, because it was used by the Christians in *Italy*; and it retains that name to this very day. This *Italick* Version is an ancient *Latin* translation of the *Greek* Version. St. *Jerome* calls it the *Vugar*; and St. *Austin* says of it, *The Italick version is preferable to all other versions, because it is both more faithful, and more clear.* It is pretended that St. *Jerome*, when he was young, revised it, or at least a part of it, by that of the LXX. because this father tells St. *Austin* in one of his letters, that he had translated the Bible, after having corrected it from *Greek* into *Latin*, for the use of the *Latins*. But however that be, it is certain that this father having afterwards learned *Hebrew* under different masters, and spared no pains to make himself master of it, undertook a new *Latin* Translation of the Scriptures from the *Hebrew*; which no body had undertaken before him. His motives to this undertaking he himself declares; *If we had, says he, the Version of the LXX. in its purity, and as it came out of their hands, it would be in vain for you, Chromatius, to attempt to engage me to make a Latin one from the Hebrew. It would then be my duty to respect, and by my silence give my approbation to a work which has been uni-*

The Italick Version.

St. Jerome's Version.

^a De Doctrina Christiana, lib. ii. c. 2, and 15.

versally received, and has contributed so very much to the establishment of the faith. But the version of the LXX. has been so altered, and even so corrupted, by having spread abroad into so many places, that you may well think I have a right either of judging what copies are most correct, or of making an entire new version. He had corrected that of the *New Testament* at Rome, by the command of pope *Damasus*. And after the death of this pope, whom he survived thirty years, he returned into a monastery at *Bethlehem*, where he lived five years, and having there found a master of the *Hebrew* tongue, under whom he thoroughly studied that language, he undertook his translation. He translated all the books which are in the *Jewish* canon, and added *Judith* and *Tobit* to them; but he did not touch the books of *Wisdom*, *Ecclesiasticus*, *Maccabees*, *Baruch*, or the *Additions to Esther* and *Daniel*; because none of these books were written in *Hebrew*.

*Letters to
Aquila
Paul, Eu-
roch and
Pam-
mach.*

THIS version of *St. Jerome* was much clearer than the *Greek* Version; that is, he had interpreted the original *Hebrew* more perspicuously than had been done by the LXX. whose version had been translated into *Latin* by other interpreters, who consequently had not consulted the *Hebrew* text: and *St. Jerome* himself, in his *Preface to the Pentateuch*, gives the reasons why his version might be more conspicuous than that of the LXX. *These interpreters*, says he, *did their work before the coming of JESUS CHRIST, and could not therefore but express equivocally, what they could not comprehend fully. We who have laboured after his death and resurrection, have rather written an history, than prophecies. Men relate things which they have seen very differently from what they do those things, which they have only understood; and the better and clearer our ideas are, the more intelligible will our writings be.*

THIS work of *St. Jerome* was admired by some, and criticized on by others. It was thought rash in him, to make a new translation of the Scripture; and he was charged with having injured that of the LXX. But he stood his ground both against murmures and calumny. It cost him many apologies, wherein he defends himself; especially against the charge of having had a design to obscure or condemn the version of the LXX. by his own. And he urged to little purpose, that the Jews themselves found his version to be entirely agreeable to the original: this did not appease his enemies. *St. Austin* himself, though they were friends, and conversed by

letter, acknowledged to him, that he would not suffer his version to be read in his church, because this novelty which seemed injurious to the authority of the *Septuagint*, had given great offence, and caused great trouble among the people, whose ears and hearts had been accustomed to, and as it were filled with the ancient version; which besides had been authorized by the Apostles.

AFTER the death of St. *Jerome*, his new version spread it self insensibly. They made use of that, and the ancient *Italick*, indifferently. Pope *Gregory* says, that the church of *Rome* read both; and that he, according to her example, quoted either, as it best suited his purpose. But at last, that of St. *Jerome* prevailed over the ancient *Vulgate*, not by any ecclesiastical decree, but insensibly by use and custom. *Hugo de S. Victor* says positively, that the *Latin Church* declared it authentick; but he does not relate any decision that was made upon it, or give any account of either time, or place, when it had been done.

The Vulgate.

NEVERTHELESS the *Vulgate* which we have at present, and which the Council of *Trent* has declared authentick, is not the pure version of St. *Jerome*. It has in it a great deal of the ancient *Italick*; but it cannot yet be discovered, by whom, or at what time this mixture was made. Some think that St. *Jerome* has no part in the present *Vulgate*; and it is true, that the *Psalms* in it are not his. The version he made of *them*, which is in his works, is very different from that of the *Vulgate*; his was made from the *Hebrew*, that of the *Vulgate* from the *Greek*. The *Psalms* were daily sung in the church by the people; and they having gotten them by heart, new ones could not be substituted in the room of the old, without a great deal of trouble; and this is the reason why St. *Jerome's* version of them was not made use of. Nor were any of those books translated by him which are not in *Hebrew*; and therefore the version we have of them, is certainly not his. But as for all the rest of the books of the present *Vulgate*, we need only compare them with the pure version which he made of them, and makes a part of his works, and we shall find almost an exact agreement between them. The *Vulgate* comes nearer to the *Hebrew*, and is more perspicuous than the *Septuagint*. And we also find in the present *Vulgate*, the additions which he said he had made to his version, of some passages of the *Hebrew* text, which were wanting in the ancient version. But they are not all in it; as might be shewn from several instances.

stances which might be drawn out of his *Commentaries*. Which proves, as I have said, that the present *Vulgate* consists partly of the old *Italick* version, and partly of St. *Jerome's*. This mixture was a sort of expedient to reunite the minds which had been divided about this matter, and to reconcile the respect the people had for the *Old* version, with the esteem which the learned had for that of this great father. This is the opinion of the cardinals *Baronius* and *Bellarmino*; and *Clemens the Eighth*, in the *Preface* which he put at the beginning of the Bible, positively says; that *this Latin edition of the Bible which he published, was made from the translation or correction of St. Jerome, in which were retained many things out of that ancient version which St. Jerome calls the Common, or the Vulgar translation, St. Austin the Italick, and pope Gregory the Old.*

BUT without any further enquiries after the author of the *Vulgate*, it is sufficient that we know, that the Council of *Trent* has declared it *authentick*. It calls it the *Old*, but with relation only to that multitude of new versions, which then appeared every day: For we have seen that in the time of pope *Gregory* it was called the *New*; and the *Old* then was the *Italick*. Now the council commands, that this version, (which was then looked on as the *Old*,) *having been in use in the church for so many ages, shall be received as authentick, in the publick lectures, in disputes, in sermons, and in expositions; and that no one have the boldness to reject it, under any pretence whatsoever^a.*

HOWEVER, it may not be amiss to explain here, what we are to understand by this decision of the council^b. The originals of the sacred books are in themselves *authentick*, because they were dictated by the HOLY GHOST; and the copies of these originals are no farther *authentick*, than as they are agreeable to them. And in what sense then, did the council declare the *Vulgate authentick*? was it preferred by them to the originals? *The fathers*, says *Bellarmino*^c, speaking of the Council of *Trent*, *make no mention of the originals in this canon; they only chose out among the Latin versions, that which they judged to be the most safe.* And this judgment might well be made of it, after its use for several ages had shewn, that there was nothing in this version, that was contrary either to faith, or morality. But a thing likewise becomes *authentick*, when the use of it has

^a *Seff. 4. Can. 2.*
Deo Dei Scrip. l. 2. cap. x.

^b See Du Pin's *History of the Canon*, &c. B. I. ch. vii. § 3.

^c *De ver-*

authorized it; that is, when they who have authority to command it, will have it used in publick. And this is the sense in which the *Vulgate* was declared *authentick*. The fathers of the council of *Trent* had nothing else in view. So that the greatest Divines agree, that it was not the intent of these fathers, to prefer it before the original *Hebrew* and *Greek* texts. It is the hereticks, says *Serrarius*, a learned Jesuit, who in order to make the fathers of this council contemptible, have endeavoured to persuade people, that they really gave more authority to the copy, than to the original. So that these judicious rules of the ancient fathers will always last. *When there is any difference in the copies*, says *St. Austin*^a, *as the same fact cannot happen in two different manners, more faith must be given to the originals than to the translations.* *When the Latin copies of the New Testament differ*, says *St. Jerome*^b, *recourse must be had to the Greek, which is the source; and when the Greek and Latin copies of the Old Testament disagree, the Hebrew must be consulted, and the fountain preferred before the streams:* and in another place this holy father says the same thing more expressly^c; upon which *Gratian* makes this decision; *the books of the Old Testament ought always to be examined by the Hebrew, and those of the New, by the Greek;* which the council of *Trent* has not forbidden.

They who study the Scriptures thoroughly^d, says *Salmeron*, another famous Jesuit, who assisted at that council, *are still permitted to consult the sources of it, and to correct by their assistance, what length of time, or the negligence of copists, may have spoiled in the Vulgate.* For instance, I will suppose it was by consulting the original, that they corrected that place in *Ezra*^e, where it was *pax illius, his peace*, which made no sense at all, by making it *paxillus, a Stake*; it plainly appears to have been a fault of the copists. In *Proverbs*^f, instead of *lapides sacculi, the stones of the bag*, they had put *lapides seculi, the stones of the age.* Which corrections have been made since the approbation given to the *Vulgate* by the Council of *Trent*, when the popes published more correct editions of the Bible; which shews, says a learned man, how ignorant, or how rash a thing it is to contend, that the council of *Trent* has taken away all authority from the original *Hebrew* and *Greek*, which are the works of the HOLY GHOST, and preferred or equalled the *Vulgate* to them. Since the council, the *Vulgate*

^a De Civit. Dei. lib. xv. c. 13.

^b Letters to Sun. and Fretela.

^c Letters to Lucinius.

^d Proleg. 2.

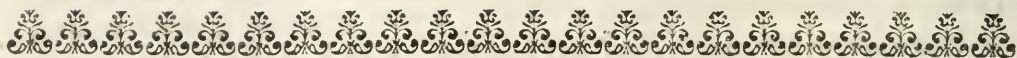
^e ix. 8.

^f xvi. 11.

has been corrected by the order of *Sixtus Quintus* and *Clemens the Eighth*. Nor was this correction so exact, but that it is there declared in the *Preface*, that *there were yet some places not touched, which ought to be altered*; and it is added, that *this edition is not extremely exact, we have designedly passed over several places, for fear of giving offence*.

I THEREFORE again say, the *Vulgate* is neither more valuable, nor equal to the original texts. *There was nothing said of them in the council*, says *Salmeron*, *the only questions there, were about the Latin versions, which had just then appeared in great numbers*. The council declared that the *Vulgate* was the best, and the safest of these. *The church*, adds *Bellarmine*^a, *has assured us that there is no error in the Vulgate which concerns faith or morality, and that the faithful may entirely give credit to it*. But it must be observed, that what I have just now said in favour of the *Hebrew* and *Greek* originals, does not imply that we have always a right of correcting or explaining the *Vulgate* by the copies we have at present, into which many errors may have slipped, by the negligence of the copists. The *Latin Interpreter* may have had as correct, or perhaps better copies than ours. But when it is certain, that the *Latin Interpreter* read the originals as we now do, if then there appears any obscurity in his version, we must have recourse to the original. Thus in that passage of the *Vulgate*, where *St. Peter* asks our Lord Christ what death *St. John* should die, his answer according to the present edition of the *Vulgate* is, *Sic cum volo manere donec veniam, quid ad te? I will that he so tarry till I come, what is that to thee?* which not being sense, it is evident that this passage has been corrupted by the copists, who have put *sic* instead of *si*, which is what the *Greek* *καὶ* signifies; *if I will that he tarry till I come, what is that to thee?* *Sic* might easily be put for *si*, and therefore it is most probable, that the fault is in the *Latin* copy, and not in the *Greek*.

^a De Verbo Dei; l. ii. c. 11. ^b Jo. xxi. 22.



C H A P. IX.

Of the Samaritan Pentateuch, Chaldee Paraphrases, and other versions.

*The Samaritan
Pentateuch.*

WE have in another place spoken of the origin of the *Samaritans*, and of the manner of their leaving the worship of Idols. When JESUS CHRIST came into the world, they worshipped only the one God of the Jews. The question between them and the Jews, was only concerning the place where he ought to be worshipped, as appears by the discourse our Lord had with the *Samaritan* woman^a. But the *Samaritans* did not receive all the books of the Jews. The *Pentateuch* was the only book among all the sacred writings, which they looked on as divine. Nor is it to be wondered, that they should receive no other; the rest were the works of the Jews, with whom they kept no communication, at the time they were composed, or published^b. The present *Samaritans*, to this day carefully preserve the *Pentateuch* written in the ancient character, which was that of the Jews before the captivity: which makes this book esteemed as a precious monument of antiquity, and a proof of the *Mosaic* history, and of every thing contained in the books of *Moses*. For there is no essential difference between the *Samaritan* and the *Hebrew Pentateuch*; and it cannot be said, that two nations who had no commerce with one another, but an utter hatred for one another, conspired

^a Jo. v. ^b The Dean of Norwich is of opinion, that the *Samaritans* did not receive their copy of the *Pentateuch* from the Jews, till after the time of Ezra; and that it was copied from Ezra's. Which if it was, they might then as well have taken copies of all those other books which Ezra had brought into the Jewish canon, (which were, some few excepted, all that are at present in the canon of the Old Testament) as the *Pentateuch*. And it seems hard to say, why they did not copy the one as well as the other. The Dean's reasons are, 1. that it has all the interpolations that Ezra's copy has. And 2. that it has many variations, which are manifestly caused by the mistake of such similar letters in the Hebrew alphabet, as have no similitude in the Samaritan Character. Conn. P. i. B. 6. under the Year 409. But Du Pin (History of the Canon, &c. B. i. ch. 5. §. 2.) undertakes to answer these reasons, and declares himself to be of Lamy's opinion.

together, to alter the law of *Moses*. These two *Pentateuchs* differed no otherwise formerly than they do now, namely, in the figure of the letters, as St. *Jerome* assures us; who tells us^a, that the characters which were in use in the time of *Moses*, were the same with those the *Samaritans* yet use, and that the letter *Thau* in their alphabet, which is the last, was of the figure of the cross, which the Christians made upon their foreheads. From whence it is evident, that we may by comparing the *Samaritan Pentateuch* with the *Hebrew*, clear up several difficulties, and determine which of the different ways of reading the Scripture which interpreters have followed, is most ancient, and consequently most agreeable to the truth.

F. *Morin* of the *Oratory*, found this precious manuscript copy, in the beautiful library, which belongs to the college of the priests of that Congregation at *Paris*, and printed it in M. *le Jay's* Polyglott^b. It was a present of F. *de Harley-Sanchy's*, who brought it from *Constantinople* with many others. There is generally joined with it, a version of it into vulgar *Samaritan*, which is very ancient. The difference, as I have said, between the two *Pentateuchs* was not considerable; but there was some difference between them, and it could not be otherwise: for it is impossible, but that when a book has been several times written, some alterations will continue; and in this case, they were nations who were at variance and enmity with each other, who each copied the same book for themselves; and consequently had no correspondence with one another in order to agree upon the readings, which were to be preferred; but on the contrary, each was for having their own copy looked on as authentick.

THE *Chaldee Paraphrases* are a sort of originals, or at least very ancient versions. The origin of them was this. The Jews having almost forgotten their own language in the *Babylonish* captivity, and accustomed themselves to that of their conquerour, the text of the Bible, was no longer understood by the people; and therefore it was necessary to explain it in the *Chaldee* tongue. From the time of *Ezra*, says *Maimonides*, what the reader read of the law, an interpreter explained to the people. Which occasioned the making of *Paraphrases* in *Chaldee*, which differs but a little from the Sy-

The Chaldee Paraphrases.

^a Upon the 9th Chapter of *Ezekiel*.

^b Both the *Samaritan Pentateuch* and the *Samaritan version*, and the *Latin translation* of them, are since much more correctly printed in *Walton's Polyglott*, *Prid. ut supra*.

riac, which was the language of the Jews in our Saviour's time. And these *Paraphrases* were called *Targumim*, and in the singular *Targum*, a *Chaldee* word which signifies *Explanation*. They are sometimes an exact literal version word for word, sometimes only sense for sense.

The Division of the Paraphrases.

Their Authors, and Antiquity.

THE Jews divide these *Paraphrases* into three classes, as they do the books of the Bible: the *Paraphrases of the Law*, of the *Prophets*, and of the *Hagiographa*, or *koly books*: The *Paraphrase on the Pentateuch*, made by *Onkelos*, or *Onkelosus*, who lived forty years before the birth of Christ, and was the disciple of the great *Hillel*, is not only the most ancient, but the most famous. It is a great mistake to attribute it to that *Aquila of Pontus* who translated the Bible into *Greek*, of whom we have spoken, and who did not write till 130 years after JESUS CHRIST. The *Paraphrase upon all the prophets*, except *Daniel*, was the work of *Jonathan Ben Uzziel*, who was contemporary with *Onkelos*. And besides this *Paraphrase upon the Prophets*, there has lately appeared a *Paraphrase upon the Pentateuch*, under his name. The *Paraphrase upon the Hagiographa* is attributed to *Joseph the blind*, or the *squint-eyed*. It is no older than the fifth century, as appears from several things which are related in it. But as for those of *Onkelos* and *Jonathan*, as they are quoted in all the Jewish commentaries, their antiquity is not to be doubted of. The fathers of the Church make indeed no mention of these *Paraphrases*, but we are not to wonder at their not doing it; they did not understand *Hebrew* enough to know them, and had no commerce with the Jews.

Their use.

THESE *Paraphrases* are of great advantage to religion: we find many passages explained in them of the *Messiah*, which the Rabbins would now fain deprive us of. And they could not therefore have been invented in complaisance to us. It is not to be doubted, but that they are very ancient, and were written at least as early as the times of the authors, whose names they bear. The unanimous consent of the Jews is a convincing proof of it: and who can imagine that these *Paraphrases* were not made at a time when the *Chaldee* was the mother-tongue? would the Jews have troubled themselves about making them, when they had laid aside that language? and in short, their application of a great many passages to the *Messiah* is a great mark of their antiquity. Their Authors were near in time to the *latter Prophets*, and were instructed in their traditions. And the Jews give so much authority to these *Paraphrases*, especially

cially those of *Onkelos* and *Jonathan*, that they almost equal them to the text. They say that *Jonathan* received his interpretations from *Zechariah*, *Haggai*, and *Malachi*, and that *Onkelos* collected together the sentiments of the Rabbins *Eliezer* and *Jehoshua*, who had been instructed by the Prophets. We find some very singular things in them concerning the *Word*, by whom all things were made, which have a great deal of resemblance to the beginning of *St. John's Gospel*. *Beckius* has lately published a *Chaldee Paraphrase upon the Chronicles*^a, which he found in a *German* library: but of what antiquity it is, is not agreed. Some even doubt whether the others are as ancient as the Jews make them. But whether they are or no, we had them from *them*, and therefore be their antiquity what it will, their authority is absolute in the disputes that are between them and us^b.

THE *Syriac* version is very ancient and worthy of esteem^c: for the churches of the *East* have used it from the first establishment of religion, therein following the example of *Antioch*, capital of *Syria*, where the name of *Christian* was first given to the disciples of JESUS CHRIST; and that of the Patriarchate upon which all the churches of the *East* depended, long before the council of *Nice*. The *Syriac* language yet subsists among the *Maronites*, who inhabit *Libanus*, and the other Christians of that country; but it is only in the divine books, and the ecclesiastical offices. It is not at all used but in them. The *Syriac* is a Dialect of the *Chaldee*. *The Syriac version.*

Albert Vidmanstadius, Chancellour to the Emperour *Ferdinand*, was the first man in *Europe* who caused the *Syriac New Testament* to be printed, which was in the year 1555. He pretended to shew, that JESUS CHRIST and his Apostles spoke this language; but many people are not of his opinion. They think that JESUS CHRIST spoke *Chaldee*, such as we find in the Jewish *Paraphrases*, or at least a language which came very near it;

^a That on the first Book was published 1680. that on the second, 1683. ^b The English reader has a large account of the *Chaldee Paraphrases* here mentioned, and of two others, viz. The *Jerusalem Targum on the Law*, and the *Targum on Ruth*, *Esther*, *Ecclesiastes*, *Song of Solomon*, and the *Lamentations*, and of the usefulness of them, especially against the Jews, in *Prid. Conn. P. 2. B. viii. under the year 37*.

^c According to *Dean Prideaux*, the ancient *Syriac Version* is, without any exception at all, the best translation of the Scriptures of both Old and New Testament that has been made by the ancients into any language whatsoever. *Prid. Conn. P. 2. B. i. under the year 277*. But *Mr. De la Crose*, who is Counsellour and Librarian to the King of *Prussia*, prefers the *Armenian Version* of the New Testament to all the other ancient Versions. See *Preface Generale de Messieurs Beaufrere & L'Enfant sur le N. Testament, p. 211*.

for the words which the *Evangelists* have put into the Gospel, are neither *Hebrew*, nor *Chaldee*, nor *Syriac*, but are derived from those languages. Nevertheless, the *Evangelists* call these words *Hebrew* ones; but that is only in opposition to the *Greek* and *Latin*, and because it was the language of the Jews, who are *Hebrews*. The modern *Syriac* has characters of its own, which are different from those of the *Hebrews* and *Samaritans*; but it is nevertheless often written in *Hebrew* characters. And it ought to be here observed, that there are two *Syriac* versions; the *Old*, which is a translation of the *Old Testament* from the *Hebrew*; and the *New*, which is a translation of the *New Testament* from the *Greek*. This last is beyond contradiction the most ancient that ever was made in the church. It is that which the *Maronites* make use of in their ecclesiastical offices. It is called the *New* version, only with respect to the other; for learned men have proved, that it was made above a thousand years ago; by which we may judge of the antiquity of the first.

Arabick
versions.

As *Arabick* is become the vulgar language of almost all the *East*, besides the *Syriac* version, which is understood only by the learned, there are others in *Arabick*, which are not only used by the *Maronites*, and other Christians in *Asia*, but also by the *Jews* and *Samaritans*^a. Rabbi *Saadias* has published one of the *Pentateuch*, which a skilful man thinks to be very little different from that in the *Paris Polyglott*. The greatest part of these *Arabick* versions were from the *Septuagint*. The Christians of the *East* have two entire ones, but they neither know who were the authors of these versions, nor the time when they were made.

The Ethi-
opick and
other ver-
sions.

THE *Ethiopians* have also translated the Scripture into their language; but there has only a part of this version yet appeared. Rabbi *Jacob Tavoros* translated the *Pentateuch* into *Persian*, and the Jews printed it at *Constantinople*, in the year 1546. And there have been several other versions made of the *Psalms* and *New Testament*; but as they are novel, they are of no great authority, any more than many others which have been made into the different languages of *Europe*.

Latin
versions.

Pagnin the *Dominican* was the first after *St. Jerome* who translated the *Old Testament* into *Latin* from the *Hebrew*. His version was printed at *Lions* in the year 1528. *Arias Montanus* retouched it, and made it yet more literal. *Munster* made another *Latin* translation of the *Hebrew*

^a See Du Pin's History of the Canon, &c. B. i. ch. 8. §. 3.

Bible, but into such barbarous *Latin* as was grating to the ear. After *Pagnin*, came a crowd of Interpreters, since the *Hebrew* language has been more studied. *Leo of Juda*, who though not a Jew, understood *Hebrew* extremely well, began one, which has since been printed at *Zurich*; but death having prevented him from finishing his work, *Theodorus Bibliander* compleated it. This is that version which *Robert Stephens* printed with the *Vulgate* and *Vatablus's Notes*, without naming the authors of it. *Emmanuel Tremellius*, who of a Jew became a Christian, and *Francis Junius*, have also given us a *Latin* translation after their manner, which *Castalio* had done before them, and very lately *Sebastian Schmidius*. And some add to these *Isidorus Clarius*; but it may be said, he only corrected the ancient version, according to his ability, and sometimes put in very hard expressions.

ALL these versions are very different from the ancient ones: which arises from hence, that the new translators have followed the criticism and sentiments of the *Massorites*, and the Jewish *Grammarians*. We have seen that the invention of the points made great alterations; and that the same word has very different senses, according as it is differently pointed: So that the new Interpreters of the *Hebrew* Bible, who follow the pointing of the school of *Tiberias*, must be very different, for instance, from those versions which are made from the *Greek* Bible of the LXX.

James the first King of *England*, caused the Bible to be translated into *English*, from the *Hebrew*; The Synod of *Dort* ordered a version of it to be made into *Dutch*. *Luther* made one into *High-dutch*. The Divines of *Geneva* made one into *French*, and another into *Italian*. The Jews of *Spain* have made one into *Spanish*. And the *Roman-Catholick* Doctors have also translated the *Vulgate* into *French*. Those of *Louvain* first did it into *French*, but *M. de Sacy* has some time ago made another translation of it into *French*, which is much purer than that of *Louvain*.^a

^a If the curious reader would entertain himself with a more copious view of the translations that have been made of the Scriptures, let him consult the laborious work of the celebrated *M. de Long*, where among other things he gives an account of all the translations that ever were made of the Scripture into any language whatsoever, whether ancient or modern, and of the persons by whom, and when made.

ALL these versions have their use; especially for those who have not the advantage of looking into the original: for an exact and attentive reader, who understands neither *Greek* nor *Hebrew*, may sufficiently learn the force of the original texts, by comparing these versions: I mean especially by the ancient versions. We there see how their authors have explained certain passages, and consequently how they must have read the *Hebrew* and the *Greek*, and by that means what was the most ancient way of reading them.



C H A P. X.

Of the most famous Editions of the Bible.

IT is a received tradition among the Jews, that *Moses* gave to each of the heads of the tribes, a copy of the law; and that every private man afterwards copied it. *Maimonides* says, there was an express commandment which obliged every *Israelite* to copy the *Pentateuch* for himself; and though his father had left him a copy of it, yet that did not excuse him from this obligation; and that they who could not write, were obliged to get a copy taken for them. And when they had gotten this book written with their own hands, it was, says this Rabbin, as if they had received it from mount *Sinai*. The king himself was obliged as king, to write out the book of the law, though he already had a copy, as a private man; according to those words in *Deuteronomy*^a: *And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.* And the Jews have in this followed their natural genius; they have carried their exactness up to superstition. There are, according to them, no less than twenty conditions necessary to make a copy pure, and fit to be read in the synagogue. But I shall not here amuse my self with relating these trifling niceties; nor will I pretend to warrant that tradition of the Jews, concerning the twelve copies which are said to have been given to the heads of the tribes. Nevertheless, this is past doubt, that God has so carefully watched over, and preserved the Scriptures, that not the least error relating to faith or morality, is slipped into them.

^a xvii. 8.

DURING the captivity, the Jews greatly neglected their sacred books. After their return, *Ezra* and the *Men of the great synagogue*, collected all the copies they could find, and having reviewed and examined them with a great deal of exactness, they restored the Scripture to its first purity, and made what is called the *Canon of the Jews*. And these *Men of the great synagogue*, had some prophets among them, as *Haggai*, *Zechariah*, and *Malachi*, and some add *Daniel*; not to speak of *Ezra*, who was at the head of them. So that, what they did ought to be looked on as the work of the HOLY GHOST. What the author of the *Second book of Esdras*^a says, that all the copies of the holy books having been burnt with the temple, *Ezra* by inspiration from God, published them anew, is an apocryphal story, which may be confuted by what is related in the book of *Nehemiah*^b, *And all the people gathered themselves together as one man, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women.* It is not here said, that *Ezra* wrote the whole book of the law anew, but that he *brought* it, because being a priest, it was his business to keep it.

THE ancient Jews were neither skilful grammarians, nor great critics; they took little care to have their copies correct. And from hence came that great difference in their copies, which has produced one as great in the ancient versions, each interpreter having followed that which fell into his hands. It was not till about the fifth century, that the Rabbins of *Tiberias* gave themselves the trouble of making their copies exact, and correcting all the faults, which through length of time, or the negligence of the copists, might have slid into them. And I have already spoken of their criticism which is called the *Masfara*; and of the vowel points which they added to the text, to fix the sense of the words; of the various readings which they took care to distinguish by certain signs in the margin and in the text; and of the interpretations which they have given according to tradition; which is the reason (as we have seen) why the text, as we now have it from them, is different from that from which the version of the LXX. was made. But these latter might have had as good manuscripts as they; and therefore it is not just to prefer the *Masforites*

^a xiv. 21.^b viii. 1, 2.

to them, on all occasions. For how laborious and exact soever they may have been, and what care soever they may have taken, to recover faithful copies, yet who knows whether they did not scrupulously attach themselves to tradition, and give too much way to their own conjectures?

*Editions
of the
Hebrew
Bible.*

BEFORE printing was invented, the Jews set an immense value upon two copies, from which all the other copies were taken, *viz.* that of *Hillel*, and that of *Babylon*. But since the invention of that art, the *Hebrew* text has been printed a great many times, both by them, and the Christians; and that without any other difference between the different impressions that have been made of it, than what has been occasioned by the skill or negligence of the printers.

*The differ-
ent edi-
tions of
the Sep-
tuagint.*

THERE were also in the first ages of the church, different editions of the version of the LXX. As some faults had crept into it, *Lucian the Martyr* undertook to revise it, to correct the faults of the copists, and to publish a more faithful copy. And *Hesychius* and *Eusebius* did each the same thing; and these were, as it were, three different editions, of that version. And *S. Jerome* also, as has been said, undertook the same thing, and rectify'd, what that infinite number of copists, who had sent it all over the world, had changed. An alteration which appeared to him to be so great, as necessarily to require that a new translation should be made from the *Hebrew*. Of these three ancient editions, which preceded that of *S. Jerome*, *Egypt* followed that of *Hesychius*, *Palestine* that of *Eusebius*, and *Constantinople* that of *Lucian the Martyr*. The famous editions of the *Greek Septuagint* in these last ages, are that of *Alcala*², which is in the *Paris-Polyglott*, and that of the *Vatican* in the 1587. They are pretty different; and this difference arises not only from that of the copies, which the publishers of these editions followed, but also from their prepossessions. They who made the edition, which by cardinal *Ximenes's* care, was made at *Alcala*, endeavoured to make it as conformable as they could, to the *Hebrew* text, as we now have it. And they who had the care of the *Vatican* edition, regarded chiefly those passages of this version, which they thought they found in the ancient fathers. And therefore each followed, what they thought most agreeable to their design. The edition of the *Greek Septuagint* at *Alcala* was the first *Greek* edition, that was ever printed; it was finished in the year 1517. *Aldus Manutius* made another at

² Or *Complutum*.

Venice, 1518, which the *Germans* have reprinted several times. The third edition of it, was that of the *Vatican* in the year 1587, which cardinal *Caraffi* caused to be made from a manuscript in the *Vatican* library^a. The next year, *Nobilius* printed a *Latin* translation of it, made from that *Roman* edition, and collected from the works of the ancient fathers. And these are the two editions, which *F. Morin*, has printed together at *Paris* in 1728. The *Greek* edition, which is in the *English-Polyglott*, was corrected by a very ancient *Alexandrian* manuscript^b.

As to the *Latin Vulgate*, it were useless to give an account of all the different editions, which have been made of it, since the invention of printing; they are almost innumerable. And I shall therefore speak only of the edition which was made at *Rome* by order of *Sixtus Quintus*^c; in which, the doctors, who had the care of it, corrected and changed many places, notwithstanding the council of *Trent* had declared it authentick. But in spite of these corrections, *Clement the Eighth* did not approve of this edition, but caused a second more correct one to be made^d; and it is from this, that all the *Vulgate Latin Bibles* are printed.

NOTHING now remains, but to say something of the *Polyglotts*. The word is *Greek*, and signifies a Bible in several languages: and this name is given to any of those Bibles, which have the original text, and one or more versions with it. The most ancient of these *Polyglotts* were those of *Origen*. I say those of *Origen*, because he made three. The first consisted of four versions, those of the *LXX*, *Aquila*, *Symmachus*, and *Theodotion*, which he called *Tetrapla*. In the second, he added the original *Hebrew* text in *Hebrew* characters, and in *Greek* characters, and gave it the name of the *Hexapla*. And the third, was yet further enlarged with two other *Greek* versions, whose authors are unknown; and this he called *Octapla*^e. These names, *Tetrapla*, *Hexa-*

^a See *Frid. Con. P. 2. B. 1. under the year 277.*

^b From this Manuscript has since been printed a third famous edition of the Septuagint, at Oxford, by Dr. Græbe, which is by some learned men preferred both to that of *Alcala*, and that of the *Vatican*.

^c *Ann. Dom. 1590.*

^d *Ann. 1492.*

^e *Dean Prideaux makes the Hexapla and Octapla to be the same edition, and to be called by both these names, because it had in some places six, and in others eight columns; and consequently declares that Origen made but two editions, in all.*

pla, and *Octapla*, are *Greek*, and signify, that the first edition was in *four* columns, the second in *six*, and the third in *eight*. So that the different versions were placed by the side of one another. And this made it a work of several volumes, which were of an immense price at that time. And, in order therefore to abridge so vast an edition, and to make it more easy to be had, *Origen* made a new one, in which he put nothing but the *Septuagint*, and therein distinguished by certain marks, whatever was to be found in the *Octapla*; for in this abridgment he shewed what was, and what was not, in the *Hebrew*, that is, the difference between the version and the original^a. These marks were an *asterisk*, and a *little bar*, which terminated in a point like a spit. *Origen* put this *asterisk* where the *Septuagint* was defective, and supplied the defects of it out of *Theodotion's* version; and when it was redundant, he put this *bar* or spit. Which last sign was what the criticks formerly made use of, to *stick*, if I may so speak, a word which was superfluous; as they did of this little star, or *asterisk*, to shew that a word had been as it were *eclipsed*, and disappeared. But afterwards the negligence and want of exactness in the copists, having confounded these marks, the work became so disfigured, that the *Septuagint* version could not be distinguished, but was confounded with that of *Theodotion*.

That of
Ximenes.

THE first *Polyglott* that has appeared in publick, since the invention of printing, is that of *Alcala*. Cardinal *Ximenes* laid the plan, and bore the expence of it. It was printed in 1517. in six volumes, which contain the *Hebrew*, the *Vulgate*, the *Greek Septuagint*, the *Chaldee Paraphrase of Onkelos*, with a *Latin* translation; and the *New Testament* in *Greek* and *Latin*: to which are added *Prefaces*, *Grammars*, *Dictionaries*, and

That of
Antwerp.

Tables. The *Polyglott of Antwerp*, which was printed at the expence of king *Philip the second*, of *Spain*, is not only larger, but printed upon a more beautiful paper, and with a better letter, than that of *Alcala*: and consists of eight tomes. It has, besides what is in the *Spanish*, or *Complutensian* one, a *Chaldee Paraphrase* upon all the *Old Testament* with a *Latin* translation of it; an interlineary version of the *Old Testament* in a separate volume; and a *Syriac* version of the *New Testament* printed in

^a What F. Lamy here makes a new edition of the LXX. is by the Dean of Norwich, just mentioned, only made to be the first column of the *Octapla*, which he describes as distinguished by the marks here mentioned by our author, and some others also; and he imputes the transcribing this, not to Origen himself, but to others long after his time. Ibid.

two sorts of characters, *Syriac* and *Hebrew*. *Albert Vidmanstadius*, as we have observed, had first printed this version in *Syriac* characters at *Vienne*; *Guy le Fevre de la Baurie* put it into *Hebrew* characters, and added a *Latin* translation to it; and all this in this *Polyglott*. *Arias Montanus* had the direction of the work, which he enriched with *Dictionaryes*, *Grammars*, and several other treatises, which serve for the understanding of the Scriptures in general. This edition appeared in the year 1572. The *Polyglott of Paris*, which the illustrious *Guy Michael le Jay* ^{That of Mr. le Jay.} undertook, with the assistance of *F. Morin* and two learned *Marcenites*, and printed at his own expence, did not appear till the year 1645. Besides all that is in the two others, it has the *Samaritan Pentateuch*, with a translation of it into *vulgar Samaritan*; a *Syriac* version of the *Old Testament*, and an *Arabick* one, of both *Old* and *New*. It consists of ten volumes. The paper and characters are of the utmost beauty; but the work is imperfect for want of the *Introductions*, which were begun, but never finished; or at least they never saw the light.

BUT the compleatest *Polyglott* the world has seen, is that of *London*, ^{That of London.} in six volumes, printed in 1657. In it are added the *Persian* and *Ethiopick* versions, more than the rest have, with *Prefaces*, and very useful *Treatises*. *Walton* was the author of it; it is not so beautifully printed, as that of *Paris*, but it has a great advantage over it; which is, that you here see the text and all the versions and paraphrases at one view. Upon opening the book, all this presents it self in two pages; which the *Paris* one does not; but has the different pieces in different volumes.

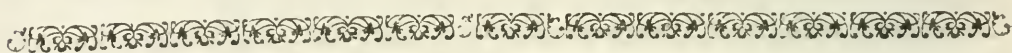
AMONG the *Polyglotts*, we may also reckon the *Venice edition* of the Bible, in which is the *Hebrew* with the *Chaldee Paraphrases*, and some notes of the Rabbins. *Bomberg* first printed it in 1518. It was reprinted more correctly in 1526; and *Buxtorf* printed it again at *Basle*, in 1619. ^{That of Venice.}

And *S. Andrew*, a famous printer, gave the world another *Polyglott* in 1586, in which are the *Hebrew* text, with the *Latin* version of *Leo* ^{That of S. Andrew.} of *Judah*, the *Greek Septuagint* with a *Latin* version, and some notes of *Vatablus*. These are the most celebrated *Polyglotts* the world has seen.

IT is not my design, to speak here of all the editions that were ever made of the Bible; this *F. le Long* of the *Oratory*, has undertaken: he

has long laboured in it, with a great deal of application, and his work is now ready to appear^a.

^a The work here hinted at is the *Bibliotheca Sacra* before mentioned, (p. 347. Note.) wherein you have an account of 1400 editions of the whole Bible; of 1850 editions of separate parts of the Bible; of 1286 MSS. of the Bible; and of many hundred authors who have written upon it. It first appeared in 1708. at Paris, in two volumes 8vo. But there has been this year at Paris, a new edition of it in two volumes in Folio, with large additions.



C H A P. XI.

Of the different senses of the Scriptures. Rules for interpreting them.

WHAT has been already said, gives so much light to the Scriptures, that the reader is, I doubt not, already in haste to set about the reading them. But nevertheless, I must yet detain him a moment longer, and give him an idea of the several senses which may be put upon this book. And here then, we ought in the first place, to distinguish in the Bible, as well as in other books, the *proper* sense of each word, from the *metaphorical* one, in which it may be also understood. God there speaks to mankind in the language of men. *We find no expression in the Scripture*, says St. Austin^a, *but what was of common use, if regard be had to the time, place, and persons, when, where, and by whom, they are spoken*. It is indeed God who speaks; but he speaks to men, and therefore makes use of their language. And as then nothing is more common in their language than *metaphors*, we are not to be surprized, if we find the Scripture full of them. What goes before and follows in the context, sufficiently distinguishes the *literal* sense from the *metaphorical*. When, for instance, a cruel man is called a *wolf*, or a cunning one a *fox*; when barbarous people are called *serpents*, or *dragons*; when JESUS CHRIST is sometimes stiled a *lamb*, sometimes a *rock*, sometimes a *lion*, and sometimes a *vine*: We easily see that it is upon the account of some resemblance between them, that these names are applied to other things than those

^a De T. u. it. l. i. c. xi.

which they naturally signify. And sometimes these *metaphorical* expressions in Scripture are very bold, and very different from those we usually make use of; as when *the edge of a sword* is called *the mouth of the sword*, when *the marrow of wheat* is put for *the finest wheat*, and *the staff of bread* is put for *such bread as is very nourishing*. *The sacred authors*, says St. Austin, *for want of proper words to express their thoughts, had recourse to figurative ones*. And sometimes too, they make use of them as veils, to conceal what decency requires should not be openly represented to the eyes. Thus under the word *foot*, the Scripture comprehends all the lower parts of the body; as we see in this instance, *Zipporah took a cutting stone, and cut off the foreskin of her son, and touched his feet*^a. The *water of the feet* signifies *urine*.

NOR is it only in the frequent use of *metaphors*, that the language of the Scriptures agrees with our common language; but it comes yet nearer to our common way of speaking, by accommodating it self to our ideas, and ordinary manner of conceiving things: from whence it is, that it speaks of God, as if he had a body, and was like us. It not only gives him a mouth, and eyes, and hands, but it also attributes to him anger, compassion, fury, and some other passions. Whereby it represents God, not as he is, nor as our reason represents him; but as the imagination usually paints things, notwithstanding the light of reason and faith. And these *metaphors*, and this manner of speaking of God, cannot lead any into error, but persons of the grossest understandings, and such as have not the least knowledge of letters; because prophane books are full of expressions of the same kind. Persons of understanding easily see in what sense they are to be understood.

BUT what is peculiar to the holy Scripture, especially the *Old Testament*, and distinguishes it from all other books, is, that it has a *spiritual* ^{and spiritual sense} sense, as well as a *literal*. The one is the sense of the words; the other ^{of the Scriptures} is in some measure the sense of the author. I have already touched upon the reason upon which these two senses of the Scripture are founded, when I said after the Apostles and fathers of the church, that all the *Old Testament* is nothing but a shadow and a figure. That which expresses these figures is the *literal* sense; that which is figured out by these shadows, is

^a Exod. iv. 25. Vulgate. F. Lamy seems here, by too strict an adherence to the Vulgate, to have mistaken the sense of this text, which the English translation makes very easy and natural by rendering it, and cast it at his feet, viz. her husband's.

the *spiritual* sense; which is also called the *mystical* sense, because it is mysterious and hidden.

Three sorts
of figures
in the Old
Testa-
ment.

THE *Figures* of the *Old Testament* may be divided into *Legal*, *Historical*, and *Natural*. The *Legal figures* are every thing that relates to the temple, the altar, the tabernacle, the sacrifices, and the ceremonies of the law of *Moses*. The *Historical* comprehend all the events and different transactions which make up the history of the Jewish nation; as for instance, the marriage of *Abraham* to two wives, the one a bond-woman and the other a free; the birth of *Isaac* and *Ismael*; the history of *Jacob* and *Esau*; that of the brazen serpent, &c. which we have shewn, as we have mentioned all these pieces of history, to have been images of what the *Messiah* was one day to perform. This the Jews grant; JESUS CHRIST himself in the Gospel, and St. *Paul* in his Epistles, explain the mysteries which were concealed under these histories; and shew how all the ceremonies of the law, and every thing that was done in the temple, had relation to the *Messiah*, and represented him in different manners; as we have already observed.

LASTLY, the *Natural* figures comprehend all that *Moses* has written, concerning the creation of the world; the fall of the first man; the deluge; *Noah's* ark, &c. All these things are *mystical* representations or emblems, which set before the mind very different things from those which the bodily eye sees in them. Thus St. *Paul* compares the *second Adam* with the *first*, and shews how the spiritual advantages of the one, are typified by the natural ones of the other; compares mount *Sinai* and the city of *Jerusalem*, to the church and heaven; and St. *Peter* looks on the deluge, and what happened to *Noah's* family, as a figure of the advantages which christians receive at their baptism.

The differ-
ent mysti-
cal senses.
The Alle-
gorical.

THE *Mystical* sense is divided into the *Allegorical*, the *Anagogical*, and the *Tropological*.

THE *Allegorical* sense is, when under something that is expressed we are to understand something that is not expressed. Thus the name of JESUS CHRIST is often found concealed under those of *David* and *Solomon*; insomuch, that what is said of these princes, does better agree with JESUS CHRIST, than with them. These words, *The Lord said unto my Lord, Sit thou on my right hand*^a, are to be understood of *David*, when he chose *Solomon* to be his successor; but they

^a Psal. cx. 1.

are more juſt, when applied to GOD the FATHER as ſpeaking to JESUS CHRIST. For as he himſelf ſays, *How could David call his own ſon his Lord^a?* And St. Paul in his *Epistle to the Galatians^b* ſays, that the marriage of Abraham with Hagar and Sarah, the birth of Isaac and Iſhmael, and all the reſt of their hiſtory, is an *Allegory* of the two covenants, the two people, and the two *Jeruſalems*.

THE *Anagogical* ſenſe explains thoſe things of *eternal felicity*, which the Scripture ſpeaks of *the land of promiſe*. In this ſenſe, *The land of promiſe* is *Heaven*; the *Jeruſalem upon earth* is *The heavenly Jeruſalem*. Man firſt formed out of the earth, and then animated with the breath of life, is the figure of man now cloathed with a corruptible body, and hereafter to be raiſed from the dead, and cloathed with immortality. And it muſt be here obſerved, that the prophets foretold what would happen to JESUS CHRIST and his Church, as well by their actions as their words. The prophet *Hoſea*, by marrying a lewd woman, repreſented JESUS CHRIST, who by his union with the church has cleaned her from all her pollutions. The brazen ſerpent erected in the wilderneſs, was a figure of the Saviour of the world liſted up upon a croſs. The law of circumciſion literally commanded only the circumciſing of the fleſh; but in a ſpiritual ſenſe, it ſignifies that circumciſion of the heart by which chriſtians ought to cut off and ſuppreſs every inordinate deſire which is contrary to the law of God.

THE *Tropological* or *Moral* ſenſe, is the drawing *moral* precepts and instructions from the letter of the Scriptures. The law forbids *the muſ-ling the ox that treadeth out the corn^c*; and St. Paul^d makes uſe of this precept of *Moses*, to eſtabliſh the obligation the faithful lie under of ſupplying the miniſters of the Goſpel with all things that are neceſſary for them.

What St. Jerome ſays^e of theſe different ſenſes of the Scripture, is this: *There are, ſays this father, three ways of explaining the Scripture; the firſt is following the hiſtorical ſenſe, the ſecond is following the tropological ſenſe, and the third is the myſtical. Hiſtory teaches us the truth and order wherein things were tranſacted; the tropological ſenſe raiſes us above the literal, and teaches us to put a moral and inſtructive*

^a Matth. xxii. 43.

^b iv. 24.

^c Deut. xxv. 4.

^d 1 Cor. ix. 9. 1 Tim. v. 18.

^e Letter to Hedibia.

explanation upon what passed among the people of the Jews. And the spiritual sense raises us yet higher, making us leave the earth, that it may attach us to eternal felicity; and thereby the reflections which we make on the present life, discover to us the happiness after which we aspire.

THE fathers of the church, who in explaining the holy books to the people, were more intent upon making saints than scholars, applied themselves very much to the *moral* sense. With this view, they neglected the *literal*. Not that they were ignorant of it; God forbid that we should do so much injury to those great men as to imagine it! but they chose to accommodate themselves to the design they had in view. JESUS CHRIST himself gave them an example of it, when he opposed the docility and repentance of the *Ninevites*, to the impenitence and obstinacy of the Jews^a; and assured them that *the queen of the south would one day rise up in judgment against them, and condemn them*^b. And what instructions does not St. Paul draw from every thing that happened to the *Israelites* in the wilderness?

It was upon this model, that the fathers explained the Scriptures to the people; but when they wrote against heresies, they contended with them by the *literal* sense, which they have cleared up in an unanswerable manner. But nevertheless we are not to imagine, that the proofs founded upon the *mystical* sense have no force: for the Jews receive it, as well as we, as appears by the *Chaldee Paraphrase*, and by *Philo*, who explains the *allegories* of the law. So that with regard to them, this sense has the force of an acknowledged principle, and a thing taken for granted. The modern Jews likewise distinguish two sorts of senses in the Scripture; the *literal*, which they call *peschalt*; that is, *naked* or *simple*, a word which they use of a man who has been stripped of his cloaths; and the *allegorical*. The exposition of this *literal* sense, they call, *Pirusch*, and their commentaries *Piruschim*. And they give the name of *Midraschim* to *allegorical* interpretations; which word comes from *darusch*, which signifies to *search*; because the *mystical* sense must be laboriously *sought for*, and does not immediately present it self to the mind.

^a Marth. xii. 41.

^b Ibid. v. 42.

THESE four senses of the Scripture are usually contained in two *Latin* verses, which are fathered upon *Lyranus*, and of which this is the sense :

*The Letter instructs us in the fact which the HOLY GHOST publishes;
The object of the Allegorical sense is, the faith;
The Moral explains the law; and
The Anagogical aspires at the happiness of another life.*

It is universally agreed, that we ought first to apply our selves to ^{*The study*} the *literal* sense of the Scripture, as we have just now explained it. ^{*of the li-*} This is the foundation of the other senses: When a man has entered ^{*teral sense*} well into this, it is easy for him afterwards to make his uses of it. He can then easily discern to what purposes it is applicable; and accommodate it to his subject, or to the passages he would explain, or to the persons to whom he speaks. Besides, there are great numbers of passages of Scripture relating to morality, which must be understood in the *literal* sense; that is, in the sense which the sacred writers have given them by the inspiration of the HOLY GHOST, who was without doubt, able to supply his writers with natural expressions, and such as were proper to express this sense. So that we must search into the Scriptures, with the same care with which we endeavour to penetrate into the sense of any other author. We are not content with guessing at what an author means, we endeavour to discover his meaning with certainty, by weighing the force of the words which he makes use of. And what rich thoughts would not the Scripture furnish, if considered according to the force of its expressions? that is, in the sense which we may believe is the true sense of the HOLY GHOST, since he led the sacred writers, to make use of these expressions? He, I say, who shall have entered well into the natural sense of the Scriptures, will have a rich fund in it, and will be able to distribute great treasures among the people; while others fill their sermons with frivolous and trifling things, which are so widely distant from the sense of the sacred authors, that one dares not say, that these preachers are animated by the HOLY GHOST.

THE following rules are such as must be pursued, if we would enter into the true sense of the Scriptures.

I. R U L E.

THE first and most essential rule to be followed, in order to understand the Scriptures well, is to stick closely to the sense which the church has given to it, especially in matters of faith. By the church I understand the decisions of the councils, and the consent of the greatest part of the fathers. There is no surer guide than *tradition*; that regulates the *letter* it self of the Scripture: for the original having been written without *points*, as we have seen, and consequently the same word having been capable of being read differently, tradition has taught us how we ought to read it. And it is this same tradition that assures us, that the Scripture is a divine book, and that it is not supposititious, or apochryphal. Therefore St. *Austin* says of the Gospel it self, *that he should have had no faith in it, if the authority of the Catholick Church had not obliged him to it.* Which he without doubt said for this reason, because we have no other way, but by the channel of tradition (which is preserved in the church which is spread all over the world) of knowing that the Gospel is a true history, and that the facts related in it are true.

BESIDES, experience teaches us, that the Scriptures are susceptible of several senses. *There would be no heresy, says Tertullian^a, if all the world understood the Scripture as it ought to be understood; and I am not afraid to say, that it is the order of divine providence, that the Scripture is so disposed, that hereticks find occasions of error in them; since it is written, that it must needs be that heresies come, which they would not if there were no Scriptures.* But it is also the same Scriptures which furnish us with reasons against them. And is it not therefore reasonable to learn the true sense of them, from those who learned it from the mouths of the authors themselves? The Apostles did not give the church the *letter* only, they joyned the *spirit* with it; they took care to leave with their disciples the true understanding of their writings, that they might in their turn leave it to their successors, and so their doctrine might be preserved pure, and pass down to the latest ages, through the channel of tradition. Which is what St. *Paul* expressly says to *Timothy*^b, *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Different interpreters explain the Scriptures differently; and we therefore want, if I may so

^a De Præscrip. hæretic. c. 39.^b 2 Tim. ii. 2.

ſpeak, another Scripture to determine which of theſe expoſitions is the true one. *Some one will ask, perhaps, ſays Vincentius Lirinensis, why, though the rule of the holy Scriptures is ſure, and more than ſufficient to eſtabliſh our belief, we yet will add to it the authority of the ſentiments of the church? The reaſon of it is this : It is becauſe all the world does not explain the Scripture in the ſame manner, and becauſe it is profound, and too much exalted for every man to judge of, and yet every one interprets it his own way : So that without it, we ſhould ſee almoſt as many interpretations as there would be men who ſhould engage in interpreting it. Novatian, for inſtance, underſtands it otherwiſe than Photinus, Sabellius than Donatus, Arrius than Eunomius, Macedonius than Apollinaris, Prifcillian than Jovinian; and laſtly, Pelagius than Celeftius and Neſtorius. It is upon this account, that the method I have juſt now mentioned is neceſſary, in order to diſcover the truth, among ſo great a number of different interpretations, which make a ſort of labyrinth, in which our minds would wander in as many turnings as there are errors, and from which we ſhould never be free, if the church did not ſerve for our guide, in the underſtanding what ſhe has given us of the Prophets and Apoſtles.*

II. R U L E.

THE authors of the ſacred books not only ſpeak truth, but they ſpeak it in a ſenſible and reaſonable manner. When therefore the *literal* ſenſe of their words implies no abſurdity, it is the true ſenſe; and recourſe is to be had to *allegory* and *metaphor*, only when the *natural* ſenſe is abſurd. Then indeed recourſe muſt be had to *figure*, becauſe the HOLY GHOST cannot inſpire men with abſurdities; but not otherwiſe, becauſe no ſenſible writer always makes uſe of improper, or *figurative* expreſſions.

III. R U L E.

WHEN the ſame thing is expreſſed obſcurely in one place, and clearly in another, that which is clear muſt ſerve as a rule to explain that which is obſcure by, and the light of one paſſage be made uſe of to diſpel the darkneſs of another.

IV. R U L E.

NOTHING is more uſeful in order to diſcover the ſenſe of an author, than the knowing the end he propoſed in writing. And it is therefore of importance to know the character he maintains, and on what occaſion,

and for whom, and against whom, he wrote. Now it is universally acknowledged, that the end of the authors of the *Old Testament* was to represent JESUS CHRIST, but JESUS CHRIST concealed under the veil of *figures*, and the obscurity of prophecies. And the design of the *New Testament* is to shew JESUS CHRIST openly, and to make it appear that he is the antitype of those figures, and the accomplishment of those prophecies. So that the two *Testaments* have a relation to, and explain one another. *The New Testament*, says St. Austin^a, *is concealed under the Old, and the Old is manifested in the New*; and in another place, *All that is contained in the books of the Old Testament, is either written of JESUS CHRIST, or for JESUS CHRIST*. And it is therefore a most important rule to look on JESUS CHRIST in the Scripture both these ways, as concealed under the Law, and as manifested in the Gospel.

V. R U L E.

WHEN a passage is obscure, attention must be given to what goes before, and what follows it. This examination, and the coherence of the context, discover the true sense.

VI. R U L E.

THE Scripture sometimes seems to contradict it self; but the following remarks are as it were a key to these seeming contradictions.

1. When two authors have manifestly the same thought, their different manner of explaining themselves does not amount to a contradiction. One Evangelist makes St. *John* say, that *he was not worthy to bear the shoes of JESUS CHRIST*^b, and another, that *he was not worthy to unloose the latches of his shoes*, but this is no contradiction; it is only expressing differently St. *John's* humility, which it is plain they both designed to extol.
2. The same man, and the same thing, has sometimes two names.
3. The same history is sometimes written concisely by one author, and more largely by another; but an enumeration of more particulars is no contradiction.
4. An author relates the circumstances of the same fact, either according as they offer themselves to his memory, or according to their natural order.
5. An author, who comes after another, omits what has been already said.
6. Two propositions may be contradictory in terms, and yet agree very well in sense. Such are that propo-

^a *Con. Faust. l. 12. c. 7.*

^b *Matth. iii. 11.*

^c *Luke ii. 16.*

sition of JESUS CHRIST, *Unless ye become children, ye shall not enter into the kingdom of heaven*^a, and that of St. Paul, *Be not children*^b; for it is evident, that JESUS CHRIST intends thereby that we must become *children in malice*; and St. Paul forbids us to be *children in wisdom and understanding*; which is not a contradiction.

VII. R U L E.

WE ought, as much as may be, to understand the languages in which those authors wrote, whom we would read, so as to understand them. It is not always safe to trust to interpreters. They may be faithful, it's true; and they may also express themselves in an equivocal manner; and therefore in order to take away all ambiguity, the original text must be consulted; and when we are assured that they have not been read otherwise than we at present have them, it is clear that the interpretation of what is obscure in the version, must be sought for in them. The *Old Testament* was written in *Hebrew*, and the *New* in *Greek*: The knowledge therefore of these two languages is very useful, not to say necessary. St. Jerome^c says it very clearly; *As recourse must be had to the Hebrew copies, in order to examine the books of the Old Testament, so must we have recourse to the Greek for the New.*

VIII. R U L E.

WHEN the Scripture tells us that a thing was done, and relates the circumstances of it, we must believe it was so. To endeavour to explain it in any other manner, is building castles in the air. So that it is almost an indispensable rule, that we should always search after the *literal* sense in the first place, and not go to the *mystical*, till that be first known. St. Jerome in the *Preface to his commentaries on the prophet Obadiah*, begs pardon, for that when he was young, and gave way to the warmth of his imagination, he had explained this prophet in an *allegorical* manner, before he had studied the history of it. *Allegories* indeed are always most easy. But it requires a great deal of study and labour, to master the *literal* sense of the sacred books; Grammar and History must be consulted in order to it, whilst in *allegories* a man is at liberty to say what he pleases, provided what he says be edifying.

^a Matth. xviii. 3.^b 1 Cor. xiv. 20.^c Letter to Lucinius.



C H A P. XII.

Of the Interpreters of the Scripture, their works, and the principal editions that have been made of them. Of the different methods they follow in interpreting the holy Scriptures

WHAT assistance soever may be drawn from the foregoing rules, or even from this whole work, it were a rashness to engage in so profound a study as that of the holy Scriptures, upon one's own understanding only, and without following some guide. There are several *offer themselves*, which may be followed, even in the different routs which they have taken.

The different treatises upon the Scripture.
SOME have applied themselves to edification only, and have sought for nothing in it but what relates to morality. These have chosen out the passages of Scripture, they like, and disposed them into proper articles; and thereby propose the Scriptures to us as a *looking-glass*, in which we may both see and adjust our selves. And accordingly they give this very name to their works, and call them *Specula, Mirrours*.

Specula.
OTHERS have made abridgments, wherein you see every thing the Scripture says, on any one subject; and this is what they call *Synopses*.

Synopses.
SOME have in a plain stile explained the Scripture in the form of a discourse. These the *Greeks* call *Homilies*, and the *Latins* *Discourses*, or *Enarrations*, whilst others again have borrowed the form of dialogues, and others that of meditations. All these expositions of Scripture are pathetic; they proceed from the ardour of an enflamed mind, which makes use of lively and fervent expressions, to declare what she feels. This is the method those interpreters have followed, whose only aim is to kindle in the heart of their readers, an ardent love for the things which they endeavoured to explain, and who have therefore applied themselves only to those things which might be of service in regulating our manners: So that none of their works are either so exact, or so full of learning, as the *Commentaries*.

THIS

THIS word in the *Latin*, from whence it is taken, signifies properly *Commentaries* a *Journal*, or *Memoirs* of things we would remember, wherein things are written down without art or order, just as they naturally present themselves. But at present among us it signifies a work of great reflection, wherein we report the opinions of different authors, choose out the best of them, and then add our own, if there be any thing particular in it. There are several sorts of *Commentaries*; some of which are only *Connexions* of the passages of the fathers, who have explained the Scripture, which gives them the name of *Chains*. Others consist in abridged explanations, which were formerly called *Postillas*, or *Postilles*. They were short marginal notes. The word *Apostille* comes from the *Latin* *Postilla*, which is the same thing as *Postea*. *Serrarius* pretends, that the new expositions of Scripture which were published after the ancient expositions of the fathers of the church were called *Post-illas*; and that from thence came *Postilla*. But others pretend that this word comes from the old word *Postea*, which, as the glossaries shew us, signified a *Page*. *Several sorts of Commentaries, Chains, Postilles.*

THE *Glosses* come very near to the *Postilles*. They are short remarks, *Glosses* which are as it were the *Tongue* by which the author explains himself; and the word *Gloss* comes from a *Greek* word which signifies a *Tongue*; and with authors of the middle and lower age, wherein *Latin* was at an ebb, to *gloss* signifies to *explain*, or to *discover*.

Paraphrases on the contrary are diffuse explanations, wherein what *Paraphrases* had been said obscurely, is cleared up. *Glosses.*

THE *Versions* differ from the *Paraphrases* in this, that in the *Versions* *Versions* the words of an author are simply translated without adding any thing to what he says, or making him express his thoughts, as he would himself have done in the language, into which the translation is made; whereas in *Paraphrases*, they add some words to the author's own, that his meaning may be shewn with the more strength and energy.

Analyses shew us, in a methodical manner, the thoughts of an author, *Analyses* the method he pursued, the end he proposed in writing, and the reasonings he has made use of.

THE study of the Scriptures is a work of infinite labour; they are an inexhaustible fund, in which the farther we dig, the more hidden treasures we find. Nevertheless, this divine book ought to be the nourishment of the faithful: It offers proper food to every age, and every condition. *God*

nourishes us, says St. *Austin*, with what is clear, and exercises us with what we do not comprehend. And in another place, the HOLY GHOST, says the same father, has disposed the Scriptures in such a manner, that what is clear serves to satisfy us; and what is obscure, to prevent the distast we might otherwise have for them.

WE should here add the names of the authors who have acquired a reputation by their works on the Scriptures; but the number of them is so great, that it would be endless. An *English* author, called *William Crow*, has printed a catalogue of them at *London*, in 1672; wherein he sets down the name, country, profession, and religion of each author; the titles of his works; the number of volumes they contain; the editions they have had; the time in which he lived, and the year of his death. But as late as this catalogue is, there have since appeared so many new works, that there are many additions to be made to it, which father *Le Long* of the *Oratory* is now at work upon; for to the catalogue of the Bible, he adds that of the interpreters^a. And were I therefore to undertake to give here a particular account of all the authors who have written upon the Scripture, it would be to undertake what is already done. And I shall therefore not say any thing of particular *Commentaries*, but only of the *Collections* that have been made of them.

THE Divines of *Doway* printed a *Collection*, in the last age, which comprehends the *Common Gloss*, of which *Strabo*, Abbot of *Fulde*, a *Benedictin*, who flourished in the ninth century, was the author; and another *Interlineary* and *Marginal Gloss*, which is imputed to *Anselm* of *Laon*, who lived in the twelfth century. And this *Collection* contains likewise the expositions of the fathers, as well *Greek* as *Latin*; and the *Apostilles* of *Nicolas* of *Lira*, who left Judaism, became a Christian, entered into the order of St. *Francis*, and died in the year 1349. These Divines have also annexed the *Additions* of *Paul* of *Burgos*, who was a converted Jew, and afterwards made Bishop of *Burgos*, and *The replies* of *Martinus Thoringus*. The *Antwerp* edition in the year 1643, is a very beautiful one.

^a In the last Folio edition, mentioned (p. 347, and 354 Notes) his catalogue of all that have written upon the holy Scriptures, as well ancient as modern, is very compleat, and takes up the whole second volume. It descends even to an account of those who have written Grammars or Dictionaries of the learned languages, wherein the sacred text is concerned.

F. de la Haye, a *Cordelier*, published an edition of the Bible at *Paris*, in the same year, under the title of *Biblia magna*, which contains the authors who have made *Notes* and short *Commentaries*. The first edition consisted of but five volumes; afterwards he brought it up to nineteen.

IN the year 1660, the *Commentaries* of the most learned authors who have applied themselves to Scripture-criticism, and examined the words, phrases, and properties of the language of the holy books, were printed at *London* in nine volumes Folio. *Matthew Poole* has given us an abridgment of them, and of almost all the other later authors who have written upon the Scriptures, under the title of *Synopsis Criticorum*. The *Dutch* ^{English} *Criticks*, which is larger than ^{Criticks.} *it*, of *London*.

THE *Polyglotts*, of which I have spoken, are a sort of *Commentaries*. By comparing the different versions of the Scripture, we there find the explanation of several obscure passages. In the year 1616, there was printed at *Antwerp*, a collection of all the *Latin* versions of the Bible, that had been made.

THE *Harmonies* are works that give a great deal of light to the Scripture. Such is that of the history of *The Kings*, with the history of *The Chronicles*; it shews the difference there is between them, and what one of them has more than the other, and what less. But these *Harmonies* are absolutely necessary for the four Evangelists, and therefore we have a great number of them. I have my self given a new one; but whether I have been more happy than the rest, in the method I have taken to reconcile the Evangelists, it belongs to those who think fit to make use of it, to judge.

IN order to make these *Harmonies*, all the passages in which the same matters are treated on, or mentioned, must be collected together, either in order to reconcile their seeming contradictions, or oppositions, or in order to clear up what is obscure in any of them, by comparing them. Which comparison is often of it self sufficient to remove all the darkness of a passage. In order to explain terms which are obscure, says *St. Austin*^a, you must search for examples of them in places which are clear, that so what is plain may serve to clear up all our difficulties; and in this the memory is very serviceable. At present, it is exceeding easy to find all the parallel places in Scripture.

^a De doctrina christiana. l. 2. c. 9.

Con-
cordan-
ces.

THE books in which we find this ready done to our hands, are called *Concordances*, on account of the use for which they were at first made; which was to find all the places where the same thing is spoken of. The general use of them is, to be able upon the mention of any word or passage in Scripture, to find out the place, the book, chapter, and verse, where that word or passage is. When people had not the assistance of these *Concordances*, they must have had excellent memories, to have remembered the places of all the passages in Scripture they wanted to make use of. Cardinal *Hugo de S. Cher*, was the first who made one of them, which was in *Latin* for the *Vulgate*; and he was assisted in this laborious work by three hundred monks. Rabbi *Isaac Nathan*, after his example, made one for the *Hebrew*. *Marius de Calasio*, a *Cordelier*, printed one of the *Hebrew* text at *Rome*, in four volumes. That which *Buxtorf* has given us, is but in one volume, because he has taken away the *Latin* versions which *Marius* had put into his work. *Conrad Kircher* has made a *Greek Concordance* of the *Old Testament*, in which we see how the *LXX.* have explained the same *Hebrew* word, in all the places in which it is found in Scripture: It was printed at *Frankfort* in 1607^a. *Henry Stephens* has given the world a *Concordance* of the *New Testament* in *Greek*, which *Schmidius* has perfected.

Tostatus and *Cornelius a Lapide* have made vast *Commentaries* upon all the Scriptures. And at the head of the *Polyglotts*, especially those of *Antwerp* and *England*, and in the two last volumes of the *Great Criticks*, we find preliminary treatises, which are full of excellent things, and contribute very much to the easy understanding of the Scriptures. But lest the large volumes should frighten those who would apply themselves to the study of this divine book, I shall declare that one short *Commentary*, as that of *Vatablus*, *Tyrinus*, or *Menochius*, is sufficient^b.

It is a good method to read the Scripture first without any *Notes* or *Commentaries*. It is St. *Austin's* opinion, who says^c, that *whoever would enter into the sense of the holy Scriptures, must first read them himself, and know something of them, though he cannot resolve all the difficulties he meets with in reading them*. And after having read over the Scriptures once, we may take *Vatablus* of *Robert Stephens's* edition, who to this author's *Notes*, which are short and clear, has added the *Vulgate*, and another

^a Trommius has since given the world another, and better Concordance of the *LXX.* ^b Such an English is, Fell upon St. Paul's Epistles, &c. ^c De doctrina christiana. l. 2. c. 8.

version made from the *Hebrew*. The doctors of *Salamanca* reviewed this work, and cut off what they thought not orthodox. And this single work may supply the place of many *Commentaries*. A man who has not a great deal of leisure, may with the assistance of these *Notes*, and this *Introduction*, undertake the study of the holy Scripture. And God grant, that the pleasure which he finds in it, may not be a transient one, but the beginning of that which the Saints enjoy in heaven, where they clearly see those truths which are contained in this divine book.

IF it be asked, with what books of Scripture we must begin this study, I answer, that what St. *Jerome* advised *Leta* to do, concerning the education of her daughter, was this: *She must first learn the Psalter, and entertain her self with these divine Songs; she will learn in the Proverbs of Solomon, how to regulate her life; in the Ecclesiastes, how to despise the things of the world; and she must read the book of Job, as a pattern of virtue and patience. Then she shall pass on to the Gospel, which she must never leave off; and must endeavour to fill her heart with The Acts and Epistles of the Apostles. After she has enriched her self with these treasures, she may learn the Prophets, the Pentateuch, the books of Kings, Chronicles, Ezra, and Esther, by heart: And then last of all, she may without danger learn also the Song of Songs: If she begin with this book, before she is in a condition to comprehend the mysteries it contains, it may be to her an occasion of falling.*

I CANNOT conclude this second book better than with the excellent advice of St. *Bernard*. *The reading accidentally, or as an occasion offers, cannot edify; it only serves to make the mind volatile and inconstant. What we read transiently is easily forgotten; we must stop some time, and meditate upon what we read. The sacred books ought to be read and understood with the same spirit with which they were written. We shall never enter into the sense of St. Paul, unless by a purity of intention, and intenseness of reflection, we enter into the very spirit of him. And unless piety raises in us the same transports with those which are expressed in the Psalms, we shall never comprehend the meaning of him who sung them.*

The End of the Second Book.



A N

INTRODUCTION

TO THE

HOLY SCRIPTURES.

BOOK III.

C H A P. I.

The design of this book. It treats of things which may be called foreign to the Scripture, but which serve to clear it up; as is done by what is here said of the false Gods, of idolatry, and of the names of the false Gods. The devil would have the honours, titles and names which belong only to God, attributed to himself.



THE design I proposed in this work, was to clear up the general difficulties that are found in reading the Scripture. They usually arise from the ignorance of multitudes of things which were familiar to the Jews, to whom the sacred writers spoke. And I have therefore been diffuse enough in speaking of every thing that relates

relates to the Jewish nation, the origin of this people, its history, laws, worship, customs, practices, and government. I have entered into a particular detail of whatever could give the reader a perfect knowledge of them. But nevertheless, there yet remain difficulties to be removed, concerning other things, which are not peculiar to the Jews, but are sometimes mentioned in Scripture, and are very little known. Such are the false deities and religion of the people, who bordered upon *Judea*, which often did occasion the falling of the people of God, and from which it was the business and attempt of the Prophets to turn them. And consequently their reasonings will be much more easily understood, when we know what that idolatry was, which they opposed. And therefore I have thought it proper to give an account here of the false deities of the Gentiles, and of several the like things, which the sacred writers have supposed as sufficiently known to those for whom they wrote. They did not undertake to explain the secrets of nature, or to write an history of metals, precious stones, animals, or plants, or to give an account of all diseases. And besides, the great difference of the *Hebrew* language from all others, and the great distance of time from them to us, have also thrown an obscurity over all these things, which perplexes the interpreters.

I shall in this chapter begin with the idols, whose names are mentioned in the sacred books.

[And herein I shall speak I. Of the origin of idolatry. II. Of the places set apart for it. III. Of the worship of idols. IV. Of the means of supporting it. V. Of the several sorts and parts of idolatry. VI. Of the epocha of it. VII. Of the names which are given to the true God in Scripture. VIII. Of the names which are given to idols in Scripture; and, IX. Of the idols themselves, which are mentioned in Scripture.]

I. Man was created to know and worship the true God; and therefore though sin could easily rob him of the knowledge of this divine being, yet it could not blot out the idea of him. This is so lively imprinted on the minds of all people, that the most gross and barbarous have not been able to live without some deity. But as the most sensible effect of the corruption, into which humane nature is fallen, is its having so attached men to the senses, that they scarce conceive or know any thing but what is corporeal; all these nations have sought for their

The origin of idolatry.

Gods among corporeal beings. Those things which by their splendor dazzled their eyes, or surprized and intimidated them by their power, or brought any considerable advantages to them, thereby drew upon themselves their adoration. Hence arose all idolatry; the sun, moon, and stars, merited divine honours by their beauty: the elements, the fire, the water, and the air, by their usefulness. Wine, corn, and fruits, not only procured divinity to those who taught the arts of cultivating and improving them; but have also themselves been looked on as divine things. There is scarce so much as a beast, which *Egypt* has not worshipped. *Surely vain are all men by nature,* says the author of the book of *Wisdom*^a, *who are ignorant of God, and could not out of the good things that are seen, know him that is; neither by considering the works, did they acknowledge the work-master: but deemed, either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the Gods which govern the world: with whose beauty, if they being delighted, took them to be Gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.*

THE Idea of God, which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect, and the author of all good things, and all evils; that is, of all the punishments which are inflicted upon sin. And from hence it is, that whatever men have looked on as the cause of good things and of evils, has had divine honours paid to it.

AND with the corruption of human nature, other causes have also concurred in the establishing of idolatry: as the ambition of kings, and the flattery of their courtiers. Kings made men pay them the honours due only to God, while they lived; and their courtiers continued them after their deaths, in order to ingratiate themselves with their successors, who were well pleased to be thought the children of the Gods. And their subjects, by their submission, encouraged them in these impieties, and applauded them. Fathers have also sometimes deified their children, in order to comfort themselves thereby under the loss of them; as if they had left the earth, to go and reign in heaven. And this the same author of the book of *Wisdom*^b declares to have been one of the causes of idolatry; *A father afflicted with untimely mourning, when he hath made an image of his*

^a xiii. 1, 2, 3.^b xiv. 15, 16.

child soon taken away, now honoured him as a God, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices. Thus in process of time, an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings^a.

AND to this, That the care the *Egyptians* took to preserve their dead bodies, is well known to the world. They did not interr, but embalm them; and they adorned their coffins with the figure of some animal which the deceased loved, or had chosen for his device. And this coffin was preserved with care, in the places appointed for that purpose. It was respected as something sacred, and the honour passing from the dead man to the figure of the animal which was represented upon his coffin, they offered sacrifices to this animal as to a God; and the tombs of the dead became insensibly the temples of the living. It is certain that tombs were made use of as temples^b. *Justin* the historian speaking of a king of *Damascus*, called *Damascus*, says, that the *Syrians*, in order to honour him, honoured the sepulchre of *Arathes* his wife, which served them for a temple; and that they looked on her as one of their most holy deities. And the same author reports, that *Ephestion* was looked on and honoured as a God, after his death, by the order of *Alexander the Great*.

THE form of these sepulchres had the air of a temple; they were adorned with columns, pyramids, and other pieces of architecture. Not that the Pagans only thus adorned their tombs; the servants of the true God also did the same: for we see that *Jacob* adorned *Rachel's* tomb with a Pillar^c. In the *Hebrew* it is *Matzeva*, and in the *Greek*, *στήλη*; that is, a Column, or a Pyramid, or a Square-stone. And these sorts of Pillars were also worshipped by the Pagans. The *Syrians* worshipped The *Sun* under the figure of a Pyramid, and the *Arabians* worshipped *Venus* under that of a Square-stone. And from hence comes the command which God gave the Jews in *Leviticus*, Not to rear up Pillars, or set up images of stones to worship them^d. And it must be observed, that the *Vulgate* sometimes gives the name of *Statues* to these Pillars, as in *The second book of Kings*; He took away the Statues of *Baal* which his father

^a The state of idolatry in the world, about 500 years before Christ, is finely represented by the Dean of Norwich, Con. P. 1. B. 3. under the year 522.

^b Lib. 36. c. 2.

^c Gen. xxxv.

^d Lev. xxvi. 1.

had made^a. These *Statues* were nothing else but these sorts of *Columns*, or *Square-stones*, of which we are speaking.

The Jews
corrupted
by the ex-
ample of
the Egy-
ptian su-
perstition.
c. 2.

BUT without dwelling any longer upon the origin of idolatry, I shall only observe, that the stay of the *Hebrews* in *Egypt* was very pernicious to them. The idolatry of this superstitious nation made deep impressions on their minds. Being accustomed to see corporeal gods worshipped, they would have some such to march before them, and be their guides in their travels. Hence came their petition to *Aaron*, to make them a *Golden Calf*^b. For so extravagant a thought as this, could not have been founded upon any thing but the superstition of the *Egyptians*, who worshipped *Apis* under the form of an ox. And in spite of the terrible prohibitions of the law, they still preserved a violent inclination to the worship of false Gods; which was doubtless cherished by the examples of the *Canaanites*, among whom they lived, and who being in the neighbourhood of *Egypt*, had very probably, many of the superstitions and customs of the *Egyptians* among them.

AND the devils, equally jealous of the glory of God, and the happiness of men, did not forget themselves on an occasion which was so favourable to their design. Taking advantage of the barbarity of the people, and the ambition of their princes, they put themselves in the place of the true God, to whom they would have equalled themselves in heaven; and not content with the name only, they attributed to themselves the honour of sacrifices, and all that worship, which they saw *Abel*, *Seth*, and other good men, pay to God. Which is the reason why we find so much resemblance between the Jewish and the Pagan religion, as to ceremonies and external worship. The idolaters honoured their images with the same worship with which the *Israelites* honoured the true God. Thus the Scripture gives the name of *Devils* to idols: *They sacrificed, says David, their sons and their daughters unto Devils*^c. Which was not because the Jews and idolaters addressed their worship directly to these accursed spirits, but because the idols they worshipped were either the habitation, or the invention of devils. But,

The places
where the
pagan ce-
remonies
were per-
formed.

II. WE see in prophane authors, that the *Eminent* and *High places* were looked on as holy, or at least as most proper for sacrificing. And therefore they generally sacrificed either on the tops of mountains, or in the

^a iii. 2. *Vulg.*

^b *Exod.* xxxii.

^c *Psal.* cvi. 37.

woods. *It is the custom of the Persians, says Herodotus, to go up upon the highest mountains, there to offer sacrifices to Jupiter; that is, to the firmament of heaven, which they call Jupiter.* Besides, the greatest part of these sacrifices were shameful, or ridiculous, and therefore the devils caused them to be offered up in woods and scattered places, to conceal them from the multitude; or else, perhaps, under some great tree, which passed for a tree consecrated to some deity. For which reason, God being willing to blot out all the footsteps of idolatry from the midst of his people, not only commanded them to offer sacrifices to him no where but in the place which *he should choose to build his temple^a*; but also forbad the *Israelites to sacrifice in high places^b*, or *to place a grove of trees^c* near his altar. But *Mannasseh* broke through this prohibition, when, as the Scripture says, *He built up again the high places, and reared up altars for Baal, and made a grove^d.* And *Isaiah^e* reproached the *Israelites* with the like prevarication, when he said, *Are ye not children of transgression, a seed of falsehood, enflaming your selves with idols under every green tree, slaying the children in the vallies, under the clefts of the rocks?* And *Jeremiah^f* reproaches them again with having *played the harlot*, that is, worshipped idols *on every high mountain, and under every green tree.*

NOR were the mountains, the woods and the valleys only appointed for the worship of false Gods; but almost every thing else among the pagans, bore the marks of their idolatry. *Herodotus* says, that the *Phenicians*, who were the greatest sea-men in the world, adorned the heads and sterns of their ships with the images of their gods. And *St. Luke^g* has observed, that the vessel which carried *St. Paul* from *Malta* to *Syracuse*, had *The sign of the Castors*; that is, of *Castor* and *Pollux*. And it is somewhat probable, that the vessel in which *Europa* was carried away, had the sign of a bull, which gave occasion to the poets to say, that *Jupiter* carried her away under that shape. Nay, the superstition of the Pagans went so far as to worship the gods and goddesses of all countries, even those which they knew not: And thus there was at *Athens* an altar consecrated *To the gods and goddesses of Europe, Asia, Libya, and to the unknown God*; which gave *St. Paul* occasion to make that discourse in the *Areopagus*, which is related in the *Acts^h*.

^a Deut. xii. 14.^b Lev. xxvi. 30.^c Deut. xvi. 21.^d 2 Kings xxi. 3.^e Jer. 4. 5.^f Jer. 1. 6.^g Acts xxviii. 11. *Vulgate.*^h xvii. 23.

The wor-
ship of
idols.

III. THE adoration, or worship, which the Pagans paid to their gods, did not consist barely in the sacrifices they offered to them, but also in prostrations and bowings of the head. It was also a religious ceremony, and a mark of respect, to lift up the hand to the mouth, and kiss it; whence it is, that as St. *Jerome* has observed, *to worship* and *to kiss* are in the *Hebrew* synonymous terms: and in *The second Psalm*, instead of *Apprehendite disciplinam*, *Hear discipline*, as the *Vulgate* has it, in the *Hebrew* it is *Kiss the son*; that is, *Worship him*. And therefore *Job*, in order to express his not having fallen into idolatry, says^a, *If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth has kissed my hand.....* Idolaters also loved long prayers, persuading themselves that they should be the more certainly heard by their gods for the length of them. We see in the history of *The Kings*^b, that *The prophets of Baal called on his name, from morning even until noon*. And it is this sort of prayers that JESUS CHRIST condemns in the Gospel^c.

BUT God, who knew the inclination of his people to idolatry, took care to turn them from it, and to forbid them all the customs and ceremonies of the Pagans which had any relation to their false worship. We learn from *Herodotus*, that the *Arabians* and neighbouring people cut their hair round in honour of *Bacchus*, who wore his so. And therefore God forbids the Jews, *To round the corners of their heads, or mar the corners of their beards*^d. And it is said in *Jeremiah*^e, *I will punish Egypt, Judah, Edom, and they that dwell in the wilderness, who wear their hair cut round*.

ANOTHER custom among the idolaters, was to make incisions in their bodies, and imprint upon their flesh marks made with blood, and other colours. *Lucian* speaks of this custom in his book *Of the goddesses of Syria*. He says, that these marks were imprinted either upon the hand, or head; and that slaves especially, who were consecrated to the service of any God, were marked in this manner. As for the incisions, it appears by the Scripture, that the priests made them when they sacrificed; *They cried aloud, and cut themselves, after their manner, with knives and lances, till the blood gushed out upon them*^f. And *Laertius* testifies, that the priests

^a xxvi. 6, 27.
26. *Vulg & Heb.*

^b 1 Kings xviii. 26.
¹ 1 Kings xviii. 28.

^c Matth. vi. 7.

^d Lev. xix. 27.

^e Jer. ix.

of *Bellona* observed the same ceremony: *They sacrificed*, says he, *not with strange blood, but their own; for having torn their shoulders, and lifting up a naked sword in each hand, they walk, they run, they act the mad-man.* Whereby we see the reason why God forbid his people, *the making any cuttings in their flesh for the dead, and the printing any marks upon themselves*^a. For the Pagans did these things, not only in honour to their Gods, but also in testimony of their grief, at the loss of any of their neighbours; as *Herodotus* reports of the *Scythians*, who flashed their arms, upon the death of their prince. And the same author speaking of the temple of *Hercules*, which was upon the sea-shore, near the mouth of the *Nile*, speaks concerning these *stigmata*, or marks which the Pagans imprinted on their flesh, thus: *There was*, says he^b, *and there is yet upon the sea-shore, a temple consecrated to Hercules, to which if any slave retire, and imprint on his body the stigmata, or sacred marks, consecrating himself to the service of this God, it is not lawful to touch him:* And perhaps *St. Paul* alludes to this^c, when he says, *Let no man trouble me, for I bear in my body the marks (Vulg. and Gr. stigmata) of the Lord Jesus.* But,

IV. A religion so extravagant as this of the Pagans, could not have subsisted long, if the devils had not drawn respect to it, by the wonders which they caused their priests to work, by communicating to them a part of their power. There were idols which, it is pretended, spake and uttered oracles. The Jews say, *Laban's* idols did so; and this was the reason, says *Maimonides*, why *Rachel* took them privately, and carried them away with her, for fear these idols should have discovered to *Laban*, her husband's design of returning into his own country, and the road he was to take. I am sensible indeed, that too easy credit is not to be given to all the prodigies which the ancient histories relate; but if they are not all true, so neither is it possible that they should be all false: We have at least no room to doubt of those which the Scripture relates. For such were the prodigies wrought by *Pharaoh's* magicians: But the power of *Moses*, which was that of God himself, was superiour to theirs; and therefore he wrought greater wonders than those magicians could. Before *JESUS CHRIST* came into the world, the devil reigned in it, and nothing was more common than magick: The enchanters drew serpents out

*The false
miracles
wrought
by devils.*

^a Lev. xiv. 8.

^b lib. 2.

^c Gal. vi. 17.

of their holes, tamed them, took their poison from them, and did an hundred other surprizing things. And it must certainly have been an established and creditable trade, since God so expressly forbids it; *There shall not, says he, be found among you, any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer*^a.

*The devils
attribute
to them-
selves the
knowledge
of futuri-
ty.*

AND as the knowledge of futurity follows miracles, and is a certain mark of the divinity; this therefore the devils also attributed to themselves, and had their prophets, who foretold future things. And it is not to be wondred at, if their prophecies proved sometimes true. Only we must observe, that these angels of darkness have no other power over men, than the executioner has over criminals, whom justice delivers up to him, to carry them to their execution, or punishment. God makes use of the ministry of devils to punish men, when they have been wicked enough to desert him. And on the other side, he makes their malice and artifices subservient to his designs, by permitting them sometimes to foretel what will happen, that he may thereby give the greater lustre and glory to the truth. Thus did the prophecy of *Balaam*^b, that there should come a star out of Jacob, which was famous among the heathen, prepare their minds for the coming of JESUS CHRIST, and determined the *Magi*, upon the sight of a miraculous star, which they observed, to come and worship him in his cradle. To which we may add the subtilty of the devils, which easily penetrates into futurity: And besides, as they foretold an infinite number of things, it is not at all surprizing, that some one of them should prove true. God permits it, to confound error with error, and that they who once chose to wander out of the right way, should wander farther and farther. Of what service was it to *Saul*, for instance, to learn his defeat and approaching death, from the shadow of *Samuel*, whom a magician called up? We read in Scripture^c, that this woman had a spirit of *Python*, whence she is called a *Pythonefs*. The Hebrew word which signifies *Python*, signifies also *Uter*; that is, a goats skin, or a bladder; and these magicians are so called, because when they were possessed with the demon, their bellies were swelled like bladders, at the time that they gave their answers to those who consulted them about future things. And therefore *Josepkus* and the Interpreters call them *Engastrimutkoi*; a word

^a Deut. xviii. 10, 11.

^b Numb. xxiv. 17.

^c 1 Sam. xxviii. 7. *Vulg.*

which signifies people *who speak from their bellies*, and whose voices give an obscure sound, as if they come out of the earth. We have to this day, men who speak from the bottoms of their throats, in such a manner that they who are near them, think that the voice they hear comes from a great distance. And *Isaiah*^a alludes to this custom of the magicians, when he says; *Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit*^b, *out of the ground, and thy speech shall whisper out of the dust.*

As to what relates to the art of that *Pythonefs*, who shewed *Samuel* to *Saul*, mens opinions are very different. Some think, that the soul of *Samuel* was truly called up by God's permission, that the terrible answer it was to give to this unhappy prince, might punish him for his sacrilege. Others pretend, that it was a meer cheat of the devil's, or an artifice of the *Pythonefs*, who by some secret, like that of the men who speak from the bottoms of their throats, as has just now been observed, made *Saul* believe that it was *Samuel* who spoke to him. And as to the prediction she told him, it might perhaps be nothing but the conjecture of a skilful woman, who might have been well informed of the condition of *Saul's* affairs. And as express as this prediction appears to be, it is capable of several senses; the words, *You shall be with me to morrow*^c, may be interpreted several ways; and some learned men contend, that it is not literally true: But I shall enter no farther into this debate.

V. THE Rabbins divide idolatry into three sorts, according to its different objects. 1. That which pays the worship which is due only to God, to angels. 2. That which worships the hosts of heaven; that is, the sun, moon, and stars. 3. That which is paid to devils. And to these sorts *Abarbinel* adds others, especially that of the *Talismans*; which were a sort of figures made under certain constellations. To them was attributed the virtue of preserving fruits, of turning away misfortunes from them, and of discovering future things; insomuch that they who had these *Talismans*, could know whatever they would, either by visions or dreams. Such were the *Teraphim* mentioned in Scripture. They were images, or idols, which passed for deities. *Rachel* carried away with her the *Teraphim* of her father *Laban*, which obliged him to run after her, and when he had

Three
sorts of
idolatry.

^a *Isai.* xxix. 4.

^b *Like that of a Pythonefs. Vulg.*

^c *v.* 19.

overtaken them, he complains to her husband *Jacob*, that he had *stolen his gods*. Of which idols we shall speak again hereafter.

Divination.

1. As to the parts of idolatry, the art of divination is one constant attendant on it. The Pagans paid a worship to the bones of those whom they worshipped as gods; and their superstition went so far as to pretend, that these bones could discover future things. The *Hebrews* call a diviner *Iedoni*; that is, *a knowing man, a scholar*. And they also gave them the name of *Ob*: But the *Greeks* call them *Pythones*. The *Hebrew* word *Ob* signifies *a bladder*; and I have already said, why the diviners were also called *Pythons*. The false god, which the Pagans honoured under the name of *Pythian Apollo*, had in his temple young women for his priestesses, who were called *Pythoneffes*, and spake from their bellies, as has been explained. The *Latins* call them *Ventriloquæ*, and the *Greeks*, *Engastrimuthoi*; which is the reason why the *Latin* interpreter found no properer word than *Python* to render the *Hebrew Ob* by, which signifies *a diviner*. St. *Luke* in the *Acts*^a, mentions a young woman who was a *Pythonefs*, whom St. *Paul* cured; which proves that there really were such *Pythoneffes*, who were magician-women whom the devil possessed, and to whom he discovered as many future things as he knew himself. It is certain, that he knows many things, and it is from thence that the *Greeks* call him by the name of *Daimon*; that is, *one who knows*. But nevertheless, as God alone is master of futurity, in order artfully to deceive those who were blind enough to consult him, or rather for fear of discovering that he was ignorant of more things than he knew, he made the diviners give ambiguous answers, such as were capable of several senses, which were sometimes even contrary to one another. *Maimonides* tells us some of the tricks of these diviners. *They offer*, says he, *certain perfumes; then they move about a mysterious rod, which they hold in their hands; and after that, they put some questions aloud to another person, who answers them, but with so low a voice that it can scarce be heard; the understanding must supply the defect of the ears. Sometimes they take the head of a dead man, and perfume it, and make their enchantments till this head speaks; but with an obscure and weak voice*. It is easy to see how many cheats are concealed under this management. *Isaiah* alludes to it, when he says, *And when they shall say unto you, speak unto them that have a familiar spirit^b, and unto wizards that*

^a xvi. 16.

^b Pythons. *Vulg.*

peep and mutter; should not a people seek unto their God, for the living to the dead? To the law, and to the testimony^a, &c. And we have already seen that *Saul* consulted the soul of *Samuel*, upon the success of the war he was making with the *Philistines*. And,

2. THE art of auguries was also another part of idolatry. This art consisted in drawing a knowledge of what one was to do in difficult cases, from accidental things. We have an example of this in *Ezekiel*^b, *The king of Babylon stood at the parting of the way, at the head of two ways*, to learn what he ought to do, *and mixed his arrows*. Which was thus. When a king was about to declare war with several nations, or to besiege several cities, he wrote the names of these nations, or cities, upon arrows, and then mixed them together in a quiver, and drawing out the first that came to his hands, he declared war with the nation, or besieged the city, whose name was written upon the arrow which he had drawn out. But sometimes they made use of sticks instead of arrows. *Hosea* reproaches the Jews with this extravagance: *My people ask counsel of their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, they have gone a whoring from their God*^c. Whether they were to undertake a journey, or to be married, or to do any thing whatsoever that was of consequence, they determined themselves by this kind of auguries.

VI. IT was thus that idolatry was established and spread abroad; but it is not easy to shew the exact time when it began. It is probable, that it was a little after the fall; and nothing so much shews the enormity of sin, as its having blinded mankind to such a degree, as to make them forget God. It must be that a deity has some essential relation to our nature, since men had no sooner lost the knowledge of the true God, but they made themselves false ones. There is a passage in *Genesis*^d, which seems to point out the beginning of idolatry: *Seth had a son whom he called Enos, it was he who began to call upon the name of the Lord*. This is the turn which the *Vulgate* gives to these words, which when thus explained, make one believe that idolatry having begun before *Enos*, he brought men back to the worship of the true God, established his worship, and the manner of praying to him. And some add, that he was the first who knew and published the sacred name of God, *Jehovah*; which is here in the *Hebrew*. But the Jews give a very opposite sense to this passage. As the word *Huchal*

The Epoch of idolatry.

^a viii. 19. 20.

^b xxi. 21. *Vulg.*

^c iv. 12.

^d Gen. iv. 26. *Vulg.*

signifies *to prophane*, as well as *to begin*, they say it was then that the name *Jehovah* was *prophaned*; which has made *Maimonides* say^a, that, *from the time of Enos, men fell into the greatest of errors*; and that, *the wisdom of the prudent was silent and eclipsed*; that, *Enos himself went astray*; and that *this was their error*, that they said, *God had created the stars to govern the world*; and *being persuaded of this false opinion, built temples to the stars, and offered sacrifices to them*. And *Onkelos's Paraphrase* agrees with *Maimonides*; *Then*, says it, *men left off to call upon the name of Jehovah*. So that, here is a very wide difference. In the sense of the *Vulgate*, which *St. Jerome* follows, *Enos* was the restorer of the true religion; and in that of the Jews, *he was* the author of idolatry^b. And all that is certain is, that idols were worshipped long before the deluge, and nothing but so enormous a crime as this, and that universally prevailing, could have obliged God to destroy all mankind except one family. But,

The names
given to
God in the
Scripture.

VII. FROM the mention of this name *Jehovah*, we will take occasion to say something of the different names given to God in Scripture, several of which the devils usurped. *St. Jerome* in his letter to *Marcellus*, reckons up ten different names of God, which are as follow.

Jehovah.

I. THE first, and most august, is *Jehovah*; a name, which as we have seen consisted of four letters. But it is from the time of *Galatinus*^c only, that it has been pronounced *Jehovah*; for *St. Jerome* contents himself with calling it *the four-lettered name*; and when *St. John* says in the *Revelations*, that *God had a name written that no man knew*^d, this shews that the name of God was not known in his time. God himself also says in *Exodus*^e, that he had not made known his name to the patriarchs. And therefore either from some particular order, or out of a spirit of esteem and reverence, the Jews never pronounced this glorious name but in their religious worship: and it is a wonderful thing, that as the priests alone pronounced it in the temple, when they blessed the people, so the Jews should, after the burning of the temple, lose not only their law and liberty, but the name of God too; so much has he concealed himself from them, ever since that time. But nevertheless, superstition has succeeded religion among

^a Treatise of idolatry. ch. i. n. i.

^b The English runs, Then began men to call, &c. which neither makes *Enos* the author of true or false religion, but only declares what was done about the time of his birth.

^c The beginning of the sixteenth century.

^d xix. 12.

^e vi. 3.

them;

them; the Jews now make a scruple of writing it any where but in the sacred books; and if this name be engraven on a vessel, or any thing else, it can neither be broken, nor defaced. They almost worship it; so very careful are they of not writing it irregularly, or altering it, for fear of prophaning it. And we have already observed, that they dared not pronounce this name at the time that the *Septuagint* was made; which is the reason why these interpreters always read it, as if it had been *Adonai* in the original, which word signifies *Lord*: and in this the *Vulgate* follows them.

AND as then this great name was but seldom pronounced, the true manner of pronouncing it, came at last to be lost. And hence came the many different ways of writing, and the many different opinions concerning the pronounciation of it. Some pronounce it *Jao*, others *Jave*, or *Jove*; the *Samaritans* pronounce it *Jahue*, the *Greeks* *Jao*, of which the *Latins* have made *Jova*, which was by the Pagans given to their *Jupiter*. The *Hebrew* Grammarians give a plausible reason why this name is the proper name of God. They observe, that it comprehends the three distinctions of time, present, past, and future, which can belong only to an eternal being. From whence it is, that God is called in the *Revelations*^a, *he who was, who is, and who is to come*; where it ought to be observed, that *he who is to come* is put for *he who will be*.

2. THE second name of God is *El*, which signifies *strength*^b. This *El* name is often put into the compound names of the *Hebrews*; as *Eleazer*, *Eliachim*, *Elisabeth*, *Michael*, *Gabriel*, *Raphael*.

3. THE third is, *Elohim*, which is formed out of the second. The *Elohim*. Scripture gives it to judges, and angels, upon the account of the offices which God gives them of judging, absolving, condemning, and punishing.

4. THE fourth is *Elohe*^c, which is properly the singular of *Elohim*. *Elohe*.

5. THE fifth is *Tzabaoth*, which signifies *an army drawn up in bat-* *Tzaba-* *oth*. *alia*. The Scripture calls the stars, *The militia of heaven*^d, on account of the wonderful order they are ranged in; and thus God is called, *The God of hosts*, or *armies*, to shew that he is stronger than the most powerful kings, to whom numerous armies are obedient.

^a i. 8.

^b Or rather mighty.

^c Or Eloah.

^d *Vulgate*; host of heaven, *English*.

Elion.

6. THE sixth is *Elion*, that is to say, *great* and *sovereign*.

Eheie.

7: THE seventh is, *Eheie Ascher Eheie*; that is, *I will be what I will be*; or as the *Greeks* explain it, *I am what I am*. God only can properly be said *to be*: Existence is a part of the idea we form of him.

Adonai.

8. THE eighth is, *Adonai*; that is, *Lord*. We have already observed that this is the name which the *Jews* substitute in the room of the great name of four letters.

Jah.

9. THE ninth is, *Jah*, which appears to be formed out of *Jehovah*.

Saddai.

10. THE tenth is, *Saddai*; that is, *he who is self-sufficient*. This is one of the finest characters of the deity, that he has all things in himself, and seeks for nothing out of himself^a. The *Jews* also call God *Hamacum*, a word compounded of the *Hebrew* demonstrative *He*, and the word *Macum*, which signifies *place*; to shew that God cannot be contained within any place; that he is every where, and is the place he possesses.

The names
of the idols
mentioned
in Scri-
pture.

VIII. WE come now to the names which the Scripture gives to the false Gods. It sometimes calls them *Elohim*, (which is one of the names of the true God) but generally speaking, it gives them names of contempt. It treats them as idols, the works of mens hands, and as wrought gold and silver; as was the golden calf which the *Jews* worshipped in the wilderness. It calls them *Grief*^b, *Infirmity*^c, *Abomination*^d, *Reproach*. *Their infirmities*^e, says *David*, *are multiplied*^f; that is, the number of their idols is increased. And the *Jews* were even afraid to pronounce their names; and therefore the same *David* says, *I will not take up their names in my lips*^g. Which therefore obliged them to give them borrowed names; as was that of *Elil*, which signifies *nothing*; to which *St. Paul* alludes when he says to the *Corinthians*^h, *We know that an idol is nothing*, that is, a meer chimera.

False Gods
mentioned
in Scri-
pture.

IX. and LASTLY, As we find in Scripture a great number of false Gods mentioned; I shall therefore for brevity's sake, and because it is difficult to find a better method to treat of them in, speak of them by ranging their names in an alphabetical order.

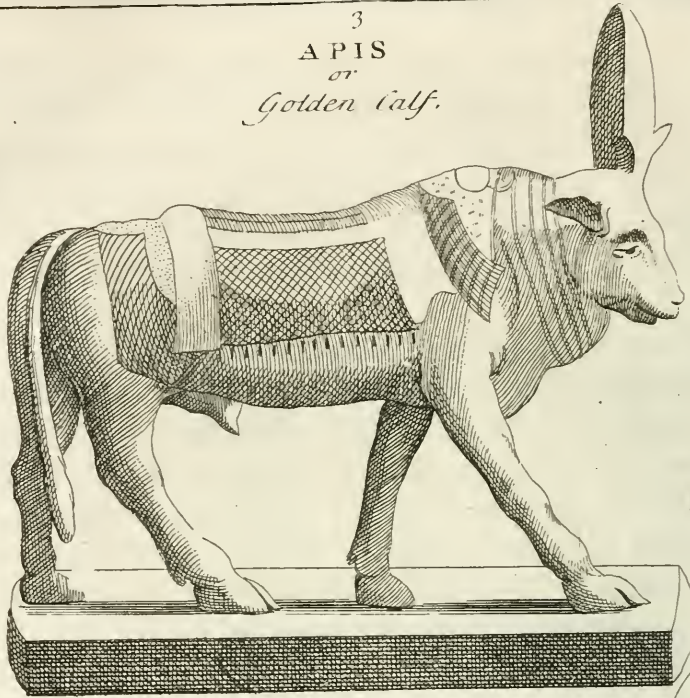
^a But another sense of the word *אלהים* is Almighty. ^b Jer. l. 2. according to the Hebrew; *Vid.* Merodach, p. 389.

^c Psal. xvi. 4. as here explained.

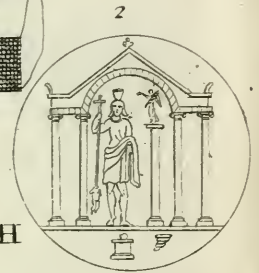
^d 2 Kings xi.

5. 7. ^e The English translators render the word *Gnetsbotam*, Infirmities; but they apply it literally to those who worship idols, but not metaphorically to the idols themselves, as our author here does. ^f Psal. xvi. 4. *Vulg.* ^g Ibid. ^h 1 Cor. viii. 4.

3
APIS
or
Golden calf.



Montfaucon.



1
ASTAROTH
or
VENUS.



Montfaucon.

Adad, *Macrobius* tells us, is a name that was given to the idol of the ^{Adad.} Sun. They gave the name of *ADAD*, says this author, to the god they worshiped; (speaking of the *Affyrians*) This name signifies, One only. In *Hebrew* *Chad*, or *Ad*, which comes from *Achad*, or *Aad*, signifies one; and from hence they might easily derive the names of *Ada*, or *Adad*. And the last might have been given to all sorts of gods, and therefore they joyned it to the greatest part of their names; as *Benhadad*, which is the proper name of a king of *Syria*, who is mentioned in Scripture, and is as much as to say, *The Son of the god Adad*. We don't find the name *Adad* in the *Vulgate*, but it is in the *Hebrew*. For in that passage of *Isaiah*^a, which according to the *Vulgate* is, *They who sanctified themselves, and thought themselves purified in the gardens behind the gate inwards*; the *Hebrew* has it, *They who sanctified themselves, and purified themselves in the gardens, behind the temple of Adad*^b.

Adramelech, *Anamelech*. See *Moloch*.

Asima, or *Achima*, is an idol mentioned in *The second book of Kings*^c. ^{Asima.} But what the figure of it was is not known: Some think it was the representation of an he-goat.

Asmodeus is neither the name of a god, nor of an idol, but of an ^{Asmode-} evil spirit, mentioned in the book of *Tobit*^d, who killed the former husbands of *Sarah*, the wife of young *Tobias*. This name comes from the *Hebrew* verb, *Hischmid*, which signifies to destroy. This devil was so called, because of the mischief he did.

Astaroth, or *Astarte*^e, was worshiped by the *Sidonians*, and by the ^{Astaroth.} *Philistines*. This was also the name of a city. It is believed that this idol was worshiped under the figure of a sheep, because *Astaroth* signifies a flock of sheep. The *Greeks* knew *Astarte*. *Lucian* says, the *Sidonians* worshiped the Moon, under this name. *Cicero* will have it to be ^{Plate 22.} *Venus*, whom the *Greeks* call *Urania*. And *Jeremiah* reproaches the Jews ^{No. 1, 2} with offering cakes to the queen of heaven^f, which could be nothing but the Moon.

Baal is a word which signifies *Lord*. The Jews gave this name to the ^{Baal} gods of the Gentiles, and therefore detested it; though it in some measure belongs to the true God, who is *The Lord of heaven*. But they chose

^a lxvi. 17.
d. 4. ch. 3.

^b Achar, Achad, *Heb.* which the English translators render in a very different manner from this.

^c xvii. 30.

^d iii. 8.

^e See Montfaucon's *L'antiquite*, &c.

^f vii. 18.

rather to call him *Adonai*, which signifies the same thing. *Baal* is therefore a common name for all idols^a. To distinguish them from one another, they added something else to it, as *Beelphegor*, *Beelzebub*; for from *Baal* comes *Beel*, or *Bel*, whence came the *Belus* of the *Assyrians*^b, whom they also called *Beel-samen*; that is, *The God of heaven*. But it must be observed, that besides the Sun, which the *Assyrians* worshiped under this name, they likewise reckon *Belus* the first of their kings, and founder of *Babylon*, among their gods. But *Baal* also signifies a husband. And as God was not only the Sovereign, but also the husband of the Jewish nation, the Scripture calls the idolatry of the Jews, *fornication* and *adultery*; and in this sense opposes *Baal* in the singular, which is applicable to God, to *Baalim* in the plural, which was applied to the false gods. Which explains what *Hosea*^c means, when he makes God speak thus to his people: *In that day, saith the Lord, it (viz. my people) shall call me Baal, (that is, my husband,) and not Baalim*^d; and again, *I will take the name of Baalim out of her mouth, and she shall no longer remember their names*^e; that is, she shall have so much aversion for the false gods, that she shall not so much as pronounce their names.

Baal-peor, or *Baal-phegor*, *Baal-zebub*, *Baal-zephon*; see the names of those words of which they are compounded, as *Phegor*, *Zebub*, &c.

The Golden Calf.

Aaron, through an unworthy compliance with the blindness of the people, caused a *Golden Calf* to be made, in imitation of the God *Apis*, whom the *Egyptians* worshiped under the form of an ox. And *Jeroboam* renewed this impiety, apprehending that the temple of *Jerusalem* might be an occasion of reuniting the kingdoms of *Israel* and *Judah*; and therefore to divert his subjects from going thither to sacrifice, he made two *Golden Calves*^f.

Plate 22. No. 3.

^a The Melchar (i. e. the Lord of the city, in the Phenician tongue) of the Tyrians, which was the same with the Hercules Tyrius of the Greeks, was probably according to the Dean of Norwich, the Baal of the Scriptures, whose worship Jezebel brought from Tyre into the land of Israel. See Conn. p. 2. B. 3. under the year 174. Note e. See also Montfaucon's L'antiquité, &c. l. 4. ch. 2.

^b Jer. li. 44.

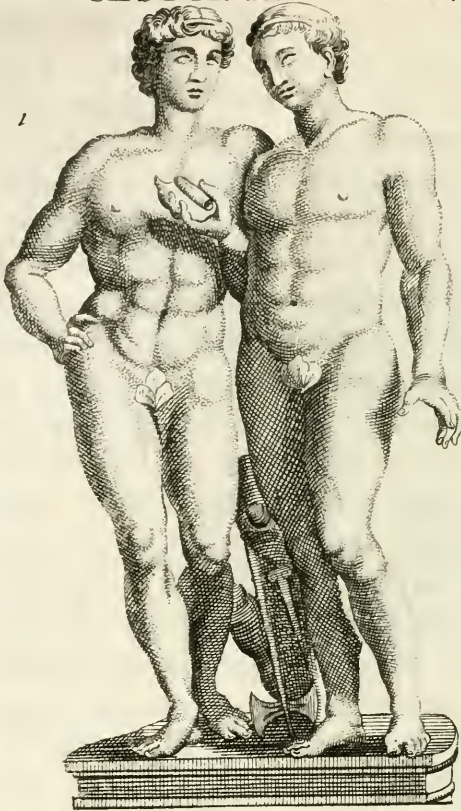
^c ii. 16.

^d I cannot find from what version, or copy, our author has made this translation. The word Baal in the singular, as opposed to Baalim in the plural, is neither in the Vulgate, nor the Hebrew. In the Vulgate it is, Vocabit me vir meus; and the Hebrew is exactly agreeable to our English translation, which runs thus: Thou shalt call me I/bi, and shalt call me no more Baali.

^e v. 17.

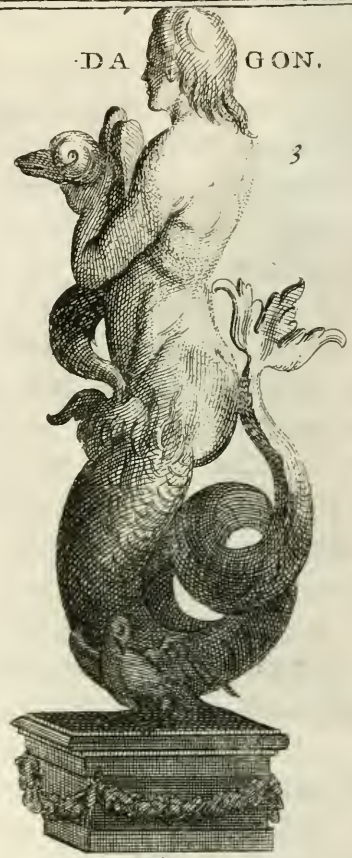
^f See Prid. Conn. p. 1. B. 3. under the year 524.

CASTOR and POLLUX.



Montfaucon.

DA GON.



Calmet.

2

CHAMANIM
or the
SUN.



Montfaucon.

THE *Castors*. Fable makes *Castor* and *Pollux* the sons of *Jupiter*. The *Greeks* call them, *Dioscorides*; and there was a month consecrated to them, which bore their names. When *St. Paul* went from *Malta* to *Sicily*, he went in a vessel whose sign was the *Castors*^a; that is, there was upon the stern of the vessel, the figures of *Castor* and *Pollux*, who were two false gods of the Gentiles. The Castors
Plate 23.
No. 1

Chamanim is a name which was given to the Statues of the Sun, according to some; but others have it, that it signifies statues erected in the open air, or upon the roofs of houses. *Strabo*^b says of the *Arabians*, *They worship the Sun; for this purpose they erect an altar upon the roofs of the houses, and there they offer sacrifices, and burn incense*. Others think that *Chamanim* were Chapels consecrated to the Sun. The *Vulgate* renders this word by the image of the Sun, or barely the image, as may be seen in *Leviticus*^c, and *Isaiah*^d. And the etymology of this word favours these different senses. For *Chama* signifies *heat*, or the Sun. It is most certain the Jews worshiped the Sun: *Josiah* abolished this prophane worship; *He took away the horses*, says the Scripture^e, *that the kings of Judah had given to the Sun, and he burnt the chariots of the Sun with fire*. Chamanim.
Plate 23.
No. 2.

Chamos was a God of the *Moabites*. This name signifies a blind man, or one who gropes to find his way. The gods of the heathen had eyes, and they saw not. Chamos.

Chium, or *Chiun*, seems to have been an Egyptian idol. The prophet *Amos* speaks of it; *Ye have born*, says he, *the tabernacle of your Moloch, and the representation (in Hebrew it is the Chiun) of your idols^f, the star of your God, which ye made*. The *Greeks* have translated it *Remphan*; and *St. Stephen* followed this version, as we see in the discourse he made to the Jews: *Ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them^g*. Which passage has much exercised the interpreters. For my own part, I am of opinion, that the word *Chiun* signifies nothing else but the portable pedestals, upon which the pagans placed their gods, when they went abroad. *Chiun* in Hebrew Chium.

^a Acts xxviii. 11. *Vulg.*

^b Lib. 16.

^c Lev. xxvii. 30.

^d Isa. xxvii. 9.

In one of these places referred to, *Chamanim* is translated by *simulachra*, and in the other by *deidabra*, in the common edition of the *Vulgate*; nor can I find any thing like the term *Images* of the Sun once mentioned in it, unless we are so to interpret one of these, or the like words.

xxiii. 11.

^f v. 26.

Vulg. In the English it is, and *Chiun* your images.

^g Acts vii. 43.

really signifies a *base*, and it is certain that the heathen had a sort of chariots, tents, or litters, in which they carried about their gods, on some great days. But some think, that *Chiun* signifies in *Ethiopian*, the *Star of Saturn*.

Dagon. *Dagon* was a God of the *Philistines*. The word comes either from *Plate 23.* *Dagan*, which signifies *wheat*, or from *Dag*, which signifies a *fish*.
No. 3.

This latter etymology has made the Rabbins believe, that this god had the face of a man, and the tail of a fish. The *Sidonians*, according to *Cicero*, did worship fishes; and perhaps, as they were enriched by fishing and commerce, they worshiped the sea under the figure of these animals.

Diana. [*Diana*, as is observed in *The Acts*^a, is well known to have been the great goddess which was worshiped at *Ephesus*. And because her worshippers there represented her under a different form from that, under *Plate 24.* which she was worshiped in other places; I have therefore here given
No. 1, 2. two representations of her, one as she was usually painted in all places, and the other as she was represented at *Ephesus* only: Both which I have taken from the *L'antiquité expliquée* of *Montfaucon*^b.]

Gad. *Gad* is an idol of the *Syrians*. This name signifies *fortune*, or *happiness*, as appears by this passage of *Genesis*^c: *When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son. And she said, It is happy*^d; *and she called his name Gad*. Some say *Gad* is the name of a star.

Hanamelech is the same as *Anamelech*; of which in the article of *Moloch*.

Jupiter. [*Jupiter* is several times mentioned in *the Acts of the Apostles*, and is well known to have been the *Supreme*, or the *Father of the Gods*, *Plate 24.* among the *Greeks* and *Romans*. And this seems to be the reason why
No. 3. the *Lycaonians*^e, upon seeing the miracle *St. Paul* wrought, called him by this name, as expressing the high idea they had of him, which was that he could be no less than *The Father of the Gods*.]

Mercury. *Mercury* is also a God very well known. The poets gave him several employments; he was *Jupiter's* messenger and interpreter, he had the superintendency of the roads, and whoever refused to shew those the right

^a xix. 25.

^b *Tom. I. Pla. 87. and 93.*

^c xxx. 9.

^d *Vulg. The English*

ways, And she said, a troop cometh, and called, &c.

^e *Acts xiv. 12.*

1
DIANA.



Montfaucon.

2
DIANA
of
EPHESUS.



Montfaucon.

3
JUPITER.



Montfaucon.

4
MERCURY.



Montfaucon.



way, who had wandered out of it, incurred his displeasure. St. Luke tells us^a, that in one city, *Barnabas* was taken for *Jupiter*, and *Paul* for *Mercury*, because *he was the chief speaker*. The name of *Mercury* ^{Plate 24.} is found in the *Proverbs*^b; *To give honour to a fool, is to throw a stone* ^{No. 4} *into Mercury's heap*. This word may have been derived from *Margemah*, which is in the *Hebrew*. But in order to understand this matter, we must know that the ancients placed heaps of stones at the entrances into the great roads, for the direction of travellers; and these heaps were consecrated to *Mercury*, the god of the roads; and travellers, in honour to this god, increased them, by throwing stones to them. Which is the reason why *Maimonides* reckons this to be an act of idolatry. So that *Solomon* means, that *to give honour to a fool*, is a thing as useless as it is to throw a stone into *Mercury's heap*, since neither one nor t'other is capable of acknowledging an obligation.

Merodach is the name of an *Assyrian* deity. *Jeremiah* speaks of it ^{Mero-} thus. *Babylon is taken, Bel is confounded, Merodach is vanquished*, ^{dach.} or as the *Hebrew* implies, *is broken in pieces, their idols are confounded, their images are overcome*^c. The original says, *Their Griets are in reproach, their Excrements are broken*. And the *Chaldee Paraphrase* says expressly, that *Bel* and *Merodach* are names of the *Assyrian* idols; and that the meaning of this prophecy is, that by the taking of *Babylon*, the worshipers of these deities were overcome and confounded. Both of them were ancient kings, whom they had placed among the number of the gods.

Moloch, or *Molech*, was an idol of the *Ammonites*. The *Hebrew* calls ^{Moloch.} it also sometimes, *Milcon*, or *Malcun*. Some will have it that this word is *Hebrew*, and derive it from a verb, which signifies, *to reign*. The Scripture says clearly, that this false god had a temple near *Jerusalem*, in the *Valley of the sons of Hinnom*; and it also forbids the Jews consecrating their children, or as the original imports^d, making them *pass through the fire to Moloch*. But what this ceremony was is not agreed. The Jews think that they neither cut the throats of the children, nor burnt them, when they offered them up to *Moloch*; but that they lighted two fires, and causing the child to pass between these fires, thought

^a Acts xxvi. 8.
xxiii. 10.

^b xxvi. 8. *Vulg. Vid. English Translation.*

^c 1. 2.

^d 2 Kings

him to be thereby purified. But *David* expresses himself in such a manner, as implies that the children must have been burnt; for he speaks thus, *They sacrificed their sons and their daughters unto devils; they shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan*^a. In the valley where we have said, *Moloch* was worshiped, there was an eminence, which was called *Topheth*. It was there that the children were sacrificed in so cruel a manner, that the priests of this idol beat drums to soften the horror of this sacrifice, and keep the cries of these unhappy creatures, from the ears of their parents; and hence came the name *Topheth*; for *Toph* in *Hebrew* signifies a drum. And the cries of these innocent victims, and the perpetual fire which was kept burning there, being a most natural resemblance of hell, the Scripture has therefore called the place, where the reprobates will burn for ever and ever, *Gehenna*, in *Hebrew*, *Ge-ben-hennon*; that is, *The valley of the children of Hinnom*. This word *Hinnom*, comes from a *Hebrew* word, which signifies to groan, or roar. King *Josiah* destroyed this *Topheth*, in order to abolish the inhumane superstition of causing children to be burnt, in honour of this God of the *Ammonites*. And the same thing may also be said of *Molech*, as has been said of *Baal*. It was a name common to several gods, which were distinguished from one another, by other additional names. So that *Adramelech* signifies a magnificent king, and *Anamelech* an opulent king; which are names of *Affyrian* idols.

Nebo, or *Nabo*, is the name both of a place, and of an idol. The word signifies prophecy. *Isaiah* mentions this idol^b; *Nebo*, says he, is broken, or reduced to ashes. Some kings of *Babylon* took their names from this deity; as *Nebuchadnazzar*, *Nebuzaradan*, and *Nabonassar*; which were evidently very auspicious ones.

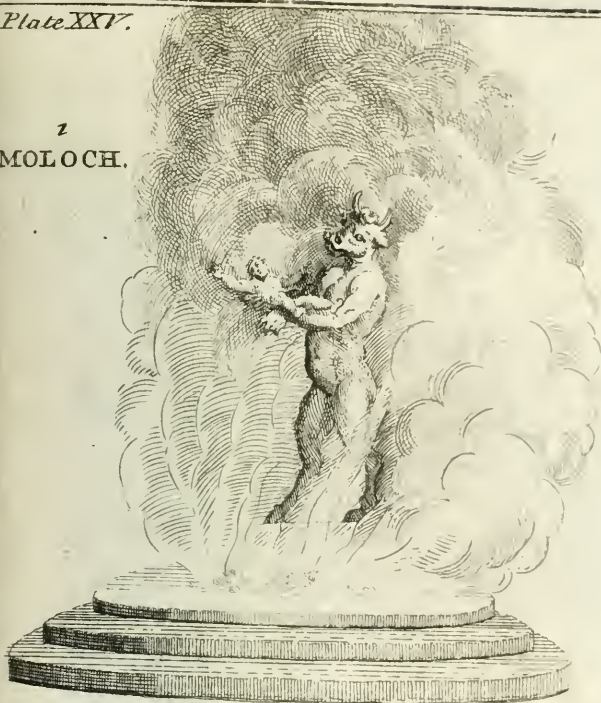
Nergal, *Nifroch*, *Nibchas* and *Tartak*, are also *Affyrian* deities. *Shalmanezzer* after he had taken *Samaria*, and destroyed the kingdom of *Israel*, carried the ten tribes into captivity, and sent several nations from his dominions in their room. As soon as they were established, every nation took care to build temples to their own gods. The men of *Babylon*, says the Scripture, made *Succoth-Benoth*^c, or as it is in the *Hebrew*, *Succot Benoth*, which signifies tents for young women; that is, they built a temple to *Venus*, round which were tents, in which the young women

^a cvi. 37. 38.

^b xlv. 1. *Vulg.*

^c 2 Kings xvii. 30.

2
MOLOCH.



Calmet.

2
PEOR
or
PRIAPUS.



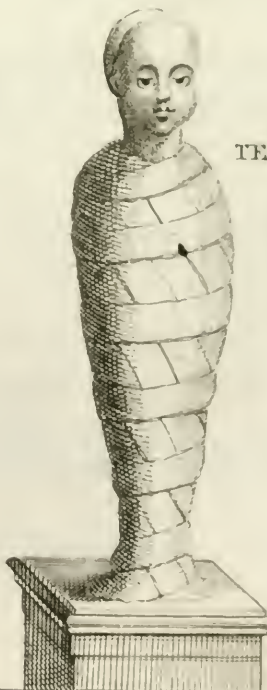
Calmet.

3
TAMMUZ
or
ADONIS.



Montfaucon.

4
TERAPHIM.



Calmet.

stituted themselves in honour of *Venus*; for it is thus, according to *Herodotus*, that *Venus* was honoured at *Babylon*. But to return to what was done at *Samaria*. *The men of Cuth made Nergal^a; the men of Hamath made Ashima; and the Avites made Nibzah, and Tartak, and the Sepharvites burnt the children in the fire to Adrammelech and Anammelech the gods of Sepharvaim.*

Peor, or *Beelphegor*, was a god of the *Moabites* and *Midianites*. Peor, Priapus, or Beelphegor. Plate 25. No 2. The origin of *Peor*, or *Phegor*, is very obscure. *Origen* says, that upon his asking a Jew what it meant, he told him that it signified a shameful thing, but would tell him no more. *St. Jerome* thinks it was *Priapus*; and how infamous the figure of him was, is well known. We find the name of *Priapus* in Scripture, in the *First book of kings*^b. *Asa drove the effeminate out of the land, and purified the kingdom from all those pollutions of idols which his fathers had established. He removed his mother Maacham from being priestess of the sacrifices of Priapus, in a grove which she had consecrated to him; and he destroyed his grove, broke his infamous statue to pieces, and burnt it in the brook Cedron.* In the *Hebrew* we read, *Miphletzet*; which interpreters render, *Assembly, Idol, Cave*; and all these three words do on this occasion express the same thing. For *Maacham* had formed a fraternity, which in woods and obscure places, offered sacrifices to *Priapus*, which were attended with the most shameful crimes. The same story is related in the *Chronicles*^c.

Raiphun, or *Remphan*; see *Chiun*.

Remmon, *Remmon*, or *Rimmon*, was a god of the *Syrians*, which had a temple. The word may be derived from *Ram*, which signifies *Height*, or any thing that is great and exalted. Grandure is inseparable from the idea of the deity. Some pronounce it *Rimmon*, which is the name the *Syrians* give to pomegranates. As their country was full of pomegranate-trees, and the fruit of them is not only delicious for taste, but of great use on account of the excellent drink which they made of them, they might have given the name of *Pomegranate*^d to their god, as well as the *Philistines* gave that of *Wheat* to their god *Dagon*, and the *Greeks* and *Latins* that of *Ceres*, to the goddess of corn.

Sheshbath the *Vulgate* in *Jeremiah*^e takes for a king: But *Selden* contends that it was a *Babylonish* idol. Remphan. Rimmon. Sheshbath.

^a Ibid. 30, 31.
fic. viii. 2.

^b 1 Kings xv. 12, 13. *Vulg.*
§ xxv. 26.

^c 2 Chron. 15, 16.

^d See Can-

Sirenes. *Sirenes* is a name we find in the end of the 13th Chapter of *Isaiah*^a; but it is not there spoken of as a deity. The *Latin* interpreter makes use of it to express all sorts of terrible animals, which the prophet foretells shall enter into those houses where pride and effeminacy reign.

Tammuz. *Thamus*, or *Tammuz*, was an *Egyptian* deity. *Ezekiel*^b complains that the Jews worshiped him even in the temple of God, where he saw women weeping for Tammuz. The *Vulgate* renders it *Adonis*. The word *Tammuz*, which is *Egyptian*, signifies *concealed*; that is to say, the ceremonies of this god were not exposed to the sight of the people. It is believed, that *Tammuz* is king *Osiris*, whom *Typho* killed. His wife *Isis* obliged the *Egyptians* to pay him divine honours, and she was her self looked on as a goddess; and they were both honoured in the fourth month. The *Phenicians* and *Affyrians* called this idol *Adonis*, and said that *Tammuz*, or *Adonis*, was killed by a bear. Some women consecrated to *Venus*, annually lamented his death for some days together; after which they sang, and made acclamations of joy, as if he had been risen from the dead. And it is probable, that this was some feast in which many abominations were committed. As religion passed from *Egypt* into *Phenicia*, and from *Phenicia* into *Greece*, the *Tammuz* of the *Egyptians* is very probably the *Adonis* of the *Greeks*. And this explains what *Ezekiel* says of the idol *Tammuz*.

Teraphim. *Teraphim*, or *Teraphin*, are usually ranked among the idols, but people are much perplexed to tell what idols they were. It is not known whether this word be *Hebrew*, or *Egyptian*. In *Genesis*^c, the *Teraphim* are called *Gods*; which the *LXX.* translate *Idols*, or *Statues*; and the *Chaldee Paraphrast* calls them *Images*, or *Shrines*. It is most probable, that they were idols, which they who worshiped them, thought could foretel future things. But however that be, they certainly made use of them for auguries; and we have already said, that they gave the same name to the *Talisman*s.

Tirthah, see *Nergal*.

Zebub, or Beelzebub. *Zebub* joyned to *Baal* makes *Beelzebub*, the god of the *Accaronites*, who were *Philistines*. *Zebub* signifies a fly, and consequently *Beelzebub* signifies the Lord of flies. It is generally pronounced (in *France*) *Beelze-*

^a V. 22. *Vulg.* The English translators use the word *Dragons* instead of *Sirenes*.

^c xxxi. 30.

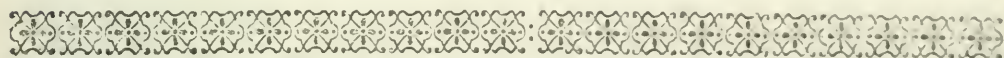
^b viii. 14.

buth. It may possibly have been a deity which they invoked to guard them against the importunity of the flies; as the *Greeks* worshipped *Jupiter* under the name of the *fly-hunter*. Or perhaps the statue of this God, by being always dawbed with the blood of the victims, and consequently covered with flies, might give the Jews occasion to give it this name. The *Accaronites* having called it *Beelzamin*, *God of heaven*, or *Beelzabain*, *Lord of the victims*, the Jews changing some of the letters, called it by way of contempt, *Beelzebub*, *Lord of flies*. Thus of *Bethel*, which signifies *the house of God*, (after *Jeroboam* had erected the golden calves there) they made *Bethaven*; that is, *the house of iniquity*. The name of *Beelzebub* is in the Gospel applied to the devil, as a term of contempt. And we have already observed, that the Scripture sometimes calls the false Gods *Elilim*^a, and *Gillalim*^b; that is, *Chimeras* and *Excrements*.

Zephon joyned to *Baal* makes *Baalzephon*, which is an *Egyptian* idol, *Zephon*. and took its name from some place where it was worshiped.

^a See p. 384. l. 25.

^b See Merodach, p. 389.



C H A P. II.

Of the animals mentioned in the Scriptures.

I DO not pretend to give here an exact treatise of animals, according to their classes; I intend only to speak of those which are not sufficiently known, and of which it is necessary we should have some idea, and know something of their properties, before we can understand what the Scripture says of them.

I. Of animals in general.

THE *Hebrews* divide animals into four species; four-footed beasts, birds, reptiles, and fishes. The first walk, the second fly, the third creep, the fourth swim. Of four footed beasts, the feet of some are of one piece only, as in the horse, ass, and mule; and those of others, are divided into two parts, or are cloven, as in the ox, the deer, the goat, and the sheep.

How many species of animals there are according to the Jews.

Some have a sort of fingers, as the dog, the lion, the wolf, and the cat. And this is the reason why *Moses* says that these animals *walk on their hands*^a. This law-giver makes a difference also between those animals, the hoof of whose feet is not only divided into several parts, but is also separated from the foot. Of the latter kind is the hog, of the former the camel.

Of Birds
and Rep-
tiles.

AMONG Birds, those which live by prey, were thought unclean. *Moses* forbids the eating them, or offering them up in sacrifices. Among the reptiles he places great numbers of little animals, which strictly speaking don't belong to that species, as rats and moles; besides all unbloody animals; that is, locusts, beetles, flies, and caterpillars.

The pro-
perties of
the Ser-
pent.

THE Serpent has several remarkable properties. When you strike him, he neglects all the rest of his body, to save his head, which is the principle of life in him. When he goes to drink, he first discharges his poison; and when he finds himself grow old, he finds out some narrow hole, where by means of his struggles to get through it, he leaves his old skin behind him, and gets a new one. So that he is in Scripture called the most *subtle*^b of animals, and is generally looked on as the symbol of prudence. I believe he got himself this honour by his supple humble manner of winding himself along, and his knowing how to make himself a passage through the thickest thorns. He moves his tongue with so much quickness, that it seems divided into three; which gave occasion to the author of *Ecclesiasticus*^c to say of the backbiter, (who has much of the Serpent in him) that his tongue, like the Serpent's, has *three stings*.

Of Fishes.

THE most prolific of all animals is the fish: Inasmuch that it is the emblem of fecundity. Its principal parts are gills, scales, and fins. Some of them have scales, and no fins: others have neither scales, nor fins. Upon which is founded the distinction which *Moses* makes of clean and unclean fishes. Such as have neither scales nor fins, are thought unclean. Among the *Romans*, no fish were suffered to be offered up in sacrifice, or served up to the table of the Gods, but such as were scaly.

Whales.

THE word *Cete* in Scripture^d, signifies fishes monstrous for their size: so that it is not the name of any particular species. Now among monstrous fishes some reckon such as have dugs, the ends of which they at

Plate 30.

^a Exod. xi. 27. Vulg.

^b Gen. iii. 1.

^c Eccles. xxviii. 19. Vulg. The backbiting

tongue, as the English translate it, is called. Lingua tertia.

^d Gen. i. 19. Vulg.

ones suck. And perhaps it is of these sorts of fishes that *Jeremiah*^a speaks, when he says, *The sea-monsters draw out the treasures, they give suck to their young ones.* The Hebrew word is *Tamin*, which is rendered by *dragon, whale, and serpent.* This sort of fishes are only found in the seas which surround the most distant and most desert countries: So that the intent of the prophet was to shew thereby, that *Judea* should be so desolate, that these monsters should dwell in it, and give their young ones suck there, without hiding themselves. In the *Vulgate*, the word *Tamin* is rendered *lamia*, which is a sort of monstrous fish which devours men. The cries of all fishes are different. Some low like an ox. Dolphins have a mournful cry. The learned *Bochart*, from whom I have extracted this chapter, pretends, that when God made all the animals to pass before *Adam*^b, he gave him a perfect knowledge of their natures and properties, and that the names which *Adam* gave them, were expressive of both. He proves it; and it must be granted that the arguments he brings in proof of it, are very happy, and very plausible ones.

II. Of domestick, four-footed animals.

BUT to be more particular in this account of the animals which are mentioned in Scripture, I will begin with the four-footed beasts, which are of most service to mankind, and will follow the method of the famous author I have quoted.

Asses and horses are known animals. The Scripture gives the latter several names, and *Zechariah*^c reckons up five^d different colours of them. They were chiefly made use of in war^e, and were the main strength of armies. God commands the *Israelites* to *enervate*, or *hough* the horses of the nations whom they should subdue^f; and forbids them putting their trust in the number of their horses and chariots, as these nations did^g. *Asses* were made use of for common services; the greatest Lords rode upon them; and therefore in *Hebrew*, a *Saddle-beast* and an *Ass* are the same thing. They were sometimes put into the plough, but the law forbids the drawing with an ass and a horse together; which was doubtless because of the inequality of their strength. *St. Paul* seems to allude to this prohibition, when he says, *Be not unequally yoked together with un-*

Asses and horses.

^a Lam. iv. 3.
different colours: but I can find but five in that prophet.

^b Gen. ii 19, 20.

^c Zech. vi. 1 ---7.

^d Our author says six

^e Prov. xxi. 31.

^f Joth. xi.

^g 6. In the *Vulgate* it is *subnervabis.*

^h Psal. xx. 7.

unbelievers^a. *Asses* were also made use of in mills, to turn the stones. But as there were also some mill stones which men turned, the Scripture, to distinguish one from the other, calls those which the asses turned, and which were the biggest, *mo'a affinaria*^b.

The Camel.

The Camel. The *Hebrew* name of this animal signifies *to wean*, or *to revenge one's self*. And we are assured, that no animal is more revengeful, or longer retains the memory of the injuries he has received. There were many of them in *Judea* formerly, and they are often mentioned in Scripture. It is a very serviceable beast, either for riding, or for carrying burdens, or for drawing chariots. Its hair is fit to make stuffs of. There are several sorts of camels. The fleetest of them are called by the *Greeks*, *Dromedaries*. They will travel fifteen hundred furlongs a day.

Dogs.

THE *Dog* is a pretty good guard, and is the symbol of fidelity. But otherwise he has bad qualities. He is ravenous, bold, and churlish; whence it is that the man who gives himself up to his pleasures, and exceeding the bounds of honesty, is of a *biting* temper, is called *a dog*.

Elephants.

Elephants are famous for their teeth, which furnish us with all our ivory. It does not appear in Scripture, that the *Jews* had any use of ivory before *Solomon*^c. It is probable that this prince, who traded to the *Indies*, first brought elephants and ivory to *Judea*, from thence. It was so common in his time, that he made *a throne of it*^d, and adorned his palaces with it. It was also in *India* that *Alexander* learned how useful these animals were in war. His successors, I mean the kings of *Syria* and *Egypt*, always had them in their armies, as we see in the history of the *Maccabees*. But before *Alexander*, the *Indians* were the only people who made use of elephants in war.

Goats, see *Sheep*.

Horses, see *Asses*.

Mules.

Mules were not common in *Judea*; till the time of *David*. The prince's children rode upon mules^e, and *Bockart* is of opinion, that they were not known in *Judea* before this time. The *Greek* versions, which speak of mules before *David*, are according to him, not exact: And this author opposes likewise the opinion of the *Hebrews*; that one *Anah* was the first man who found out the first mules. It is of him

^a 2 Cor. vi. 14.

^b Matth. xviii. 6. *Vulg.*

^c 2 Chron. ix. 21.

^d 1 Kings x. 18.

^e 2 Sam. xiii. 29.

the Scripture says, *That as he was feeding his father's asses in the wilderness, he found some hot waters*^a. The Hebrew word *Emin*, which the *Vulgate* renders *hot waters*, signifies according to the Jews, *mules*^b: But *Bockhart* contends, that it is the name of a warlike people, and that *Anah* made himself famous, by his having met them in the wilderness, and found means to deliver himself out of their hands. The law likewise which forbade the Jews to couple animals of a different species together, must consequently oblige them to fetch their mules from abroad. But because it was neither forbidden to eat, nor to make use of such animals as were born of different species, it was therefore lawful to make use of mules. *Philo* and *Theodoret* give the same reason why they were forbid to be coupled together; namely, that God apprehending that if they had been suffered, men might have imitated them, was pleased to prevent by this law, such monstrous incontinence.

Oxen are known to every body. The Scripture speaks of them in *Oxen*. multitudes of places; and commends their beauty and their strength. They are of most use in drawing the ploughs; and because they were used in *Judea*, to beat out the grain from the straw, with a sort of harrow, the Scripture forbids the *muzzling the oxen*, when they were drawing these harrows^c. So that they grew fat when they were about this work. And from hence it is that the *Israelites*, who gave themselves up to their pleasures, are compared with *an heifer that treadeth out the corn*^d. How many different uses the milk of heifers is applied to, is sufficiently known. *Bockhart* observes, that the Jews made use of the horns of an ox, and not of a ram, instead of trumpets. And he proves it by the very make of the ram's horn, which not being hollow, could give no sound. To which he adds, that to say *Jobel* signifies a ram, is a fiction of the Rabbins; and that it no where appears in Scripture to do so. The *Greek* interpreters indeed understood by the word *Jobel*, the sound of a trumpet, and the *Jubilee* was proclaimed in that manner. But this year did not therefore derive its name from a word that signifies a ram's horn; the Hebrew *Jabal* signifies *to bring back*, or *to bring again*, as we observed, when we spoke of the Jewish festivals. This year brought again liberty to the slaves, and every one entered upon the possession

^a Gen. xxxv. 24. *Vulg.*

^b So the English translators render it.

^c Deut. xxv. 4.

^d Hof. x. 11.

of his inheritance. The ox is one of the animals that the law permitted to be offered up in sacrifice.

Sheep
and
Goats.

Sheep and *Goats* have sometimes in *Hebrew* both the same common names. They serve both for food and cloathing to mankind. The hair of some goats is very much sought for, to make valuable stuffs with. And it is to this fine and valuable hair, that *Solomon* compares the hair of his princess in the *Song of Songs*; for that is the meaning of the words, *Thy hair is as a flock of goats*^a. A resemblance which must have been very natural, since when *Michal* put a sort of phantom into the bed, in order to deceive *Saul*, and make him believe that *David* was sick, the Scripture says she made it with *goat's hair*^b, which was without doubt to represent his^c. But I am of St. *Jerome's* opinion, who has very plainly proved, that we are there to read *Cebir*, which signifies *great*, or *strong*; and not *Cabed*, which signifies *the liver*, as the LXX. read in the copy from which they translated the Scripture. And *Josephus*, who follows them, says, that *Michal* put *the liver* of a goat hot under the sheet of *David's* bed, that the palpitation of it might the better deceive them whom *Saul* sent to take *David*. But the most natural sense of this passage is, that *Michal* put the skin of a goat, with its long hair upon it, about the head of this *image*, or *figure*, or *phantom*^d. The law forbids the Jews *to seethe a kid in his mother's milk*^e, which ought to be looked on as a lecture of mildness and humanity, which God gave the Jews. But they did not fail of refining upon it, according to their usual manner. According to them, it forbids the eating any flesh whatsoever with milk. They therefore never boil milk and flesh at the same fire, or in the same pot; and their superstition goes so far, as to have one knife for flesh, and another for cheese; and lest they should mistake them, that for cheese has a particular mark upon it.

Swine.

THERE NOW remains no other domestick animals to be spoken of, but the *Swine*, which were not suffered to be bred by the Jews; and therefore the Gospel says^f, that the prodigal son *went into a far country*, where he *fed swine*. It cannot be objected to this, that the *Gergesenes* fed

^a iv. 1.

^b 1 Sam. xix. 13.

^c And this seems likewise to be confirmed by the use Rebe-
kah makes of goat-skins to deceive Isaac, Gen. xxvii. 16.

^d In the Hebrew it is Teraphim.

^e Exod. xxiii. 19.

^f Luke xv. 13.

them

them, because it was near their city that JESUS CHRIST permitted the devils to enter into two thousand swine which were feeding there, and which ran down into the sea^a; for that was a *Grecian* city, and consequently inhabited by Gentiles. It was of *Decapolis*; that is, it was one of the *ten cities*, the greatest part of whose inhabitants were *Greeks*. The law forbade the eating of *swine's flesh*^b. They are animals which are exceeding nasty, ravenous, and of no service in life. And *Lactantius* says, that God by forbidding the Jews to breed and kill them, intended thereby to draw them off from that useless, infamous and voluptuous life, of which this animal is the emblem. The Jews have it so much in abhorrence, that they won't so much as pronounce the name of it.

III. Of wild beasts.

Apes were brought in great numbers to *Judea*, by *Solomon's* fleet^c. The *Ape* Hebrew calls them *Cophin*; which all interpreters understand of the *Ape*.

THE very name of a *wild Ass* shews what it is. It differs from the *Wild Asses* common asses in this, that it is wild, and cannot be tamed. Those men are called so, who have neither wit nor good manners^d.

THE *Bear* is of a very disagreeable shape, is very hairy, and has a very *Bears* wide throat. He stands up upon his hind-legs, and uses his fore-ones as hands: When he has his enemy between his paws, he squeezes him so hard that he stifles him. Hunger, or the loss of his young ones, makes him one of the most furious and cruel wild beasts in the world.

THE *Boar* is called in Scripture, *The boar of the wood*^e. It does a *Boars* great deal of mischief to the fields and vines. And therefore *David* compares *Judea*, when laid waste, to a field ravaged by boars^f. *Ovid* in his description of the *Calydonian Boar* says, *He kept himself among the bulrushes*; and therefore *David* may mean *boars*, by his *beasts of the reeds*^g.

THE *Fox* is well known to every body: He feeds upon dead bodies. *Foxes*. And therefore the Scripture, in order to express that a person shall not be buried, says, *He shall be a portion for foxes*^h. Grapes are one of his most delicious meats. The spouse in the *Canticles* therefore orders the *foxes* to be taken, that *spoil the vines*ⁱ. His usual habitation is in woods, where

^a Luke viii.

^b Lev. xi. 7.

^c 1 Kings x. 22.

^d Job xxiv. 5.

^e Psal. lxxx.

13. f Ibid.

^g Psal. lxviii. 30. Vulg. and Heb. In English it is, The company of the

^h Psal. lxiii. 10.

ⁱ ii. 15.

he digs dens into the earth. There must have been a great number of foxes in *Palestine*, since *Sampson* could find *three hundred* of them, to whose tails he tied the torches with which he burnt the harvests of the *Philistines*^a. The cunning of the fox is passed into a proverb; we give this name to persons who are expert and crafty. The Scripture speaks of an animal which it calls *Tsem*, which *Bochart* thinks to be a wild cat. *Iim* is a sort of wolf which is smaller, but swifter than the common wolves.

Goats.

Tzebi in *Hebrew* signifies a goat, in *Chaldee* it is *Tabitha*, in *Greek* *Dorcas*. And thus St. *Luke* translates the name of the girl who was called *Tabitha*, by that of *Dorcas*^b. The *Greek* word is derived from a verb which signifies *to see*; which has given occasion to the interpreters to affirm that the reason why the bridegroom is so often compared to a goat, is his having piercing eyes, which nothing can escape. But there is no manner of relation between the *Hebrew* and the *Greek*; and it is much more natural to say, that the spouse speaking incessantly of the flights and returns of the bridegroom, compares him to a goat, which has no regular walk, but goes by bounds and leaps.

Little
Goats.

THE *little Goat* is the animal which Rabbi *Salomon* will have to be meant by the *Akko* in *Deuteronomy*^c, which the *Greeks* translate *Tragelaphos*, and the *Latins*, *Hircocervus*. In the same verse the Scripture calls another animal *Dison*, which is thought to be a sort of deer, or wild goat. And in the same place also there is another animal which the Scripture calls *Zemer*. This St. *Jerom* translates *Camelopardalis*. It has the head of a camel, the neck of an horse, the feet, thighs and tail of a wild ox; and it has rays of white mixed with red spots. It is an animal but very lately known, is very seldom to be met with, and is found only in uninhabited places: Which convinces me that *Moses* did not go so far to find out so singular a beast, to give the Jews leave to eat it. It is more probable, that the *Zemer* is a sort of goat. And I am of the same opinion, with

^a Judges xv. 14. An anonymous German author, in a dissertation upon this subject, (given us in English by M la Roche, in his Memoirs of Literature, Number 4. for April 3. 1710.) observes, that instead of *Schualim*, we should in this passage read *Schoalim*, which properly signifies Sheaves; and that the word *Sanab*, which we translate Tail, signifies the utmost part of any thing whatsoever; and he therefore understands this passage of *Sampson's* setting fire to 300 standing shocks of corn, by laying two sheaves between each shock to make a communication; and by putting his fire immediately to the ends of those intermediate sheaves.

^b Acts ix. 38.

^c xiv. 5.

regard to the animal which the Scripture in the same place calls *Jachmur*; though interpreters render it *a wild ox*. But this word was formerly applied to *goats*^a.

THE word *Jaal*, or *Jaalim*, also, is differently explained: It is *a fallow deer*, *a stag*, *a chamois*, or *a little goat*. By the manner the Scripture speaks of it, it should mean this last animal. He is inconceivably swift, and is always perched upon the tops of the mountains, from whence he throws himself down the precipices, when he is pursued. His horns are prodigiously large; when he turns them backwards, they reach to his tail. His use of them is to guard his back, that he may roll along the rocks upon his back, without hurting himself.

THE *Hare* is called in *Hebrew Arnebeth*^b. Some will have it that *Hares* this word signifies *a rabbit*. But *Bochart* observes, that the *Arabick Arneb*, which incontestably signifies *a Hare*, comes from the *Hebrew Arnebeth*. The reason why God forbid the Jews to eat of the *hare*, was because it is a most lascivious animal.

THE *Hart* treads very firmly, and is exceeding swift. So that, when *Harts*. *David* would express the readiness with which he, by God's assistance, escaped from the pursuit of his enemies; he says, that *he made his feet like hinds feet*^c. The *Hinds* seldom bring forth young but under the concern of some great fright; and this effect is often wrought by thunder; and the same prophet therefore reckons this among the wonderful effects of this terrible *voice of God*. *The voice of the Lord*, says he, *maketh the Hinds to bring forth young*^d: That is, *the thunder*, which is called in Scripture, *The voice of the Lord*, does so. The *Hart* has a very agreeable air and shape; so that when they are tame, many people delight in playing with them. One instance of which we have in *Virgil's Silvia*, who painted her *Hart* every day, and washed him, and adorned his horns with flowers. And thus *Solomon* compares a wife who is beloved by her husband, to a *Hind*^e.

THE *Hyæna* is much like the *Wolf*. But its eyes are of a changeable *Hyæna* colour, and its skin seems painted with variety of colours like flowers. *Bochart* pretends that this is the animal which *Jeremiah*^f calls *Tzeboab*.

^a According to the English translators, Akko is a wild goat; Dison, a pygarg; Zemer, a chamois, and Jachmur, a fallow deer.

^b Lev. xi. 6.

^c Pral. xviii. 33.

^d Psal. xlix. 9.

^e Prov. v. 19.

^f xii. 9.

The English translators render it a speckled bird.

But the *Greek* interpreters understand by this word, *a shade of colours*. And some understood it of the *Peacock*.

Lion.

THE *Lion* has in *Hebrew* seven different names, according to his different ages. The Scripture has taken notice of whatever is terrible in him; his look, his walk, his roar, his teeth, his paws, and his tail. He is the king of animals for courage and strength. He inhabits only the deserts, and makes them so by his cruelty. When he has seized his prey, he sits down, and places it between his fore-feet, as it were to prevent its being taken from him. To which the patriarch *Jacob* alludes, when speaking of *Judah*, he uttered this prediction of him. *Judah is a lion's whelp, from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion who shall rouse him up? The sceptre shall not depart from Judah*^a. The original *Hebrew* may be understood thus: No one shall be able to take away the sceptre from between his feet, but he shall keep it as a lion does his prey between his paws. There is no animal more fierce, more cruel, more furious, less susceptible of fear; and in a word, more terrible than the lion. And the Scripture often alludes to all these qualities, and draws noble comparisons from them.

Mole.

Cholid^b is according to St. *Jerome*, and many other authors, *The Weasel*. But *Bochart* explains it of the *Mole*. He supports his opinion by the etymology of the word, which comes from a verb which signifies *to dig up the ground*; and upon this, that this word both in *Syriac* and *Arabick* signifies a *Mole*. So that *Moses* has joyned it with *the wild Cat*, as being in species much like it. *Kippod* is translated by St. *Jerome*, an *Hedge-kog*. But what it is, is not universally agreed. Some take it for the *Tortoise*, some for the *Castor*, or *Otter*; and some make a bird of it.

Opher.

THE *Opher* in the *Canticles*, is a *Fawn*.

Pard.

THE *Pard* is like the *Lion*, but is smaller, and has a spotted skin. It is an animal of an extraordinary swiftness; it lies in ambush, and leaps nimbly upon its prey. *Daniel*^c compares the third monarchy to this beast. And indeed *Alexander*, who raised it, overcame *Darius*, and gained his other conquests with a wonderful rapidity. To which it might be added, that the spots of this animal marked out the different people of whom *Alexander* formed his empire.

^a Gen. xlix. 9, 10.

^b Lev. xi. 29. By the English translators it is rendered, a Weasel.
vii. 6. Vulg.

THE word *Pard* is little used in *French* [or *English*.] We make use of that of *Leopard*, and it is not easy to shew exactly the difference between the *Pard*, *Leopard*, *Linx*, *Tyger*, and *Panther*. Some confound them together, and others distinguish them. And *Bochart* thinks that the *Pard* and *Panther* are the same thing, and that if there is any difference, it is that of sex, or colour, not of species. But some will have it, that the *Leopard* is engendered by a *Lioness* and a *Pard*, and that it has its name from thence. The *Leopard* was never heard of before *Constantine's* time, and *St. Jerome* confounds the *Pards* with the *Leopards*.

Achbar signifies a sort of *wild rats*, which do a great deal of mischief *to the fruits of the earth*. It was this sort of *rats* that wasted the *Philistines* while they kept the ark^a, and seemed to come up out of the earth. And this has happened more than once, and whole nations have been obliged to leave their countries, on the account of these *rats*. But some understand by this word, *House-rats* only.

Reem, or *Rem*, is according to the common opinion, the *Rhinoceros*, Rhinoceros, or unicorn. or *Unicorn*. And here I observe, that it was formerly believed, that there were in the *Indies*, horses, asses, and goats, which had but one horn. If so, the species must now be lost; for travellers find none such in that country at present. And some have thought that the *Unicorn* was a chimerical animal; but if it had, the Scripture would not have spoken of it. Besides, it is not certain, that *Reem* was an animal that had but one horn. When *David* says, *God will lift up his horn*; that is, his power, as *Reem*^b, this may as well be understood to signify *of the horns*, as *of the born of Reem*. Nor can this be applied to wild oxen, they were not known in *Judea*. I am rather inclined to be of opinion that it is a sort of *goat* which is called *Orix*. *Bochart* says, the word comes very near to the *Arabick* word, which signifies the *goats* which had hard and high horns, which *Strabo* says the *Ethiopians* made use of for weapons. The Scripture also calls them, *Theo*, or *Tho*.

INTERPRETERS disagree about the animal called *Saphan*. Some *Saphan* say it is a *rabbit*, others a *porcupine*, and others an *hedge-hog*.

THE *Wolf* is an animal that feeds upon flesh. He scarce ever hunts Well but in the evening, or beginning of the night; and hence it is that the

^a 1 Sam. v.^b Psal. xcii. 10. *Heb.*

Scripture gives the name of *Wolves* to those robbers who hide themselves all day, and are out upon their robberies at night^a.

IV. Of four-footed oviparous animals.

Moses distinguishes six sorts of four-footed animals which are *oviparous*. Their *Hebrew* names are these.

Anucha,
or Semamith.
Chomet.
Anucha^b, or *Semamith*, is one of those *lizards*, whose skin is painted with stars, and which is therefore called by the *Latins*, *Stellio*.

Chomet^c is another *lizard*, so called by the *Hebrews*, because it keeps in the sand.

Coach.
Coach^d, which the *Greek* versions and *St. Jerome* render *Cameleon*, is by *Bochart* thought to be a sort of *green lizard*, which is lively and bold. Its *Hebrew* name signifies *strength*.

Letua.
Letua^e is also another *lizard*, which according to the ancient interpreters is very venomous, and resembles the *Salamander*.

Thinsemeth.
Thinsemeth^f, according to the *Greeks* and *St. Jerome*, is a *mole*; according to *Bochart*, it is the *Cameleon*. This author proves that the *Cameleon* is a sort of *lizard* which has his mouth always open for breathing, (which gives occasion to the report that he lives by the air) and his *Hebrew* name is taken from thence. The *Arabians* pretend that he has a very long tongue, and uses it to catch flies. And it is reported of this animal, that he changes his colour as the sun grows brighter or hotter; and that he assumes the colours of all bodies which he comes near.

Tzab.
Tzab^g is a *land-crocodile*; that is, a sort of *lizard*. As it perfectly resembles the *Egyptian-crocodile*, and differs from it only in its enormous size, people give it the name of *lizard*. But some think that *Tzab* signifies either a *toad* or a *tortoise*.

V. Of birds which the law permitted to be eaten.

Crane.
THE *Crane* is not mentioned in the *Vulgate*. In *Isaiah*^h, the cries of *Jeremiah*, when under his distemper, are compared to those of a bird which is called in the original *Sus*, which the ancient versions render

^a Ezek. xxii. 27.

^b *English*, A ferret. Lev. xi. 30.

^c *English*, The snail. .Ibid.

^d *English*, The camelion. Ibid.

^e *English*, The lizard. Ibid.

^f *English*, A mole.

Ibid. ^g According to the *English translators*, it is the tortoise. Lev. xi. 29.

^h xxxviii. 14.

a swal-

a *swallow*; but the Jews take it to be a *crane*^a, which, say they, is a *chattering* bird.

THE Scripture speaks^b of certain birds which *Solomon's* fleet brought *Peacocks* every three years, and calls them *Thouciim*; which are thought to be *parroquets*, or *peacocks*. But the word *Tsiphor* signifies a *sparrow*, or a bird in general. And the *Vulgate* sometimes applies to *sparrows* what seems to be said of any bird in general: As in the tenth *Psalme*^c, *Fly like a Sparrow unto the hill*; which may be understood of any bird. And in the same manner the *Vulgate* makes the lepers offer up *sparrows*^d in sacrifice. For all clean birds might be offered in sacrifice.

THE *Pigeon* is oftener mentioned in Scripture than all other birds together. We are told by the ancients, that the *Assyrians* had a particular worship which they paid to *pigeons*; and according to the *Hebrews*, they bore the figure of them in their standards. And thus, *The anger of the pigeon*^e, and *the sword of the pigeon*^f, signify *the fury and sword of the Assyrians*. This bird has a thousand singular properties. Its eyes are very beautiful; the whiteness of silver, and the glitter of gold shine in its wings. Its whiteness equals that of milk, and it has something tender in its voice. So that it is the emblem of love, and some add of innocence, and contend that it has no gall; but they are mistaken. I have shewn in another place, that when the Gospel commands us to be *harmless as doves*^g, it means thereby *innocence*; our leading an unrepachable life, and being always as pure and clean as the wings and all the plumage of a *pigeon* always are. *Pigeons* will fly very far, and continue long upon the wing; and this is the reason why *Noah* sent a *dove* out of the ark to discover the land^h. They are friends to mankind, and love their habitations. So that they always return to their nests, be it never so far to them; which is the reason why some persons have made use of them to carry letters.

IT were in vain to enlarge any more upon a bird which is so well known; and therefore I shall only tarry to explain a pretty obscure passage in Scripture which seems to relate to it. It is said, that in the famine of *Samaria*, *the fourth part of a Cab*, (which is a sort of measure) of *dove's*

^a The English translators preserve both significations, and say, Like a crane, or a swallow, so did I chatter.

^b 1 Kings ii. 22.

^c V. 1.

^d Lev. xiv. iv.

^e Jer. xxv.

^g 8. Vulg. according to the English, The fierceness of the oppressor.

^f Jer. xli. 16. Vulg.

In English, The oppressing sword.

^h Matth. x. 16.

ⁱ Gen. viii. 8.

dung, *was sold for five pieces of silver*^a. It is pretty difficult to find out of what use this *dove's dung* could then be. Some say, the famine was so pressing, that the *Samaritans* had recourse to this nasty food; others, that they made use of it instead of wood. Some will have it, that being besieged, and thereby hindered from cultivating the country, the little ground they had in the city was cultivated with the utmost care, and that this made this sort of dung so dear; and others contend that the *Samaritans* used this dung instead of salt. But *Bochart's* opinion seems to me to be the most just. He understands it of a sort of *pulse* which the *Arabians* to this day call *pigeons-dung*. For pulse are well known to be the vilest of food:

Nec si quid fricti ciceris probat, aut nucis emptor,

says *Horace*. And therefore the famine must have been very pressing, if a measure of this sort of *pulse*, no bigger than a *Cab*, which held no more than one man could eat in a day, was sold for *five pieces of silver*.

Quail.

THE *Quail* is a bird famous in Scripture. God brought so prodigious a quantity of them into the camp of the *Israelites*, that the whole army was fed with them^b. *Josephus* says, they are extremely common about the *Red-sea*; and *Pliny* testifies, that in their passage from *Italy*, they pitch upon the sails of barks in such multitudes, as to cause them to be shipwreck'd. The north-wind carries them away from this country in autumn, and they return with the south-wind, at spring.

Swallow.

THE *Swallow* is called in *Hebrew*, *Deror*. But *Bochart* will have it, that this is a sort of *wild pigeon*, as the *turtle*, or *wood pigeon*. The stork in the heavens, says *Jeremiah*, *knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming*^c. Which passage of the prophet sufficiently shews, that these are birds which shift their habitation; and experience shews us, that the *swallow* returns every year in the spring. I shall observe nothing of the *swallow*, but its exceeding cleanliness. It will not suffer the least dung of its young ones in its nest, and teaches them as soon as ever they grow a little strong, to drop it out of the nest. Which was the cause of *Tobit's* misfortune, who being asleep at the foot of a wall, there fell some warm dung from a *swallow's* nest, down upon his eyes, which made him blind^d.

Woodcock.

THE *Woodcock* is called in *Hebrew* *Kore*. *Bochart* shews very plainly, by all the Scripture says of it, that this name can belong to no other bird.

^a 2 Kings vi. 25.

^b Exod. xvi. 13.

^c viii. 7.

^d Tob. ii. 10.

The *Greek* versions apply it to a *bird of night*^a; but the *Hebrew* text must have been changed. It was till lately thought to signify a *partridge*, and both *Greeks* and *Vulgate* give it that signification in *Jeremiah*^b. This bird, according to this prophet, sits sometimes upon the eggs of others, and so makes their young ones its own.

I shall say nothing of *cocks* or *chickens*, the Scripture sometimes mentions them, but nothing is more common, or more known.

VI. Of unclean birds.

I SHALL here mention only those birds that *Moses* does, in the catalogue he gives us of unclean birds, in *Leviticus* xi. 13. and in *Deut.* xiv. 12.

Anapha^c is in the *Vulgate* rendered *Charadion*; which comes from *Anapha*. *Charadrai*, or *χαράδραι*, which signifies the ditches and holes that run along by the rivers sides, in which this bird builds her nest. But because the *Hebrew* word signifies *to make angry*, *Bochart* thinks that the *Anapha* is a sort of *eagle*. Others explain it of the *kite* and *heron*.

THE *Bat* is by *Moses* called *Attaleph*, and by transposing the letters *Bar*. *Aphtalel*, which signifies a *bird of darkness*. The *bat* never appears but in the evening, and at night; its wings are made of skin, and it gives its young ones suck, and has as much of the four-footed beast, as of the bird. It is the last in the catalogue of unclean birds^d.

Chos^e also signifies a *night-bird*. It comes from a word which signifies *to hide one's self*. But it is not easy to say what *night-bird* it signifies, whether it be a *little owl*, or a *great owl*. It is in the present *Vulgate*, *Upupa*, which is what we call in *French*, a *lapwing*, or *lady*. But this is not a bird of night, which gives room to suppose that *Upupa* is crept into the *Vulgate* instead of *Ulula*^f.

THE *Diver*, in *Hebrew* *Salach*^g, raises himself up in the air, and throwing himself down with fury, strikes into the water, and seizes his prey. And for this reason the *Greeks* call him, *Cataracte*.

THE *Eagle* is the king of birds. His beak and claws are remarkable. *Eagle*. He moults his feathers often; to which *David* alludes, when he says, that God *renews his youth like the eagle's*^h. He is of a prodigious size and

^a 1 Sam. xxvi. 20. In English it is called a partridge.
heron, Lev. xi. 19.

^d Lev. xi. 19.

^e English, The little owl.

^f i. e. an owl.

^g English, The cormorant.

^h Psal. ciii 5.

strength. Nothing equals the spring with which he strikes down upon his prey. No bird flies higher, or loves his young better. He takes his young ones upon his back, and teaches them to fly.

Gryphon.

THE *Gryphon* is what some understand by the *Hebrew* word *Peres*^a. But *Bochart* takes it for a particular sort of *eagle*, and derives its name from *Paras*, which signifies *to break*; because this sort of eagle is strong enough to break bones.

Kite.

THE *Kite* is in *Hebrew* *Daa*, or *Raa*^b.

Lapwing,
or Woodhen.

Dukiphat^c is a word compounded of *Dik*, which signifies a *Cock*, and *Cepha*, which signifies a *Stone*; both *Syriack* words. It signifies a *Woodhen*, or *Lapwing*. It is ranked among unclean birds, because it eats very nasty things, and makes its nest of dung and nastiness.

Onocrotalus.

The word *Chos* signifies not only a *night-bird*, but also a *vessel*. Now there is a bird called *Onocrotalus*, which has a sort of *vessel*, or *reservoir* in his throat, where he keeps his prey, and after some time throws it out from thence, and eats and swallows it, as beasts do which chew the cud. When he puts his head into the water, and breaths in it, he makes a noise like the braying of an ass; and it is his being like an ass in this, that has made the *Greeks* call him *Onocrotales*.

Ostrich.

THE *Ostrich*, in *Hebrew* *Bathiaana*^d, is thought by *Bochart* to be the female of a bird which *Moses* calls *Tachmas*; but the *Greeks* take this for the *Owl*. But be that as it will, the *Ostrich* is the emblem of hard-heartedness. All other birds sit upon their eggs, and bring up their young ones; but the *Ostrich*, as *Job* says, leaves her eggs in the sand, and does not concern her self about the dangers to which they are exposed^e; and the heat of the climate of *Africa*, where these birds are found, hatches them. And for this reason *Jeremiah* in his *Lamentations*^f mentions the *Ostrich*, as an instance of cruelty. Her wings are of little service to her in flying, but help her much in running. Whence it is that *Job* says, *She leaps with her wings*^g; for that is the import of the *Hebrew* expression. Her feathers are exceeding fine; soldiers adorn their helmets with them. This bird is of a prodigious bulk; when she stands upright on her feet, she is higher than a man on horseback. Her neck is very long. She is a mixture of a bird

^a English translation, The Ossifrage.

^b English, Glede, and Vulture.

^c English,

The Lapwing. Ibid.

^d English, The Owl.

^e xxxix. 14-- 17.

^f iv. 3.

^g xxxix. 18.

and a camel; for she has the neck and feet of a camel, and the beak, feathers, and wings of a bird.

THE *great Owl* is what *Bochart* thinks is meant by the *Yansub* in *Isaiah*^a; though the *Greeks* and *St. Jerome* understand it of the *Less*, a bird which is found only in *Egypt*. Now the prophet is there speaking of *Idumea*, and foretells that it shall be desolate; and it is in such places that the *great Owl* delights. And the etymology of the word favours *Bochart's* opinion. It may be derived from a word which signifies the *twilight*, or *darkness*; and besides, *Isaiah* joyns the *Raven* and the *great Owl* together; which according to the ancients, were both very inauspicious birds.

Thinsemeth is an equivocal word even in the *Hebrew*. For in *Levit. xi.* ^{Little Owl} 30. it signifies a *Lizard*^b, and in the 18th verse of the same chapter, it is put among the unclean birds. The *Greeks* understand by it a *Swan*: But the Rabbins and *Bochart* take it for the *little Owl*, whose presence surprises and affrights the other birds: and he derives this word from a verb which signifies *to admire*.

Caath, according to the *Greeks* and *St. Jerome*, is the *Pelican*. This ^{Pelican} bird swallows the shell-fish she finds whole; and when the heat of her stomach makes them open themselves, she throws them up, and picks out the fish, which is her food. The *Pelican* is a bird of prey, as well as the *Onocrotalus*, of which we have spoken. And the royal prophet compares himself in his lamentations and repentance, to the *Caath*, or *Clos that is in the wilderness*^d.

THE *Phœnix* is no where expressly mentioned in Scripture; but some ^{Phœnix} think that *Job* speaks of this bird when he says, *I shall die in my nest, I shall multiply my days like a palm-tree*^c; or according to the *Greek*, *I shall become as old as the trunk of a palm-tree; I shall live a great while*. The *Hebrew* signifies, *I shall die in the little bed I have made myself, I shall multiply my days as the sand*; that is, so as that no one shall be able to number them. The *Hebrew* word signifies the *sand*. But nevertheless the Jews pretend that it must be understood of the *Phœnix*, which, say they, lives a thousand years.

THE *Racham*^f is spoken of in *Deuteronomy*. The LXX. and *St. Je-* ^{Racham} *rome* take it to be the *Swan*. But *Bochart* explains it of a sort of *Vul-*

^a xxxiv. 11.

^b English, *A Mole*.

^c English, *The Swan*.

^d *Isa. cii. 6.*

^e xxix. 18. *Vulg.*

^f English, *The Gier-eagle*.

ture which resembles the eagle; because *Racham* in *Arabick* signifies that bird.

Raven. THE *Raven* is of a beautiful black; it feeds upon carrion, and when its young ones are a little strong, it drives them out of the nest, and forces them to go and seek for their own food. To which *David* seems to allude, when he says, *God giveth to the beast his food, and to the young ravens that cry*^a. This bird generally keeps in desert places, which is the reason why God made choice of it to feed the prophet *Elijah* in the wilderness^b.

Sea-eagle. THE *Sea-eagle* is a third sort of *Eagle*; which the *Greeks* call *Haliaetos*, the *Latins*, *Valeria Aquila*; and *Moses* gives it the name of *Ozniia*^c.

Sea-mew. THE *Sea-mew* is what the *Latins* call *Larus*, and the *Hebrews* *Sacaph*^d.

Stork. *Hafida* is taken by *Symmachus* and St. *Jerome*, for the *Kite*. The *LXX.* translate it an *Heron*, one species of which is very like the *Stork*. The *Hebrew* name which signifies *mercy* and *tendernefs*, agrees very well with this bird, which nourishes her parents when they are old. Though both the *Heron* and *Stork* are water-fowl, they build their nests upon the highest mountains. *Storks* are birds that change their habitation with the season; and the Scripture praises them for knowing when to take their flights, and for the force with which they fly^e.

Vulture. THE *Vulture* in *Hebrew* is *Aia*^f, and it is well known they go in flights.

VII. Of serpents.

Adder. THE *Adder*, in *Hebrew* *Sephiphon*, is a serpent which keeps in roads, and hides himself in the sand, or the wheel-tracts, where he lies in ambush. *Jacob* compares his son *Dan* to one^g. *Dan shall be an Adder in*.

^a Psal. cxlvii. 9.

^b 1 Kings xvii. 4. The anonymous author beforementioned (p. 400. Note a) in another of his dissertations, which is upon this subject of *Elijah's Ravens*, proves from many authors, that there was in the country of *Bethshan*, in *Decapolis*, a little town, by the brook *Cherith*, or *Carith*, called *Oreb*, *Aorabi*, or *Orbo*; and he therefore explains the word *Orbim*, which we translate *Ravens*, of the inhabitants of this little town; some of whom he contends, daily carried bread and flesh to *Elijah*, who was retired to, and hid in a cave, near this little town. And he supports this interpretation by the opinions of *Chaldee*, *Arabick*, and *Jewish* writers. See *Memoirs of Literature*, No. 7. for April 24. 1710.

^c English translation, The Ospray. ^d English translation, The Cuckow. ^e Jer. viii. 7. Zech. v. 9. ^f English, The Kite. ^g Gen. xlix. 17.

the path that biteth the horse-keels, so that his rider shall fall backwards.

Achfab^a is the *Aspe*. He rolls himself up, and makes several folds of his body, in the middle of which he raises his head, and fights with his enemies. Whence it is that *Aspis* in *Latin* signifies a sort of round buckler. Interpreters likewise explain the *Hebrew Pethen*^b of the *Aspe*. The poison of this serpent is incurable, and so according to *David*, is the poison of a calumniating tongue^c. It is not true that the *Aspe* is deaf, or stops his ears. And when therefore the same prophet speaks of an *Aspe*^d, as if he were deaf, and stopped his ears, he means no more than that no charms make any more impression upon him, than they would if he really had no ears, or stopped them. It is certain, the magicians knew how to charm serpents, and by the use of certain words, could prevent their biting; but it often happened that their art failed them, and then they were much more dangerous. And therefore when the Scripture would express the most formidable serpents, it says, that God will send *such as will not be charmed*^e.

THE *Basilisk*, in *Hebrew Tsepha*, or *Tsephoni*, is not only dangerous Basilisk. on the account of its sting, or bite; the sight of it, and its looking on one, is it self death.

THE *Dragon* is a serpent of an enormous size. Historians speak of *Dragons*. *Dragons* which were above sixty cubits long. And thus the *Hebrew* word *Thannin* signifies both a *Dragon* and a *Whale*, as if the *Dragon* was among *Serpents* what the *Whale* is among *Fishes*.

Saraph is a *Water-snake*. It is probable, that the *Israelites* had been Fiery Serpents. bitten by this sort of *Serpents*^f, or *Snakes*, when they were cured by the *brazen Serpent*. The interpreter translates this word by what signifies a *fiery Serpent*; either because it has some marks of a *fiery colour*, or because its poison burns like fire^g. It is certain, that *Prester*, *Hydrus*, and *Chersydrus*, signify the same sort of serpents, but in different respects. It is called *Hydrus*, when it is in the *water-marshes*; *Chersydrus*, when it is in

^a *English*, Adder. Psal. cxl. 3. ^b Job xx. 14. Isai. xi. 8. ^c Psal. cxl. 3. ^d *English*, Adder Psal. lviii. 5. ^e Isai. viii. 17. ^f Numb. xxi. 6. ^g *Bishop Patrick is of opinion, that they were originally stately and beautiful creatures, and not called fiery, only on the account of their venom; but likewise because they appeared shining like fire, when they flew in the air. For, says he, there were and still are, in the Eastern and Southern parts of the world, Serpents which have wings, and shine brightly like to fire. V. Com. upon Gen. ch. iii. v. 1.*

the *dry marshes*; and it is called *Prestor*, with respect to its sting, or bite, which raises as it were *coals of fire* in the flesh, and causes intolerable pain. *Isaiab* speaks of a flying serpent: It is certain there are some in *Egypt*, and other countries, which have wings like those of a *Bat*. They were some of these serpents that God sent against the *Israelites*, and ordered a *brazen Serpent* to be made to cure them, because the *Eastern* copper being very red, was most proper to represent these *fiery Serpents*. *Plutarch* speaks of a disease which may very well have been that with which the *Israelites* were afflicted in the wilderness, after they had been bit by these serpents. *The inhabitants of the red sea*, says he^a, *were tormented in such a manner as was never heard of till that time. Little Dragons bit their arms and legs; and if you touched them never so little, they fixed themselves to the muscles; and this gave them an intolerable pain, like fire.*

Hyæna. THE *Hyæna* is a sort of serpent whose skin is spotted. And this is what his *Hebrew* name *Tseboa* signifies. The *Vulgate* in the *first book of Samuel*, translates it, *The valley of Zeboim*^b; but some authors will have it to be translated, the *valley of Serpents*, or of *Hyænas*.

Kippoz. AS *Kippoz*^c is pretty much like *Kippod*, the *Greeks* and *St. Jerome* take it for an *Hedge-hog*. But *Bochart* pretends that it is a sort of serpent which is called in *Greek*, *Acontias*, because he throws himself like a *dart*, against those whom he attacks.

Tismaon. THE word *Tismaon* is found in *Deuteronomy*^d; which *St. Jerome* translates *Dipsas*, and understands it of a sort of *Viper*; but *Bochart* proves that this word does not signify any animal, but a dry and parched place.

Viper. THE *Viper*, in *Hebrew* *Ephe*^e, has the most mortal bite of any creature, and it is viviparous; whereas all other beasts of the serpentine kind are oviparous. As the Scripture says nothing of one kind of serpents, but what agrees with all the rest, it is no easy matter to give an exact explanation of each of their names. But *Bochart* thinks, that the two *Hebrew* names *Chephir* and *Sachal*, agree equally with *Lions* and *Serpents*.

^a *Lib. 8. de Fes. quest. 9.*
^d viii. 15. *English*, Drought.

^b xiii. 18.

^c *Isai. xxxiv. 15. English*, The great Owl.

^e *Isai. xxx. 6.*

VIII. Of Insects.

EVEN *Fleas* are not forgotten in Scripture. *David* to humble himself, compares himself to this little insect^a. And the Scripture likewise speaks of the *Ant*, whose labour and foresight are well known^b; of the *Spider*^c, and his skill in making his webs so fine, that they will only stop little flies; (whence it is that a *Spider's web* is become a proverbial saying, to express a contemptible thing by.) of the *Moth*^d which eats cloaths; of *Worms*^e, and of the *Scorpion*^f. This latter is like an egg, its head can scarce be distinguished; which clears up that passage of *St. Luke*, *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?* What other resemblance is there between a *Scorpion* and an *Egg*, besides that which we have observed? It has a long sting in its tail, by which it conveys its poison into those who are stung by it.

FLIES the Scripture distinguishes into seven sorts. 1. The common *Fly*. 2. The *Bee*, which makes wax and honey. 3. The *Wasp* and *Hornet*, which differ only in that the *Hornet* is the bigger of the two; both have a very cruel and very dangerous sting. 4. The *Ox fly*, which sticks to *Horses* and *Oxen*, and makes the latter grow furious and raving when it bites them. 5. The *Dog-fly*, called by the *Greeks*, *κυνόβλην*, and rendered by the *Vulgate*, *Cynomia*: But *St. Jerome* observes, that it ought to be read in the *Greek*, *κυνόβλην*, and in the *Latin*, *Canomiam*, which signifies all sorts of flies; and indeed the *Hebrew* does signify a *Collection*. 6. The *Humble-bee*, or *gnat*, which carries the trumpet and lance, as *Tertullian* speaks. And, 7. The *Water fly*, which is a sort of *Gnat*. The Scripture often speaks of *Flies*; and it is wonderful, that so vile an insect should become so terrible an instrument of divine vengeance, whenever it pleases the divine justice to make use of it. It was thus that God sent the *Cynomie*, or *Canomie*, into *Egypt*. Concerning which it is proper to observe, that what the *Vulgate* calls *Cinipkes*, or *Scimphes*^g, is called in *Hebrew*, *Cinnin*; but some will have it that they were

^a 1 Sam. xxiv. 15.^b Prov. vi. 6.

Job viii. 14.

^c Isai. li 8^d Job xvii.

14.

^e Luke xi. 11, 12.^f Exod. viii. 17. Eng. *ice*.

Lice that God sent into *Egypt*, in order to humble their pride, says *Philo*, by so vile an animal.

Locusts. THE *Locusts* have ten different names in Scripture. The *first* is *Arbe*^a, which comes from *Rabbah*, which signifies *abundance*. No animal is more prolifick than the *Locust*. The *second* is *Gob*^b, which comes from *Gab*, and signifies to *leap*, or to *go out of the earth*. When this animal multiplies, there are found worms very much like eggs, which are covered with a very fine dust, which serve them instead of a little skin, out of which they fly. The *third* is *Gazam*^c, which comes from the verb *Gazaz*, which signifies to *shave*, or *cut off*. The *Locusts* cut off with their teeth, which are very sharp, not only the herbs and corn, but also the small branches of trees. St. *Jerome* translates the word *Gazam*, by that of *Eruca*, or *caterpillar*. The *fourth* name is *Chagab*^d. The *fifth*, *Chanamal*^e. The *sixth*, *Chasil*^f, from the verb *chazal*, which signifies to *consume*. The *seventh* *Chargal*^g, which *Bochart* derives from a verb, which in *Arabick* signifies, to *have a long train of attendants*. *Poland* has more than once seen whole countries eat up, and laid desolate by clouds of *locusts*. The *eighth* name is *Jekel*^h, which signifies to *lick up*. The *ninth*, *Solam*ⁱ, which in the *Chaldee* language signifies to *devour*, or to *consume*. And lastly, the *tenth* is *Thelat-sal*^k, from the word *Tsallal*, which signifies to *make a noise*: But nevertheless, the word *Thelat-sal* is rendered in *Deuteronomy*^l by the *Greek* word *Erusibe*, and the *Latin* one *Rubigo*. These different names signify different sorts of *locusts*, as appears by the passage in *Joel*^m, where it is said that *Arbe* shall devour what *Gazam* had left, *Jekel* what *Arbe* had left, and *Chasil* what *Jekel* had left. These four sorts of locusts, *Arbe*, *Solam*, *Chargol*, and *Chagab*, are all mentioned in *Leviticus*ⁿ; they have all wings and four feet, and were permitted to be eaten. And the *Vulgate* often places among these insects, 1. *Bruchus*^o, a word derived from a *Greek* verb, which signifies to *gnaw*. 2. *Attachus*^p; and 3. *Ophiomachus*^q, or the *serpent-fighter*. When the *Locusts* fly,

^a Exod. x. 19.

^b Nah. 3. 17. *Englisb*, The grasshopper. Amos vii. 1.

^c Joel i. 4.

Englisb, The palmer-worm.

^d Lev. xi. 22. *Englisb*, The grasshopper.

^e Psal. lxxviii.

47. *Englisb*, The frost.

^f 1 Kings viii. 37.

Englisb, The caterpillar.

^g Lev. xi. 22.

Englisb, The beetle.

^h Joel i. 4. *Englisb*, The canker-worm.

ⁱ Lev. xi. 22. *Englisb*, The locust.

Englisb, The bald-locust.

^k Deut. xxviii. 42.

^l xxviii. 42.

Englisb, The locust.

^m i. 4. *Englisb*, as before.

ⁿ xi. 22.

^o Isai. xxxiii. 4.

Englisb, The caterpillar.

^p Lev. xi. 22. *Englisb*, The bald-locust.

^q Ibid. *Englisb*, The beetle.

they make as much noise as birds; and St. *John* makes no scruple of comparing them with chariots of war. *What is more strong, or terrible, says St. Jerome, than locusts? All the art of man cannot resist them. But God so regulates their march, that they never wander from the rout which he has prescribed for them; and this is what we have not long since seen in Palestine.* It is easy to judge how terrible a plague the *Locusts* must have been in *Egypt*^a. But it must be observed, as I have already said, that there was a sort of *Locusts* which were clean, and permitted to be eaten. For there are some found, even to this day, in the *East*, which serve for food; so that the Gospel does not commend the penance of *John the baptist*, in that he eat *Locusts*, (which others did as well as he) but because he eat nothing besides them but *wild honey*^b. I have enlarged the more upon this sort of insects, because the Scripture often speaks of them.

IX. Of Water-animals.

THE Scripture seldom mentions *Water-animals*; and I shall not therefore much enlarge upon them, but observe those things only which are not sufficiently known. For which reason I shall say nothing of the *Frogs*, which were one of the plagues of *Egypt*^c: They are perpetually before our eyes.

THE Scripture no where speaks of *Horse-leaches*, and yet interpreters *Aluka*. have translated the word *Aluka* in the *Proverbs*^d, by the word *Horse-leach*; but *Bochart* pretends, that it must be understood of *Destiny*, or *Fate*. The *Arabians* give *Destiny* this name, and the sense of the passage leads to this interpretation. For it says, that *Aluka has two daughters which cry incessantly, Give, give.* If you explain this of the *Horse-leach*, it is nonsense; if you understand it of *Destiny*, it is very natural to say, that *Death* and *Hell* are her daughters, and insatiable ones too, as *Solomon* says in the 27th chapter and 20th verse of the same book.

THE description *Job*^e gives of the *Behemoth* and *Leviathan*, shews *Behemoth*. that they were both beasts of an enormous bulk. Which has given occasion to some to think, that one is the *Elephant*, and the other the *Whale*. But *Bochart* will have the first to be the *Hippopotamus*, and the second, the *Crocodile*. *Job* joyns them together; and *Pliny* says, these two ani-

^aExod. x.^bMatth. iii. 4.^cExod. viii.^dxxx. 15.^eChap. xl and xli.

mals do very much resemble one another; they both inhabit the same river, and are both amphibious. And indeed all the Scripture says of the *Bekemoth* does agree with the *Hippopotamus*. He lives by land; and therefore *Job* says, *He eateth grass like an ox*^a. After which he adds, *His strength is in the navel of his belly*^b, and indeed his skin is impenetrable. *God*, as the Scripture goes on, *has fastned his sword on to him*^c; where the Hebrew word signifies a crooked sword, in the form of an hook; which the teeth of the *Hippopotamus*, that stand out of his mouth on each side of it, do exactly resemble. And it concludes with saying, that *he is not afraid of the rivers*^d. Now the *Hippopotamus* lives in the water, and continues in it without air a great while. He is taken by artifice: They dig a ditch before his den, which they cover with weeds, and put an engine at the bottom of it, which holds him fast. Which is exactly what *Job* says.

Levia-
than.

Isaiah speaks of the *Leviathan*^e, which he calls a *Leaver*, or *beam*^f. And *Bochart's* conjecture concerning it is, that it is a fish which has a sort of *beam* in his head, like that of a balance, at the end of which hang two balons; and this fish the *Greeks* therefore call *Zygene*. As his head resembles a hammer, some have given him that name. But nevertheless, I am of opinion that the word *Leviathan* is of a more extensive signification, and that it signifies all sorts of fishes which are of an enormous size.

The Le-
viathan
of *Job*.

Leviathan and *Thannin* both signify either *Dragons*, or *Whales*. But *Bochart* plainly shews that it must be understood in that place of *Job*, of the *Crocodile*. This animal has four feet, is of a prodigious bigness, his tongue is fixed to the lower jaw, which has made it believed that he has no tongue; and his skin is covered with a shell. But I shall not detain the reader with an examination into all the particulars of *Job's* description of him.

AND it may also be observed, that what the Scripture calls *Thannin*, are monstrous fishes; such as the *Sea-dog*, the *Sea-calf*, and other monsters: Some of which have dugs, and give their young ones suck. And it

^a xl. 15.

^b V. 16.

^c V. 14. Ipse est principium viarum Dei qui fecit eum, applicabit gladium suum. *Vulg.* He is the chief of the ways of God: He that made him, can make his sword to approach unto him. *Eng.* Two readings that differ greatly in sense from one another, by a small variation in the pointing; and from our author, in the interpretation he gives.

^d V. 18. Ecce, absorbebit fluvium, & non morabitur. *Vulg.* Behold, he drinketh a river, and hasteth not. *Eng.*

^e xxvii. 1.

^f *Vulg.* Serpentem vestem. *Englsh.* The piercing serpent.

is of them, as has been said, that *Jeremiah*^a speaks, and the *Latin* interpreter calls them *Lamiae*.

THE fish which affrighted young *Tobias*, when he washed his feet in *Silurus* the *Tygris*, and which the angel commanded him to draw to land, and to salt some of the flesh of it, and keep the heart of it to drive away demons with, and the gall to cure his father's eyes with, is, according to *Bochart*, that *river-fish* which the *Latins* call *Silurus*. It is found only in great rivers; and is the boldest and most voracious of any fresh-water-fish whatsoever. Its throat is very large, its teeth very sharp, and physicians say, its gall is good for any distemper in the eyes. To which some authors add, that the smoak of certain fishes naturally drives away demons.

It is said in the *French* [and *English*] translations of *St. Matthew*, *Whales*, that *Jonas was three days and three nights in the whale's belly*^b. The original is understood to signify a great fish. For some learned authors maintain, that there are no *Whales* in the *Mediterranean* or *Persian* seas: And besides, though the *Whales* of *Greenland* and *Island* are so big, that they extract eighteen tun of oyl from only the tongue of one of them; yet their mouths and throats are not big enough for them to swallow a whole man. It is as much as one can do to thrust one's arm into them. The Scripture therefore here speaks of some *Sea-dogs*, which are as big as *Whales*. The *Greeks* call them *Lamias*, because of their great throats. *Laimos* in *Greek* signifies the throat. There are several sorts of them: *Bartholin* says he saw one which was above twenty foot long. Their throats and bellies are so big that armed men have been found in them. I my self saw one, through the throat of which a man might easily pass. This word *Lamiae* is used by the *Vulgate*, in *Isaiah*^c, and in the *Lamentations of Jeremiah*^d, to signify a monster, which is found only in desert places.

X. Of doubtful and fabulous animals.

THAT I may omit nothing that the learned author whom I follow has said upon this subject, I now proceed to give his sentiments of those animals, of which it is even yet a question, whether they really exist, or are fabulous. Such is the *Akko* mentioned in *Deuteronomy*^e. It is *Akko*, translated into *Greek* and *Latin*, by a name which signifies an animal

^a Lam. iv. 3. ^b xii. 40. ^c xxxiv. 14. *English*, The Scrich-owl. ^d iv. 3. *Eng* Sea-monsters. ^e xiv. 5.

half a stag, and half a ram, which some pretend is a meer fiction; but others say they have seen of them in *Germany* and at *Paris*.

Daa, or
Raa.

Daa, or *Raa*, which is ranked in *Deuteronomy*^a among the unclean birds, is in the *Vulgate* rendered *Ixon*. But there is no bird of this name. *Bochart*, by transposing the letters, reads it, *Oxyn*; which is a sort of bird to which the *Greeks* give this name, because it has piercing eyes, and a very swift flight. And the *Hebrew* etymology favours this conjecture; for *Raa* comes from a verb which signifies *to see*, and *Daa* from another, which signifies *to fly*.

Faun.

WE find in the *Vulgate*, the names of some animals which have no existence; as for instance, that of *Fauns*^b, to which *St. Jerome* gives the epithet *Ficarios*. The *Hebrew* word is *lim*^c, which properly signifies a *Speeter*, any thing that terrifies; from whence comes *Eima*, which signifies a *fright*. Now the *Fauns*, and *Pan* the prince of them, were *Speeters* among the *Latins* which they were afraid of. Which is what made *St. Jerome* make use of this name. By *Ficarios*, this father is supposed to have intended to signify the ugliness of the faces of these *Fauns*, which were full of pustules and pimples; for *ficus* signifies a *tumour* as well as a *fig*. Both *Fauns* and *Satyrs* were painted half men, half goats, and covered with hair; and the goat is well known to have been one of the *Egyptian* deities. And from thence it is, that the Scripture sometimes calls idols *Sahirim*, or *the hairy*: And when *Isaiah* says, the *Sahirim* shall dance there^d, it must be understood of demons^e, who sometimes assumed the shape of goats, as we see in the life of *St. Anthony*.

Gryphin.

THE *Gryphin*, as we usually paint it, with four feet, the ears, beak, and wings of an eagle, the body of a wolf, and the paws of a lion, owes its being only to the wantonness of the imagination. And when therefore the *Greeks* translated the word *Peres* by that of *Gryphin*, they

^a xiv. 13.

^b Jer. i. 39. *Englsh*, The wild beasts of the Islands.

^c *lim* is often

throughout the whole Old Testament rendered Islands, and does sometimes indisputably signify them; and what is here meant by beasts of the islands, the context sufficiently explains to be such as live only in the most desolate places. This is here said of Babylon, and plainly signifies that it shall be desolate; and how true this and other prophecies of it were, V. Prid. Conn. P. 1. B. 2. ^d xiii.

21 *Hebr. Englsh*, The satyrs.

^e The context seems to shew, that no more is to be understood by it, than that the place should be desolate and uninhabited by any thing but wild beasts: Such as the imaginary habitation of the Satyrs is by the poets described to be.

understood by it a sort of eagle, which has a more crooked beak than others.

THE prophet *Isaiab*^a speaks also of an animal which he calls *Li-Lith*. The LXX. translate it by *Onocentauros*, a monster made up of an afs and a man, which never was in nature. But the *Vulgate* expresses it by *Lamie*, of which we have before observed, that it is a sort of fish which is a frightful sight, on account of its extraordinary bigness. It is certain the prophet speaks in this place of *Specters*; for he describes a desert place which strikes the mind with terror; and where the imagination, so struck, usually forms monsters; not from what it sees, but what it fears.

Job speaks of the *Myrmecoleon*^b, which is thought to be a sort of beetle ^{Myrmecoleon.} a great enemy to the ants, which he catches as he hides himself in the sand, and feeds upon them; and it is supposed that he is for this reason called, *The lion of the ants*. But this the *Greek* interpreters never thought on. The *Hebrew* is *Laisch*, which signifies a *lion*. It is so translated in the *Vulgate*, and it is certain that there is a sort of *lion* which is called the *Myrmecoleon*.

WHAT is said of the *Phenix*, that it lives a thousand years, and then ^{Phenix.} is born again out of its own ashes, is a meer fable. But because the term *Phenix* is a *Greek* name which signifies either this bird, or a *tree*, they who have translated the LXX. or made comments upon their version, have been thereby lead to think that they spoke of the bird *Phenix*, when their intention was only to speak of a *tree*: But the author of the *Vulgate* has not been guilty of this mistake.

THE word *Syrens* is used in the *Greek* and *Latin* versions of *Isaiab*^c, ^{Syrens.} where the prophet is speaking of a mournful cry, or song, such as the ancients feigned that of the *Syrens* to be; with which they were as it were enchanted, and then run into their own destruction among the shelves. And the interpreters thought this word fully expressed their meaning, though there never was any such creature in being as a *Syren*; that is, an animal half a woman and half a bird at the same time. But nevertheless *Isaac Vossius* pretends, that the *Greek* interpreters understood by the word *Syrens*, a sort of flies which make a great noise, and that therefore the *Latin* interpreter ought not to have used that word in his *Latin* translation.

^a xxxiv. 14. *Hebr.*

^b *Septuag.* 4. 11. *Eng.* a lion.

^c xiii. 22. *Eng.* Dragons.



C H A P. III.

Of the Herbs, Grain, Pulse, Trees, and Plants, which are mentioned in Scripture.

BEFORE I give an account of the names of the *Plants* which are mentioned in Scripture, I shall make two observations, which may give some light to some passages in the holy books. The first is, That every different manner of multiplying plants, whether natural or artificial, is comprehended in Scripture under the general name of *seed*. Thus when God says in *Genesis*^a, *Let the earth bring forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in it self after his kind*, it is to be understood of the principle of the multiplication of plants in general; whether it be by seed, or by any of those other methods which are used for it.

AND the second observation relates to the different parts, of which each plant consists; because they are the subject of great numbers of comparisons which the sacred writers make. Every plant then has a root, upon which it stands, and by which it is nourished; a trunk which rises above the root; branches which go out of the trunk, leaves, buds, flowers, and fruit. To which we must add the *Suckers*; to which the Scripture gives the name of *rods*. *There shall come a rod out of the root of Jesse*^b; that is, a *Sucker*.

WE come now to the *Plants* which are mentioned in Scripture, and which I shall range according to the alphabetical order of the names that are given them in the [*English*] or *Vulgate* Bible.

Aloes.

Aloes, in *Hebrew* *Ahaloth*, is a very bitter herb. Some will have it that it is an *Indian* tree, which is of different colours, and is called *Santaux*. But we are at least sure that the plant which bears this name, is well known in our druggists shops.

Almond-tree.

THE *Almond-tree* blows the soonest of any tree; it begins as soon as ever the rigour of the winter is past, and is in blossom in *February*.

^a i. 11.

^b *Isai.* x. 10.

Which is what has given it the *Hebrew* name of *Schakad*, which comes from a verb, which signifies *to make haste, to be in a hurry, or to awake early*. Thus in that passage of *Jeremiah*, *I see a waking rod^a*, it is in the *Hebrew*, *I see a rod of an almond-tree*. By which God there shews, that as this tree makes haste to bud, so he will make haste to punish his people. In like manner, when *Solomon*, speaking of an old man, says, *The almond-tree shall flourish^b*, he intends to express by it, the quickness with which old age advances and surprizes us. *Aaron's rod*, which budded, and by this miracle secured the priesthood to him, was a branch of an *almond-tree^c*.

Aneth is an herb of a good smell, and is like fennel.

Aneth.

Barley, Hordeum, is the soonest ripe of any grain. Therefore the Jews dedicated all the first-fruits of their grain to God, on the second day of unleavened bread, by the offering up of a sheaf of *barley*. What the *Latins* call *Polenta*, is barley first ground in a mill, and then dried and roasted. By this word the *Vulgate* translates the *Hebrew Kali*, which barely signifies *roasted*. The *Ptisanae* mentioned in Scripture^d, is *cleaned barley*.

Barley.

Bdellium is a word which is preserved both in the *Greek* and *Latin* versions. It is usually taken for a black tree, which yields a gum. But I have shewn in another place, that the *Hebrew* word *Bedholach* signifies neither a tree, nor gum, but a precious stone.

Bdellium.

Beans are most common.

Beans.

Bishops-wort, in *Latin Nigella*, in *Hebrew Gith*, is used by poor people instead of pepper.

Bishops-wort.

THE *Vulgate* translates the *Hebrew Meror^e*, by *bitter lettuce*; but it signifies all sorts of *bitter herbs*. The Jews say there were five different sorts of them with which they eat the passover.

Bitter Lettice.

Box is an exceeding hard wood, and so heavy that it sinks in the water; and what is engraven on it, is not easily effaced. *Isaiah^f* received a command from God to engrave the sins of his people upon publick monuments; and the *Hebrew* does not say of what matter they were to be made; but the *Vulgate* translates it, *Go and write upon box*.

Box-tree.

^a i. 11. *Vulg.*

^b Ecclef. xii. 5.

^c Numb. xvii. 8.

^d 2 Sam. xvi. 19. *Vulg.*

Eng. ground corn.

^e Lev. xxiii. 14

Eng. parched corn.

^f xxx. 8.

Bramble. THE bramble, in *Latin Paliurus*, is a shrub, whose leaves are green, and a little sharp: It grows in desert places. *Isaiah* describing a desolate city, says, *Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof*^a. And *Micah* compares the wicked to *brambles*. *The best of them is as a bramble*^b.

Burre-reed. *Burre-reed*, in *Latin Carex*, has a sharp and thick leaf, and grows by the sides of the waters. The banks of the *Nile* abound with it; and it was in a place full of *Burre-reeds*, that *Moses* was exposed^c.

Cane. *Cane* is a sort of reed. There is a sort of it which comes from *Arabia*, *India*, and *Syria*, near mount *Libanus*, which tastes like *Cassia*, and has a very agreeable smell.

Caper-tree. THE *Caper-tree*, *Capparis*, is a low and very thorny plant. Its fruit is called *Capers*. They are of great use in sauces, and create an appetite. We find the word in *Ecclesiastes*^d, where *Solomon* describing old age, says, *The Caper-tree shall be destroyed*; which is a figurative expression, importing that old mens appetites fail them so much, that nothing can recover them.

Carob-tree. THE *Carob-tree*, in *Latin Siliqua*, bears a fruit in cods. It is from thence it takes its name; for *siliqua* properly signifies a bean, or *pease-cod*. None but the miserable eat of it. This was what the prodigal son desired in the extremity of his misery; and *Horace* speaking of an unhappy man, says,

Vivit siliquis & pane secundo.

Cedar-tree. THE *Cedar* is one of the most beautiful trees in nature. It is very tall, and always green. The leaf of it is thick and sharp, the pith red, and it has an odoriferous smell. The fruit of it resembles a pine-apple, and the trunk yields a gum. It never rots, and is one of the best sorts of wood for buildings and ships. *A work worthy of cedar* is, in the language of the *Latins*, *A work worthy of immortality*. Some authors think, that the *Shittim-wood* mentioned in Scripture^e, is *Cedar*.

Colocynthida. THE *Colocynthida* is a *wild gourd* as big as an orange. If one cuts the flower of it with a knife, it is intolerably bitter. *Elisba's* servant put some of it into his pot without knowing it; and as soon as his disciples had tasted it, they cried out, there was poison in it^f.

^a xxxiv. 13. ^b vii. 4. *Vulg.* ^c Exod. ii. 3. *Vulg. Eng.* Bull-rushes. ^d xii. 5. *Vulg.* The desire shall fail. *Eng.* ^e Exod. xxv. 10. Deut. x. 3. ^f 2 Kings iv. 39. *Vulg.* Wild gourds. *Eng.*

Coriander is a plant which bears berries of which they make sugar-plumbs. The neighbourhood of *Paris*, and especially the country of *Aubervilliers*, abounds with it. Cowan-
get.

THE *Cucumber*, *Melon*, *Onion*, and *Leek*, are too well known to detain us. As we now make Melon-beds, so the *Hebrews* and *Egyptians* had pieces of ground sowed with *Cucumbers*, which the *Vulgate* calls *Cucumerarium*^a. Cucum-
ber, Me-
lon, &c.

Cummin, or *four anise*, is a sort of fennel.

THE *Cypress-tree* has a very tall, and a very strait body. Its leaves are like those of a *pine-tree*, but not so hard, and more blunt: And it has a very strong smell. The neighbourhood of *Babylon* abounded with *Cypress-trees*. As this is an oily wood, and has a very strong smell, it is not subject to be worm-eaten, because the worms will not touch it. It is pretended, that the ark was built of this wood; which in *Hebrew* is called *Gopher*. But I am of opinion, that the word *Gopher* signifies all sorts of wood which yield a pitch. It is said in *Genesis*, that the ark was made of *Gopher-wood*, which the *Vulgate* translates, of *pitched wood*^b. The *Hebrew* word *Gapkar* signifies *to pitch*, or *to dawb with pitch*. *Gophrith*, which signifies *sulphur*, or *brimstone*, is not much unlike it. Cum-
min.
Cypres-
tree.

THE *Cyprus-tree* is mentioned by *Pliny*, who says it is an odoriferous tree, which comes from *Egypt*, *Ascalon*, and the island of *Cyprus*. It is as high as an *Orange-tree*, and never sheds its leaves; otherwise it is much like the *Privet*. Cyprus-
tree.

Dudaim, see *Mandrake*.

THE *Fig tree* is known to every body. It has two sorts of fruit; that of the *spring*, which grows ripe, and that of *autumn*, which continues always green. The latter is called in *Latin*, *Grossus*, and in *Hebrew*, *Paggim*; which word is applied to all green fruits which are not ripe. The land of promise, which abounded with all sorts of excellent fruit, had in it many *Fig-trees*; and the Scripture, to express the profound peace which the Jews enjoyed, says, *Every one dwelt*; that is, refreshed himself *under his fig-tree*^c. *St. John* compares the fall of the stars to that of the green *figs*, at the beginning of winter^d. Duda'im.
Fig-tree.

THE *Fir-tree*, *Abies*, is called in *Hebrew*, *Berosch*, and in *Greek*, *Fir-tree* *Elate*. But this *Greek* name is applied in the *Vulgate* to the trunks of

^a *Isai. i. 8. English*, A garden of cucumbers.

^b *vi. 14.*

^c *1 Kings iv. 25.*

^d *Rev. vi. 13.*

all other trees, as we see in the *Song of Songs*^a. The *Fir-tree* is well known to be very tall, strait, and to have few knots.

Flax. *Flax* is a plant of which the finest linen is made. *Cotton* is called in *Latin*, *Xilinum*, or *Flax of the wood*; because it is made of a wool which is found in the fruit of a certain tree. The Scripture no where speaks of *Cotton*.

Gourd. *Kikaion* is the name which the Scripture gives to the tree under which *Jonas* rested: And we have already seen, that some have taken it for *Ivy*. But *S. Jerome* very well observes, that the ancients translated it so only for want of a better term. Others explain it of the summer's gourd, which is a quick grower, and makes a shade. And *Pliny* distinguishes two sorts of gourds: *Some*, says he, *creep upon the ground*; *others raise themselves up, and they make cradles of them*. So that this plant might soon be large enough to cover the prophet. *Bochart* thinks that the *Kikaion* of the *Hebrews*, is the same with the *Kiki* of the *Egyptians*; and according to *Dioscorides*, it is a *Shrub*, which the *Latins* call *Ricinus*, because its seed resembles a little animal called in *Latin* *Ricinus*, which is a sort of little worm. The leaves of this *shrub* are like those of the *Plane-tree*. *Rabbi Kimki* says they grow fast, and that they planted them before their shops, for the sake of shade, and refreshing themselves under them.

Hay. *Hay*, in *Hebrew* *Chazir*, in *Latin*, *Fenum*, is taken for all sorts of herbs and grafs which grow in the plains, and are exposed to the sun and rain.

Hazel-tree. THE *Hazel-tree*, in *Latin* *Corylus*, in *Hebrew* *Luz*, is in the *Vulgate*, translated in *Genesis*^b by the word *Almond-tree*. It may be understood either of the common *nut*, or *filberd*.

Heath. *Heath* grows no where but in desert and uncultivated places. Which is the reason why *Jeremiah*, threatening the Jews with an entire desolation, says, *They shall be like the heath*^c *in the wilderness*.

Holm-oak. THE *Holm oak*, in *Latin* *Ilex*, has a fine and thin bark, and its leaves are a little sharp and pointed: Otherwise it is like other *oaks*.

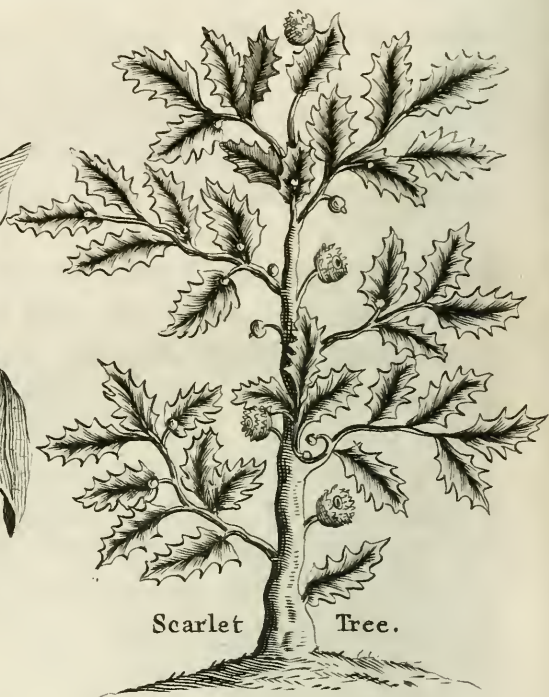
Hyssop. *Hyssop* is called in *Hebrew*, *Ezob*. It is not certain whether the *Hyssop* mentioned in Scripture be the same with ours; that is, whether it be an herb, or a tree. Its trunk must have been longer than that of

^a v. 11.^b xxx. 37.^c xlviii. 6.





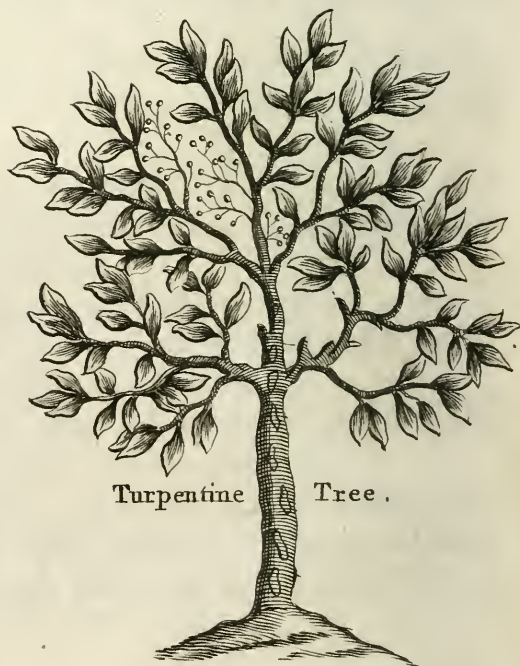
Mandrake.



Scarlet Tree.



Indian Spikenard.



Turpentine Tree.

an herb; since S. *John* says, that the soldiers put a sponge upon *hyssop*^a, to give JESUS CHRIST drink, whose cross was very high; and it is ranked among trees. The sprinkler with which the lepers were sprinkled, was made of *Cedar*, *Coccus*, and *Hyssop*^b. *Solomon*, who according to *Josephus*, has treated of all trees, is in Scripture said to have explained the properties of all plants, from the *Cedar* to the *Hyssop*: And *Cedar* is there opposed to *Hyssop*, in *The history of the kings*^c. But be that as it will, it is certain that the sprinklers with which they sprinkled the unclean, were made of *hyssop*: And that made *David* say, O Lord, thou shalt purge me with *hyssop*, and I shall be clean^d.

Ivy, *Hedera*, is a weak plant, which being unable to support it self, ^{Ivy.} clings to trees and walls. It is an *ever-green*, and some take it for the tree under which *Jonah* refreshed himself in the shade: But of that enough already.

THE *Juniper-tree*, in *Latin*, *Juniperus*, has prickles instead of leaves, ^{Juniper-tree.} but they are always green; and it is therefore very proper for green works. The *Juniper-tree* does not grow tall in *France*, but in the *East* it is large, and the Scripture says that *Elijah* lay and slept under a *Juniper-tree*^e. When they are large, and incisions are made into them, they will in the summer-time produce some rosin.

Lentils are a little reddish grain, which is reckoned among pulse. ^{Lentils.}

THE *Lilly* is of an admirable whiteness: Formerly that and the *Rose* ^{Lilly.} were thought the two most beautiful flowers. It was customary in *Palestine*, after their corn had been beaten out, and fanned, to lay it in heaps, and put *lillies* round them; from whence *Solomon* draws one of his comparisons in the *Song of Songs*. Thy belly, says he, is like a heap of wheat set about with *lillies*^f. The common *lilly* grows in *Palestine*, and other hot countries, naturally without any cultivation. Some think the *May-lilly* is *The lilly of the valleys*^g.

THERE are two sorts of *Mandrakes*; one of them is like *lettice*, ^{Mandrake.} only its leaves are straighter, and of a deeper green. It brings a fruit as big as a large filberd, or chestnut: And this is what is called, *The female Mandrake*. The *male* is stronger, and has larger leaves. Its fruit is round, and is like the yolk of an hen's egg. It has a strong smell, which is ^{Plate 26.}

^a xix. 29.^b Lev. xiv. 4.^c 1 Kings iv. 33.^d Psal. li. 7.^e 1 Kings xix. 5.^f vii. 2.^g Cant. ii. 1.

not disagreeable, and makes one sleepy. Its root is large, covered with hair, and divided in such a manner that it looks like thighs. It is said, the *Mandrake* is a love-potion. *Rachel* expresses, in *Genesis*^a, a great desire of having the *Mandrakes* which *Reuben* brought to *Leah*. We see in the *Canticles*^b, that the Jews carried *Mandrakes* in their hands, to smell them, as we do *oranges*. But I know not whether our *Mandrakes* be the same with those of *Palestine*. The *Hebrew* calls them *Dudaim*, which signifies, *beloved* and *cherished*. Some would have it that the *Mandrakes* were *black truffles*: But *Bochart* shews plainly that *truffles* come only in spring, whereas it was in the time of harvest that *Reuben* found the *Mandrakes*. Besides, *Mandrakes* have a smell which is perceived a great way from them, which *truffles* have not.

Mint. *Mint* is an odoriferous herb.

Millet. *Millet*, in *Latin*, *Millium*, takes its name from the multitude of its seeds.

Mulberry-tree. THE *Mulberry-tree* buds the latest of any tree. It seems to be afraid of exposing its leaves and flowers to the rigour of the winter. And therefore *David* says, that *the locusts devoured their fruit, their vines were destroyed with hail, and their mulberry-trees with the frost*^c. Its fruit when ripe is spotted with a bloody red. King *Antiochus*, in the battle which he fought with the Jews, ordered cloaths dyed with ripe mulberries, and red grapes, to be shewn to the elephants, to provoke them to fight^d. It is a colour which puts those beasts in a great rage.

Mustard. *Senecio*, or *mustard*, is so stinging a seed, that it makes those weep who eat it. It is called *the least of all seeds* by JESUS CHRIST^e; it was thought to be so in *Judea*; and indeed its smallness is surprizing, if it be compared with the plant it produces.

Myrtle-tree. THE *Myrtle-tree* with us is but a ligneous plant; but in the hot countries it is a little tree. It is very agreeable, always green, and gives a smell. The Gentiles consecrated it to *Venus*. They made a sweet smelling oil of it, with which *Esther* is said to have perfumed her self, before she presented her self before *Ahasuerus*. The Jews adorned the doors of their houses with *Myrtle-branches*, on the feast of the dedication of the

^a xxx. 14.^b vii. 13.^c Psal. lxxviii. 47, 48.^d 1 Mac. vi. 34.^e Mat. xiii.

temple^a; and *Isaiab*, in order to express an happy change to the Jews, says, that *instead of the brier, shall come up the Myrtle-tree*^b.

THE *Nut-tree* and its fruit is too well known to need any thing to be said of it. There are several sorts of them; and this name is given in general to all trees, whose fruit is covered with a very hard shell.

THE *Oak* is a common tree, and there are several sorts of them. Oak.

THE *Olive-tree* is of two sorts, *manured* and *wild*. The *manured* Olive-tree. *Olive-tree* bears olives, which when they are ripe, turn black, and are fit for making oyl. And this oyl of *olives* is of great use; it strengthens the limbs, and it asswages pains. *David* says, that God gave it to man, *to make him a cheerful countenance*^c; and in another place opposing himself to the wicked, whose fate is misery, he adds, *But I am like a fruit-bearing olive-tree in the house of God*^d. And thus *Hosea* compares the glory of the righteous to an *olive-tree*^e.

POT-HERBS, and others which are sown, are called in *Latin*, *Olus*, Olus. a word which is of a very extensive signification. *Mint* and *Rue* are called by this name in the Gospel^f.

THE *Palm tree*, in *Latin* *Palma*, took its name from the resemblance its flat head and spreading branches bear to the *palm* of the hand. Palm-tree. The *Greeks* call it φοῖνῖξ, from *Phenicia*, which abounds with this sort of trees. There are some in *Italy*, but they are barren. In the southern parts of *Spain* they bear fruit, but it does not ripen there. Even those of *Africa* bear *dates* which will not keep. There is no country which has more, or finer *Palm-trees* than *Judea*; and therefore a *Palm-tree* is the emblem of that country. In the medals of *Vespasian* and *Titus*, there is a *Palm tree*, and a disconsolate woman sitting under it, with these two words, *JUD. CAP.* That is, *Judea subdued*. The temple was all over adorned with branches of *Palm-trees* which were represented on it. One of the properties of this tree is, that it rises in spite of any pressure that may be made upon it, to pull it down; and its leaves are always green^g; which is without doubt the reason why the *Palm* is the reward of victory. It imports both the courage of the conquerour, and the du-

^a Nehem. viii. 15.

^b Iv. 13.

^c Viz. by anointing himself with it. Psal. civ. 15.

^d Psal. li. 10. *Vulg.*

^e xiv. 6.

^f Luke xi. 42. *Vulg.*

^g And it never sheds its leaves as other ever-greens do, but always continues to have the same leaves it had at first. De Taber. l. 5. c. 5. §. 6.

ration of his glory. Thus *David* says of the righteous man, *He shall flourish like a palm-tree*^a; and in the *Revelations*, the martyrs who have triumphed over the tyrants, are clothed in white robes, and carry *branches of palm-trees in their hands*^b. The head of the spouse, according to the *Vulgate*, is like the branches of a *Palm-tree*^c. The *Greek* indeed barely calls it *Elate*; which, as has been observed, is a general word which is applicable to all sorts of trees: But the *Vulgate* has thought fit to confine it to *Palm-branches*; and naturalists say, that there are in the *Palm-branches* some little sprigs which cover the fruit, which are properly called *Elate*. The *Hebrew* has it, *His hair is curling and white*.

Papyrus. *Papyrus* is a plant like our reeds, or bulrushes, which grows in the marshes of the *Nile*. The ancients stripped off very thin membranes from the leaves of it, upon which they wrote; and the name is continued down to the *Paper* we now use, though very different from that of the ancients. They also, according to *Pliny*, made sloops and barks of this *Papyrus*; which is confirmed by *Isaiah*. *Wo to the land which maketh a noise with its wings, which is beyond the rivers of Ethiopia, which sendeth its ambassadors upon the waters, in vessels of Papyrus*^d. Another version indeed [as it is in the *English* one] has it, *In vessels of bulrushes*.

Pine. THE *Pine* is as well known as any tree.

Plane. THE *Plane* gives a delightful shade, and is planted for that purpose. Its leaves are large, and its branches extend a great way. It loves to be near the water; and therefore wisdom compares her self to a *Plane planted by the water-side*^e. *Ezekiel* reckons it among the great trees^f. It is called in *Hebrew* *Armon*, which the *LXX.* render *Elate*, in this passage of *Ezekiel*, which, as we have observed, is a very general word: But they translate it in *Genesis*^g, a *Plane-tree*, as the *Vulgate* does. The *Hebrews* will have it that *Armon* signifies a *Chestnut-tree*.

Pomegranate-tree. THE *Pomegranate-tree* is a sort of apple-tree, and is therefore called *Malus*. But because there are great quantities of them in *Africa*; in order therefore to distinguish it from the common apple-tree, it is called *Malum punicum*. The inside of a *Pomegranate* is full of seeds, which are of a bright red colour; and therefore the bridegroom compares the

^a Psa. xcii. 12.

^b vii. 9.

^c Cant. v. 11. In the *English* it is, His locks are bushes.

^d xviii. 2. *Vulg.*

^e Eccus. xxiv. 14.

^f xxxi. 8. *Vulg. Eng.* Chestnut-tree.

^g xxx. 37.

vermillion of his bride to an open *Pomegranate*^a. The *Hebrews* call it *Rimmon*. It is a very useful tree; they make a drink of its fruit: Its flower, which is called *Balauste*, is of use in painting. They make a sort of leather of the bark of it; and its seed and root are used in medicines. All which uses gave occasion to *Bochart* to believe that the idol *Rimmon* took his name from the *Pomegranates*^b. They formerly made little bells in the shape of *Pomegranates*, and such as they were the *Pomegranates* which were at the bottom of the High priest's robe^c.

Pomum is a general term which is applicable to all sorts of fruit that Pomum. trees bear; but *Pomme* with the *French*, [or *Apple*, as we call it] is the fruit of the tree which the *Latins* call *Malum*.

THE *Poplar* is a tall-bodied tree; and is of two sorts. The *white*, Poplar. whose leaves are of a whitish colour, and are always trembling; whence the *French* call it *Tremble*: and the *black*, which has not so beautiful a head as the other, nor do its leaves always shake.

In the history of *Susanna* two trees are mentioned, whose *Greek* Pinus. names are preserved in the *Vulgate*. The one is called *Primus*, which is a sort of *Oak*, and the other *Schinus*, which is a *Mastick-tree*. There are many of the latter in the isle of *Chios*, and there distills a gum from them which is called *Mastick*. *Daniel* having caught *Susanna's* accusers in their own talk, by asking them separately under which tree they had surprized her, drew reproaches to their confusion, from the very names of these trees. But as the allusion is founded upon the *Greek* names, *Julian Africanus* from thence inferred, that this history could not have been written by *Daniel*. To which *Origen* answered, that the interpreter had in order to preserve the force of the originals, changed the names of the trees, and had sought out such names instead of them, as had the same allusions as the original ones had, which were lost. These two terms, *Primus* and *Schinus* are *Greek* words latinized: The *Latins* have no trees which they call by those names.

Pulse, *Legumen*, is a word which signifies all those fruits of the earth Pulse. which are easily dressed, (and are very wholesome,) exclusive of the grain with which we make bread. They have always been the food of sober and temperate persons; and therefore *Daniel* and his companions desired the eunuch, who had the care of them, to give them nothing but

^a Cant. iv. 3.

^b 2 Kings v. 18.

^c Exod. xxviii. 34.

Pulse to eat^a. And it may likewise be said, that they were afraid lest any blood should have been mixed with the meat which was served up at the king's table; and lest they should by that means violate the law, which forbade the eating of blood.

Ram-
thorn.

THE *Ram-thorn*, which the *Hebrews* call *Athadh*, and the *Latins* *Rhamnus*^b, is a white bush which extends its branches in strait, and not crooked lines, as other bushes do. It bears a little fruit, which when it is ripe turns black. The Scripture seems to understand by the name of this shrub, all sorts of thorns, which easily take fire.

Reeds.

THE *Reed*, *Arundo*, is a very weak plant, and bends with the least breath of wind. *To rest upon a reed*^c, is in Scripture-language, to put ones confidence in a frail thing. It grows only in deserts and watery places; and therefore *beasts of the reeds* are *wild beasts*. *Isaiah*, to express the admirable sweetness of JESUS CHRIST's temper, says, *He will not break a bruised reed*^d. Now nothing is more easily broken than a *reed*.

Roses.
Rue.
Saffron.

Roses are in all our gardens, as well as *Rue*.

Saffron, in *Latin* *Crocus*, bears a blue flower; and has a sort of yellow fibres in the middle of it, which give a very strong smell. It is good for the heart. The gardens of the spouse^e in the *Canticles*, had a great many of these plants in them. They make a colour of this flower, which is partly yellow and partly red. *Qui nutriebantur in croceis*, says *Jeremiah*^f, *amplexati sunt stercorea*; that is, *They who wore cloaths of a bright yellow colour*. The *Hebrew* signifies *scarlet cloaths*, which was the common habit of kings. And the meaning therefore of the prophet is, that they who were in the greatest employments, would change their habits, and consequently their condition.

Saliunca.

Saliunca is a plant very like our *lavender*. It is very low, and therefore the *Latin* interpreter makes use of this name in *Isaiah*, to express a word which in the original signifies only a *low plant*. *Instead of the thorn*, (*Saliunca Vulgate*) says *Isaiah*^g, *shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree*. The *Hebrew* word, I say, signi-

^a Dan. i. 12.

^b Judges ix. 14. *Vulg. Eng.* a bramble.

^c Isai. xxxvi. 6.

^d xlii. 3.

^e iv. 14.

^f Lam. iv. 5. *Vulg.*

^g lv. 13.

fic a *bush*, in *Latin*, *vepretum*, or *virgultum*; and I believe St. *Jerome* preserved the word *Saliunca*, in view to these lines of *Virgil*:

Lenta salix quantum pallenti cedit olivæ,

Puniceis humilis quantum saliuca rosetis.

THE *Vulgate* preserves the word *Borith* in *Jeremiah*^a, and in *Mal'a*. *Saltwort*. *chi* translates it by *the fuller's herb*^b. It is called in *French*, *Soude*, i. e. *Saltwort*. It is used by burning it, and making a lye of its ashes, which being mixed with water, there comes off an oyl with it which they boil, and make into a salve. The fullers who whiten stuffs, often make use of it. St. *Mark*, to express the whiteness of the habit, in which *JESUS CHRIST* appeared at the transfiguration, says, that *no fuller on earth can make it whiter*^c.

THE *Scarlet-tree*, in *Latin* *Coccum*, or *Coccus*, bears a fruit full of *Scarlet-berries*, like lentils. In which berries are found worms, of whose blood^{tree} the *scarlet* colour is made. The word *Coccus* is in Scripture sometimes taken for the tree it self, (as in *Leviticus*^d, where it is commanded that the lepers shall be sprinkled with the blood of the sparrows, with a nosegay made of *Hyssop*, *Cedar*, and *Scarlet*;) and sometimes for the berries which contain the *Scarlet*. The *Hebrew* gives it two names, *Tholaath*; that is, *a little worm*, (for the reason already given) and *Schani*. This last word may be derived from a verb which signifies *to repeat*; from whence the *Vulgate* derives it, and calls it, *Scarlet twice dyed*^e, which is the most beautiful colour, and the most valuable. But some authors derive it from a verb, which signifies *to sharpen*, and pretend that the plant which bears scarlet berries has sharp leaves. Our *Holm-tree*, which has sharp leaves, and red berries, is somewhat like the *Schani* of the *Hebrews*. Plate 26.

Shittim-wood is that of which the Scripture says, the ark was built. *Shittim-wood*. Interpreters render the word, *incorruptible wood*; which is applicable to the *Cypress*, *Cedar*, *Box*, and several other trees.

Spikenard is both an *herb* and a *shrub*; and both produce leaves like *Spike-nard*. ears of corn: For which reason it is called *Nardus eared spicata*, *Nard*, or *Spikenard*. A name which is also given to *Lavender*, of which they make the oyl of *spikenard*. *Spikenard* it self produces an exquisite per-

^a ii. 22. *Eng.* *Sope*.
Exod. xxv. 4.

^b iii. 2. *Eng.* *Fuller's Sope*.

^c ix. 3.

^d xiv. 6. *Vulg.*

Plate 26 fume; and to distinguish the tree from that which is mixed, it is called *Pisticum*, a Greek word which is derived from another which signifies, *Faith*, or *Fidelity*. The Scripture often speaks of *Spikenard*, as of a precious perfume^a.

Sycamore. THE *Sycamore*, which is a sort of *Egyptian fig-tree*, is a large tree. *Zachæus* climbed up upon one to see JESUS CHRIST pass by^b. *Judea* was full of them. *Isaiah* makes the *Samaritans* speak thus, *The bricks are fallen down, but we will build with hewen stones. The sycomores are cut down, but we will change them into cedars*^c. What this arrogant language means, is easily understood. The fruit of the *sycamore* does not hang upon the branches, but immediately upon the trunk. It is very disagreeable, and they give it to heifers. *Amos* in his humility says, *I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore-fruit*^d.

Thistle. THE *Thistle* is known to every body. It grows in fallow ground, and often in that that is plowed, where it choaks the good grain. It was an effect of God's cursing the earth, in punishment of the sin of man. Thorns also and thistles, says God to *Adam*, *shall it bring forth to thee*^e.

Turpentine-tree. THE *Turpentine-tree* is a very beautiful one, and very common in *Syria* and *Palestine*. Its leaf resembles that of a *laurel*, and its flower is like that of an *olive*. Its buds, which are at first green, afterwards grow red, and are black when they are at their maturity. From this tree distills the *turpentine*, which has so good a smell, and is so much esteemed. *Isaiah*

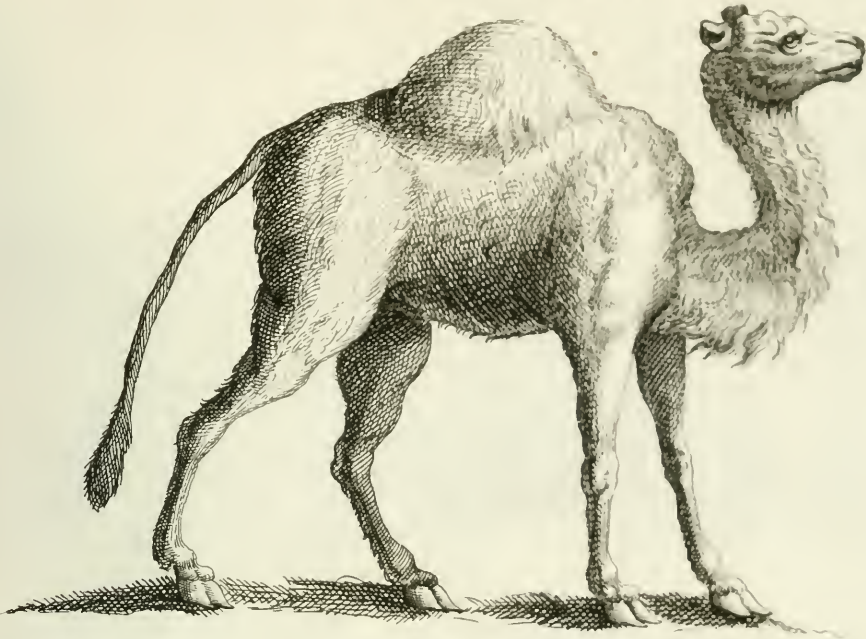
Plate 26. describing the agreeable change which would happen to the *Israelites*, says, *She who was left desolate in the midst of the earth, shall be multiplied, and there shall yet be a tything in her; she shall return unto the Lord, and shall appear in glory, as the Turpentine-tree, and the Oak which spreads abroad her branches*^f.

Solomon's fleet brought to *Judea* from the *Indies*, some sorts of wood which the original text calls *Algummim* and *Almugim*^g, of which they made musical instruments; which *Hebrew* words shew that these sorts of wood will not grow rotten. *St. John* in the *Revelations*^h places what he calls *ligna thyina*, [*Eng. Thyine-wood*] among precious merchandises;

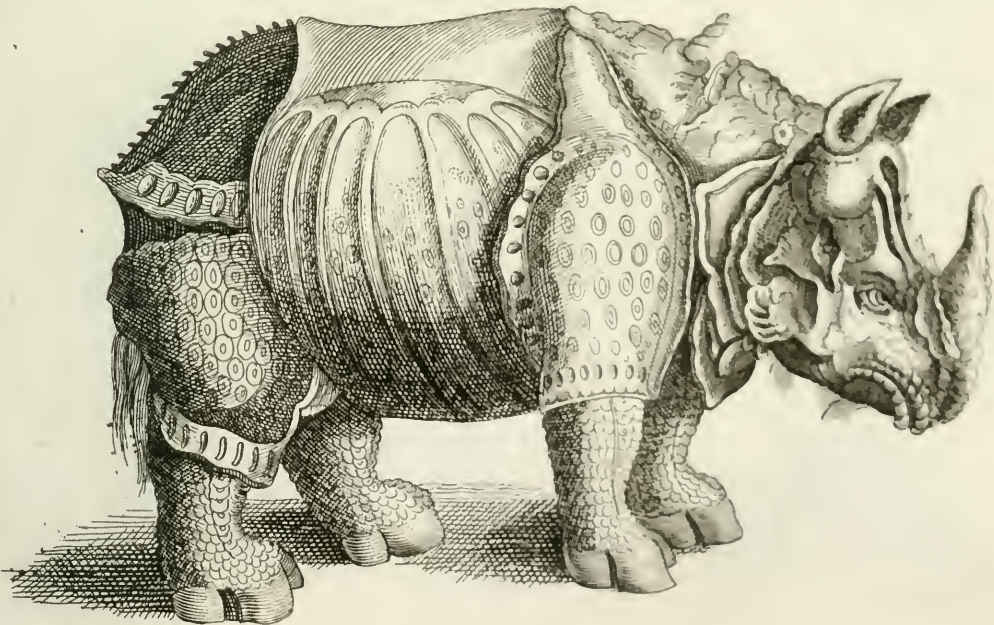
^a Mark xiv. 3.^b Luke xix. 4.^c ix. 10.^d vii. 14.^e Gen. iii. 18.^f vi. 12,13. *Vulg.*^g 1 Kings x. 11.^h xviii. 12.

which,

CAMEL



RHINOCEROS





Camelopardalis

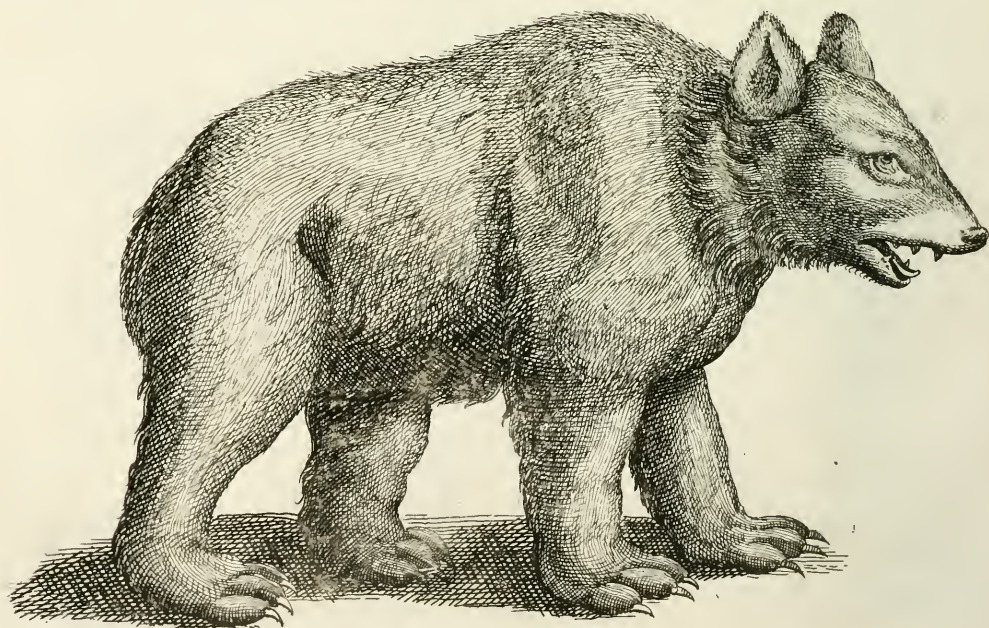




ELEPHANT



BEAR



which, I believe, is what led the *Latin* interpreter to make use of this expression in translating these words. *Pliny* speaks of a tree which he calls *Thya*; and these were certainly odoriferous sorts of wood, like those which to this day are brought from the *Indies*.

THE *Hyacinth*, or *Violet-tree*, is a *Spring-violet*, of a deep violet-^{Violet} colour. The word is also sometimes taken for the colour it self. The Scripture often speaks of it. It derives its name either from the flower I have just mentioned, or from a precious stone called a *Jacynth*, or *Hya-*
cinth, which is of a deep violet-colour.

Wheat, *Vetches*, *Vines*, and *Nettles*, are too well known to detain ^{Wheat}
us.

THE *Wild-vine* is in *Latin*, *Labrusca*. God complains that when he ^{Will-}
had cultivated his vineyard with all possible care, and expected that it ^{vine}
should bring forth very good grapes, it brought forth *wild grapes*^a.

THE *Willows* are very quick growers, and are usually planted by the wa-^{Willow}
ter-side. It was upon these the Jews hung their musical instruments in
the time of the captivity. And *Isaiab*^b, to express the ease with which
God pours out his blessings upon the righteous, says, *They shall spring up*
as among the grass, as willows by the water-courses.

THE *Latin* word *Lignum*, which signifies *Wood*, is sometimes taken ^{Wood}
in Scripture for a tree, as in the first *Psalms*^c: *And he shall be like a*
Wood, tanquam lignum; that is, *like a tree planted by the water-side*.

Wormwood is an herb well known for its bitterness; which the Scri-^{Worm-}
pture applies different ways. Thus for instance, God threatens ^{wood}
to feed his
people with wormwood^d; that is, to chastise them for their iniquities,
with the most bitter punishments: And this is the reason why *St. John*
says, that the star, whose fall was to fill all things with bitterness, was
called *Wormwood*^e.

THE *Zizania* are only mentioned in the Gospel^f. We cannot ex-^{Zizania}
pressly tell whether it be *Darnel*, or what other herb it is. But this is cer-
tain that it is a weed, and choaks the good seed.

I SHALL conclude this chapter with explaining what *St. Jude* means
by *trees of Autumn*^g. The *Greek* word properly signifies the end of

^a Isai. v. 2.

^b xlv. 4.

^c V. 3. *Vulg.*

^d Jer. ix. 15.

^e Rev. viii.

11.

^f Matth. xiii. 25. *Eng.* Tares.

^g V. 12. *Vulg.* Trees whose fruit wither-

eth. *Eng.*

autumn ; and this apostle speaks of trees which flourishing in that season, cannot bear good fruit, because the winter prevents its ripening. So that they can be only beautiful in appearance ; may have leaves and flowers, but no fruits. And such are all seducers. The apostle calls them *twice dead*, because the effort these trees make out of season, exhausts their strength, and kills them.

BUT I must add a word or two about the trees of *Pentapolis*, where formerly *Sodom* stood. There are few grow there, and such as do, bear a fruit which is beautiful in appearance ; but, according to *Josephus*, is no sooner gathered, but it turns to ashes and smoak. These are remains of that terrible conflagration which consumed this infamous city. And the author of the book of *Wisdom* seems to allude to this miracle^a ; for what is in the *Vulgate*, *Trees which have not a regular time to bear*, is in the *Greek*, *Trees which bear imperfect fruits* : And he is speaking of the trees in the neighbourhood of *Sodom*.

^a x. 7.



C H A P. IV. *Of Precious Stones.*

IT is very difficult, not to say impossible, to know exactly the names of all the precious stones which are mentioned in Scripture. The Jews themselves acknowledge it, and the differences of the ancient interpreters, who have translated the *Hebrew* names, every one according to his own fancy, sufficiently shew it. And therefore the main business of this chapter shall be to discover what those precious stones were, which were in the high-priest's pectoral ; for some few only excepted, all that are mentioned in Scripture, were in this ornament. And I shall mention only such things as appear to me to be nearest the truth. In general it may be observed, that the two things which make precious stones so much sought after, are their scarcity, and the matter of them. The more hard, clear, and free from stains they are, the more valuable they are.

THE high-priest's pectoral was a piece of embroidery of ten *French* inches square, enriched with twelve precious stones, placed three and three, on each of which was written the name of one of the tribes. *Moses* himself sets down both the order and names of these precious stones; but he neither distinguishes their colours, nor gives any account of their properties: Perhaps because it was of little importance to the Jews to know them, or because the bare naming them was sufficient to make them known, since they were exposed to the sight of all the world. There is a tradition among the Jews, that each stone was of the same colour with the standard of the tribe whose name it bore. But I treat more at large of this in my work *upon the temple of Jerusalem*^a, in speaking of the tabernacle, and every thing that was appointed for the worship of God. Nor shall I here detain the reader with an account of the wonders which some authors vent about the properties of these precious stones. If they are not fictions, there is at least very little solidity in them. I shall only endeavour to find out what *Greek* and *Latin* names answer to the *Hebrew* ones, which *Moses* has given to these stones.

St. *John* speaks of twelve precious stones in the *Revelations*^b, and names them; and if it were certain that he had had those of the high-priest in view, and followed the same order in naming them as *Moses* had done, the thing were easy: But he reverses that order, and does not appear to allude at all to the pectoral. And it is the same thing as to the passages in *Ezekiel*^c; for as St. *Jerome* very well observes, *If we compare both the precious stones and their order, in Exodus, and in the Revelations, in Isaiah and in Ezekiel, we shall not be at a loss to find out the differences which confound both commentators and readers.*

It is indeed granted, that an errour in this case is a very slight one; but still whoever does err, is guilty of what it is always good to avoid. And I shall therefore borrow what assistance I can in this matter from *Braunius*, who has written an accurate treatise *upon the habits of the high-priest, and other Hebrew priests*; and shall begin with giving the names of these twelve precious stones, according to the order in which they were placed upon the High-priest's pectoral. In the

First rank were, 1. ODEM. 2. PITHAH. 3. BAKEKET.

In the Second, 4. NOPHEC. 5. SAPHIR. 6. JAHALON.

^a De tabern. lib. 3. c. 8. § 4.

^b xxi. 19, 20.

^c Chap. i.

In the Third, 7. LESHEM. 8. SCHEBO. 9. ACHLAMA.
In the Fourth, 10. TARSCHISCH. 11. SCHOHAM. 12. JASPEH.

Odem. 1. *Odem*^a. The first consonant of this word is *Aleph*: So that the root is *Adam*; and therefore *Odem* may signify a *diamond*, which is commonly called *Adamas*, an *Adamant*. This etymology differs much from the account given of it in the *Vulgate*, which derives this word from the *Greek*; and it is pretended, that it signifies *Invincible*, because no art we can find, can break it; and this is what *Pliny* says of it; but our jewellers are not of that opinion. And if without laying any stress upon the likeness of the words *Odem*, *Adam*, and *Adamas*, we enquire into the signification of them, we shall find that *Adam* signifies *to be red*, which has given occasion to the *Greeks* to translate it by the name of *Pyropos*, and to the *Latins*, to call it *Sardius*, which we call a *Sardonyx*. There are several sorts of them: The *male Sardonyx*, which is of a deep red; the *female Sardonyx*, which is of a bright red; and the *Cornelian*, which is of a pale red. And it is pretended, that the *Sardonyx* took its name from *Sardinia*, where it is found; or from its resemblance to a fish called *Sardius*, which when salted is red like a salmon. But *Braunius* derives the word from *Sered*, which in *Hebrew* signifies the red colour. And it is thought that this was the colour of this stone; and the proof that is given of it is, that it is said in the *Revelations*^b, that *the face of him that sat upon the throne, was like a Sardonyx*; which the ancients explain of God in his anger; *whose face, say they, is then like fire*.

Pithah. 2. *Pithah*. All interpreters agree with *Josephus*, the LXX. and the *Vulgate*, in explaining this of the *Topaz*: But it is the unanimous opinion of the ancients, that the *Topaz* was green, and much of a pear-colour, or as others, of a glass-colour, which is a sort of green. And the Rabbins also agree that the *Pithah* was of a green-colour. It is called *Cusch* in the book of *Job*^c, and it is well known that *Arabia* was called *Cusch*; and authors agree that there is in *Arabia* an island formerly called *Chitis*, which is now called *The isle of Topaz*, either on account of the great quantity of these precious stones which are brought from thence; or else perhaps the island might give the *Topaz* its name. But however that

^a Exod. xxviii. 17. *Eng.* A *Sardius*.
 Ethiopia.

^b iy. 3.

^c xxviii. 19. *Eng.* The topaz of

be, it is certain our *Topazes* are different from those of the ancients; for ours are all of a gold-colour.

3. *Bareket*^a, according to the LXX. *Josephus*, and the *Vulgate*, is *Bareket* an *Emerald*. One of the properties of the *Emerald* according to *Pliny*, is, that it gives a fire which neither flambeaux, nor the sun it self can put out: And thus the name which *Moses* gives it, signifies to sparkle, or to glitter. The *Emerald* is green, but there are several sorts of them. *S. John* in the *Revelations* compares the rainbow to an *Emerald*^b, because green is the predominant colour in it; and *Pliny* observes that this stone is in perfection when it is of the colour of the sea. But in the same place of the *Revelations* where the throne of God is described, *S. John* puts three precious stones into the rainbow; the *Emerald*, which is of a green colour, the *Sardonyx*, which is red, and the *Jasper*, which is of a sky-blue. And *S. Jerome* pretends that this *Jasper-stone* in the *Revelations*, is the same which is called in *Exodus Jasper*, which we shall examine into hereafter; but must observe here, that it is certain from this passage, that this stone must have been of a blue colour.

4. *Nophec*^c is, according to both the *Greeks* and *Latins*, a *Carbuncle*. *Nophec* It has the brightness and colour of a flaming coal, which has given it its name in the *Greek* language as well as the *Latin*. The most beautiful of them must, according to *Pliny*, have pretty much of the *Amethyst*, which is of a violet-colour: The *French* call them *rubis*. It is proper to observe, that in that passage of the *Revelations*, where *S. John* speaks of a precious stone which he calls *Chalcedonius*^d, it ought to be read *Carcedonius*; that is, of *Carthage*: For, there is not one word said of the *Chalcedon* in the ancient authors; but they often speak of the *Carcedon*, which is a sort of *Carbuncle* which had its name given it from its being brought from *Carthage*, which is called in *Greek* *Carcedon*. The copists might easily mistake *Chalcedonius* for *Carcedonius*. There is also a third sort of *Carbuncle* which is called a *Granet*, because it is like the seed of a pomegranate.

5. THE *Sapphire* has preserved its name in all languages. It is of a *Sapphire* blue-colour, according to *Pliny*, and the Scripture agrees with him in it, as appears from that passage in *Exodus*^e, *And they saw the God of Israel*

^a Eng. The Carbuncle.

^b iv. 3.

^c Eng. An Emerald.

^d xxi. 19. *Vulg.*

Eng. A Chalcedony.

^e xxiv. 10.

rael, and there was under his feet, as it were a paved work of sapphire-stone, and as it were the body of heaven in his clearness. And Ezekiel^a also compares heaven, which he calls, *The throne of God*, to a *Sapphire*. And the *Sapphire* is also compared in Scripture to veins full of blood, dispersed all over a very fair body, which we know appear to be of a deep blue, and look very beautiful: To which, as *Braunius* ingeniously observes, *Jeremiah*^b does without doubt allude, when describing the *Nazarites*, he says, *They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire*: For this is a description of a fine body which is fair, and full of veins, which are full of blood. And there is a passage in the *Canticles*^c, which is very like this. The spouse says of her beloved, that *his belly is as bright ivory overlaid with sapphires*: That is, the whiteness of his skin was heightened by his veins which were of the colour of *Sapphires*. There is a sort of these stones which has sparkles of gold intermixed with the colour of them; but they are not so bright as the others, and cannot be cut. *Job* seems to speak of them, when he says, *Its stones are sapphires, and its earth gold*^d. The *Hebrew* has it, *Its stones are sapphires, its dust is gold*.

Jahalon.

6. *Jahalon*^e *Josephus* will have to be the *Sapphire*; but the LXX. and *Vulgate* take it for the *Jasper*; and *Braunius* explains it of the *Diamond*. His reasons are, *First*, That it is by no means probable, that the *Diamond*, which is the most beautiful precious stone, should have no place in the high-priest's pectoral; which it has not, if *Jahalon* does not signify a *Diamond*. And *Secondly*, That the etymology of it shews it to be the *Diamond*. The word *Jahalon* comes from a verb which signifies *to break in pieces*. Now it is well known, that the *Diamond* easily breaks all other precious stones, though it is itself easily broken to pieces with a hammer. And nothing therefore is less true, than what the ancients believed, namely, that the anvils upon which *diamonds* were laid and struck with violence, flew into pieces, while the *diamonds* continued whole. And *Braunius* brings likewise another proof, to shew that the *Diamond* could not be unknown in the time of *Moses*; which is this: It is certain, says he, that the precious stones which the high-priest wore were engraven, they had each of them the name of one of the tribes upon it; and there is no such thing as engra-

^a i. 26.
Diamond.

^b Lam. iv. 7.

^c v. 24.

^d xxviii. 6. *Vulg.*

^e Eng. A

ving any precious stone but with a *Diamond*, or *Diamond-powder*. But this argument is not without an answer. The antients had a powder called *Semir*, with which they polished and engraved their precious stones. We shall speak of it a little lower. The authors who mention it, do not speak of it as if it were a *Diamond*. *S. John*, when he reckons up the precious stones, wherein he seems to allude to those of *Aaron*, says nothing of the *Diamond*; and it may therefore be doubted whether *Jabalon* be that stone. And I as little think it to be the *Jasper*, which can be nothing but the *Jaspek* of *Moses*.

7. *Lefchem*^a is the name of a precious stone, which we no where find *Lefchem* but in the description of the pectoral. Interpreters take it for the *Lynx-stone*, or the *Lyncurius*. It is said, that the urine of the lynx forms a precious stone in the earth; but this has all the appearance of a fable. Some think it is *Amber*, and the *Latins* call it *Ligurius*, because they thought it grew in *Liguria*; but *Braunius* will have the *Lefchem* to be the *Jacynth*, which derives its name from a flower, of whose colour it is. *S. John* indeed speaks of the *Jacynth*, and if he alluded to the stones in the pectoral, the *Lefchem* can be nothing but the *Jacynth*. There are of them of several colours; the most common ones are of a gold-colour, very like that of amber.

8. *Schebo* is no where mentioned but in *Exodus*. Interpreters translate *Schebo* it the *Agate*. They are very common stones, in which nature seems to divert her self with the different things she imprints upon them. Their *Hebrew* name may be derived from *Akud*, which signifies *speckled*. *Braunius* thinks the *Schebo* is the *Beryl* of *S. John*. The *Beryl* is green, but there are some of them which incline to the gold-colour, and are not so bright as the others. They are always cut with six angles, to give them the greater life.

9. *Achlama* is taken for the *Amethyst*. *Pliny* says it is a violet incli- *Achlama* ning to a wine-colour. The *Greeks* call it *Amethyst*, from a pretended quality they attribute to it, of guarding against drunkenness. *S. John* names the *Amethyst*, and it is most probable that it is the *Achlama* of *Exodus*.

10. *Tarschisch*^b is translated by the LXX. the *Chrysolite*, when they *Tar-* speak of the pectoral: But in other places they render it the *Carbuncle*. *schisch* From whence it appears that these interpreters were not very sure of their

^a Eng. *A Ligure*.

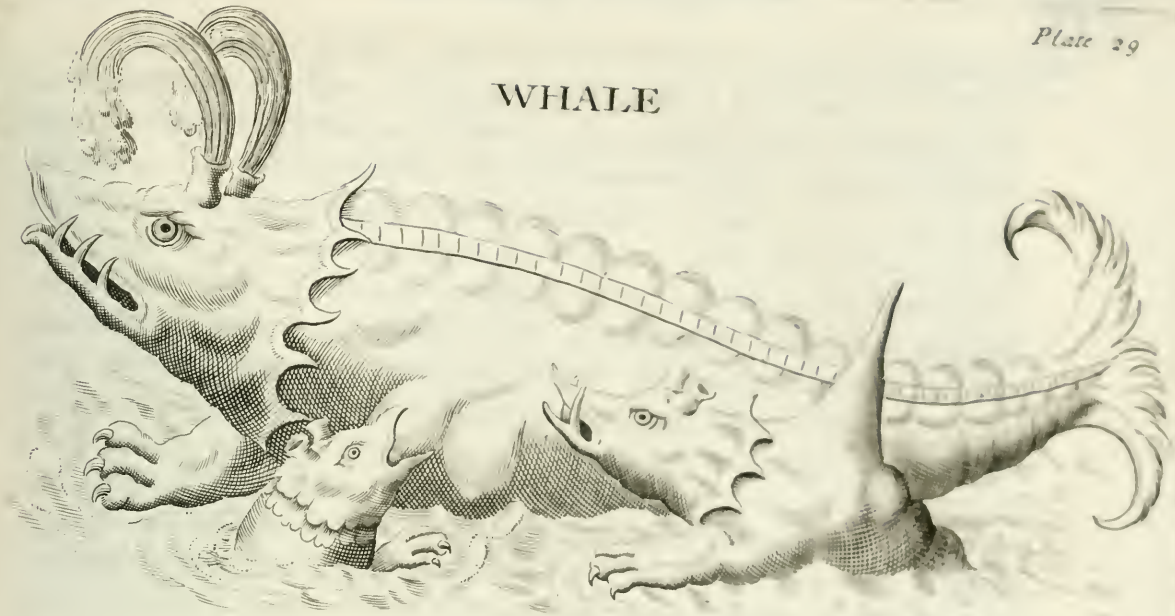
^b Eng. *A Beryl*.

having the true names of these stones; unless it be rather said, that the *Pentateuch* and the rest of the Bible were not translated by the same persons. This is the stone which *S. John* calls the *Chrysolite*, if he had any view to the pectoral of the high-priest. Its name it self shews its colour; it inclined to a gold-colour, and is what we call a *Topaz*, which is very different from the *Topaz* of the ancients which was green, as has been shewn. The word *Chrysolite* may indeed have been a general name applicable to all precious stones, which inclined to a gold-colour: But that does not imply that it was not given to such particular ones, as having no other colours mixed with it, shine like pure gold. There are some passages in Scripture which seem to prove, that this was the true colour of the *Chrysolite*. *Then I lift up mine eyes, and looked, says Daniel^a, and behold a certain man cloathed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the Chrysolite^b, (the Hebrew has it, like the Tarschisch) and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass.* By all which *Daniel* means nothing more than this, that all the body of him who appeared to him, was like the purest and best polished gold. And the same thing is also proved by the *Canticles^c, His hands are like balls of gold, and are full of Tarschisch*: That is, the multitude of precious stones he has upon his fingers, make his hand look like one ball of gold: And these stones must therefore have been of a gold-colour.

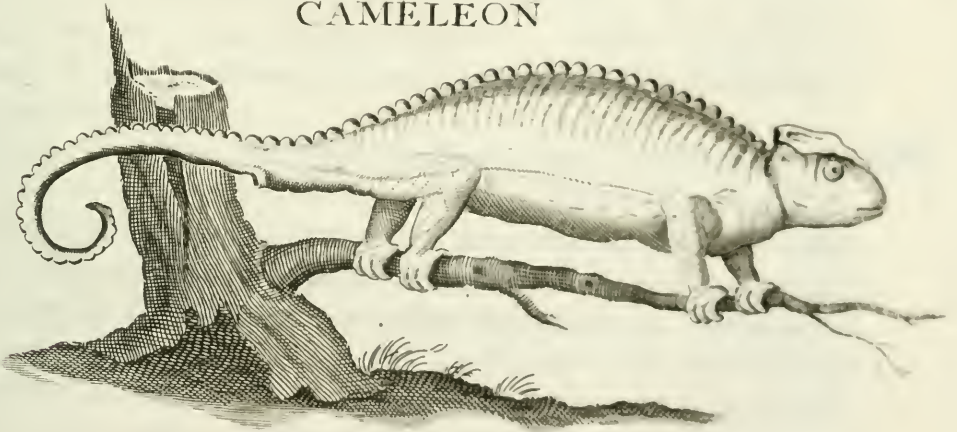
THE word *Tarschisch* is, according to some, one of those names which was given to the sea, as has been observed; and this gave occasion for the conjecture, that the stone we are speaking of, was of the colour of the sea. But I rather think it the name of a country. It is certain that in *Solomon's* time there was a country in the *East* which was called *Tarschisch*, from whence that prince's fleet brought a great deal of gold, and other very precious merchandizes. And perhaps it was from thence that the *Chrysolites*, which were of the colour of gold, which abounded in this country, derived their name. It is true, that there is also a city called *Tarsis* in *Spain*, but it was not built till after the death of *Moses*, by the *Canaanites*, who after they had been driven out of their own country, passed into *Africa*, *Spain*, and other countries.

^a x. 5, 6.^b Eng. like the Beryl.^c v. 14. Vulg.

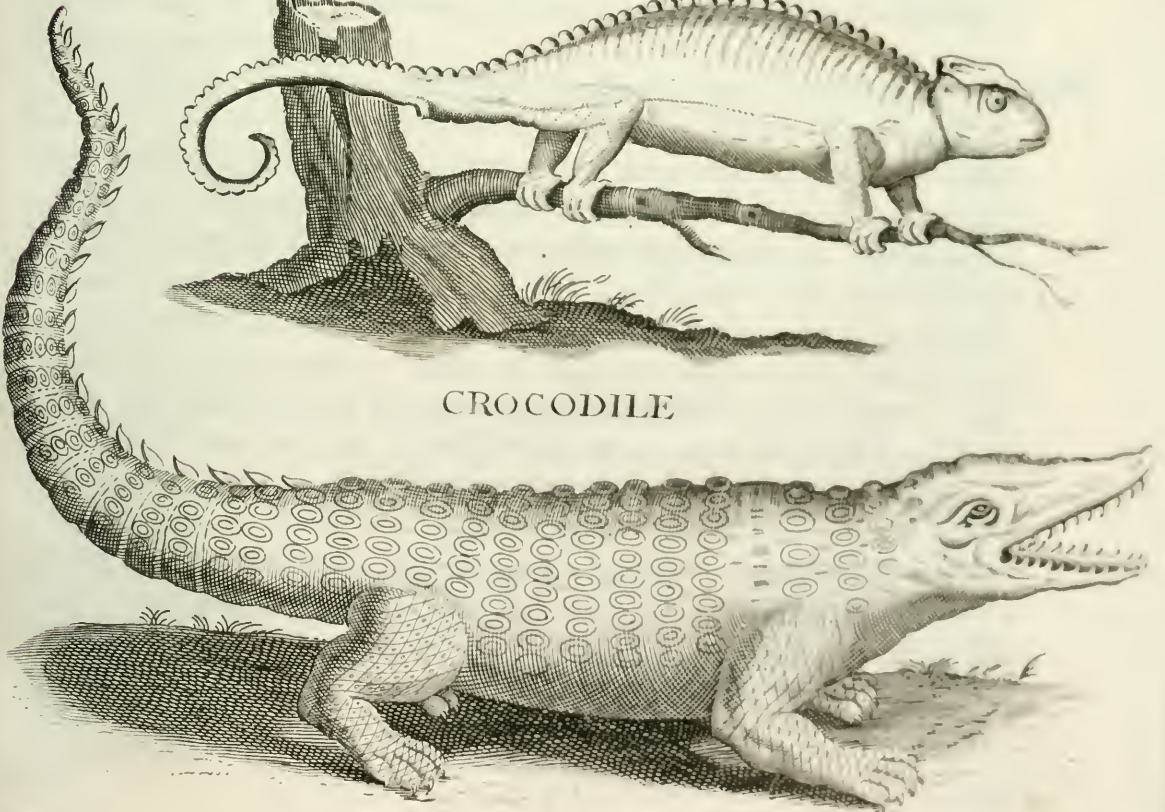
WHALE



CAMELEON



CROCODILE



SCALLOP



SCALLOP



SCALLOP



11. *Schoham*^a, is a term which the LXX. vary very much in translating. *Scho-*
 In *Genesis* they translate it *Topaz*, which is of a wart-colour; in *Ex-*
odus they render it sometimes *Emerald*, sometimes *Beryl*, and sometimes
Sardonyx. In *Job* the word is by them rendered *Onyx*, and in *Ezekiel*,
Sapphire. But the *Vulgate* always translates it *Onyx*. It is a precious
 stone, which is of a whitish colour like that of a man's nails, from whence
 it takes its name. *Braunius* thinks it is the *Sardonyx*; (a word com-
 pounded of *Sardius* and *Onyx*) which according to *Pliny*, is a precious
 stone of a flesh-colour, inclining to white. *St. John* names it, and if his
 design was to speak of the high-priest's precious stones, this is the only
 name which can agree with that of which we are now speaking. It may
 indeed be objected against this opinion of *Braunius*, that the Scripture al-
 ways places *Schoham* among precious stones, as in *Job* and *Ezekiel*; where-
 as *Pliny* testifies that the *Sardonyx* was very little esteemed. But to this it
 may be replied, that it is well known that precious stones are of no value
 in themselves, and that it is only the scarcity of them, or the different
 esteem men have for them, that gives them any: Besides, it appears by
 the testimony of many authors, that the *Sardonyx* has always been rank-
 ed among precious stones.

12. *Jaspeh*^b, is in the *Septuagint* the *Onyx*, and in the *Vulgate* the *Jaspeh*.
Beryl. The *Beryl* according to *Pliny* and *Solinus*, has a great deal of re-
 lation to the *Emerald*. There are some of them that are blue and violet-
 colour. *S. John* reckons it to be one of the foundations of the heavenly
Jerusalem, but he likewise puts the *Jasper* there with it. *Braunius* is
 surprized, that people have not seen that the *Jaspeh* of the pectoral can
 be nothing but the *Jasper*. It is a stone of a bright green; or as some
 call it, of a *spring-colour*. Some of them are spotted with different co-
 lours; and from hence it is that one sort of marble is called *Jasper*. But
 the *Vulgate* translates the *Jaspeh* by the *Beryl*, both in *Ezekiel* and *Exo-*
dus; and will have it, that the *Jabalon* of the pectoral is the *Jasper*.

To which we shall now add a word or two concerning the twelve
 precious stones which *S. John* makes to be the foundations of the hea-
 venly *Jerusalem*. We have seen that what he calls *Chalcedonius*, is a
Carbuncle, and that the *Agate* of the common interpreters is the *Beryl*; and
 consequently, that if *S. John* intended to name the stones of the pectoral,

^a Eng. An Onyx.

^b Eng. The Jasper.

^c Rev. xxi.

the *Jahalon*, instead of being the *Diamond*, must be the *Topaz*, which he calls *Chrysopasus*. And this being supposed, there is no difficulty in the rest. But that the matter may appear more clearly, I shall apply the *Greek* names of *S. John* to the *Hebrew* ones of *Moses*.

JASPEH,	} That is, {	The <i>Jasper</i> ,
SAPHIR,		The <i>Sapphire</i> ,
NOPHEC,		The <i>Carbuncle</i> ,
BAREKETH,		The <i>Emerald</i> ,
SCHOHAM,		The <i>Sardonyx</i> ,
ODEM,		The <i>Ruby</i> ,
TARSCHISCH,		The <i>Chrysolite</i> ,
SCHEBO,		The <i>Beryl</i> ,
PITHAH,		The <i>Topaz</i> ,
JAHALON,		<i>Chrysopasus</i> , a green inclining to a gold ^a
LESCHEM,		The <i>Jacynth</i> , (colour.
ACHLAMA.		The <i>Amethyst</i> .

S. John, we see, makes no mention of the *Diamond*; he does not so much as name it. It is true, the *Diamond* is often mentioned in the *Septuagint* and the *Vulgate*: They take it for the *Samir* of the *Hebrews*, of which the *Greeks* have made *σμερς*; but this word can signify nothing but a stone that is extremely hard. *They made their hearts*, says *Zechariah*, as a *Diamond*; and in the *Hebrew* it is as *Samir*. Of this stone they made a powder, according to *Dioscorides*, *Hesychius*, and other authors, which the lapidaries made use of to polish their precious stones with: And this is what gave occasion to people to take the *Samir* for the *Diamond*.

Of Pearls.

THE ancient versions of the *Old Testament* make no mention of *Pearls*; and the *Vulgate* does but once, and then improperly^b. But they are spoken of in the *New Testament*, and it is surprizing, either that the prophets should not have known them, or that they should not have spoken of them. And therefore *Bochart* pretends, that neither of these

^a vii. 12. *Vulg.* The English runs, As an Adamant-stone.
ornament.

^b Prov. xxv. 12. *Eng.* An

things is true, and blames the interpreters for not having translated those *Hebrew* names by *Pearls*, which agree with no other precious stones but them. Some of the passages which prove his remark, are these: The country of *Havila* is described in *Genesis*^a by the quantity of *Bedolach* it abounds with. This interpreters have translated *Bdellium*, which signifies a certain black tree, which yields an odoriferous gum; and others have taken it for *Chrystal*; but there is no room to doubt but that *Bedolach* signifies *Pearls*, since the country of *Avila*, or *Havilah*, is the place which most abounds with them of any place in the world. For the red-sea, by which I understand not the *Arabian* gulph only, but also the *Persian* sea, is so fruitful in *Pearls*, that they were called by the ancients, *The precious stones of the red-sea*. Again, in *Numbers*^b, the manna is compared to *Bedolach*, because of its roundness and whiteness. And are not these the two things that are most remarkable in a *Pearl*?

AND in the book of *Ejther*, the *Hebrew* text among the other precious stones with which *Ahasuerus*'s hall was paved, speaks of the *Dar*, which the *Chaldee Paraphrase* calls *Dura*, and the *Vulgate* takes it for a *precious sort of marble*; but it ought to be translated *Pearls*. For besides that the etymology of this word, which signifies *round*, has a great deal of relation to it: The word *Dar* in *Arabick* signifies a *pearl*.

THUS in the books of *Job*^c and *Proverbs*^d, the *Peninim* are put among precious things, and they can only be understood of *Pearls*. For *First*, It is always found in the plural number, and it is well known that bracelets and necklaces cannot be made without more *Pearls* than one. And *Secondly*, *Pearls* are fished up, and drawn out of the sea. When therefore *Job*^e says, *Extractio sapientiæ præ Peninim*, it is much more natural to translate it, *It is a greater treasure to get wisdom, than to fish up pearls out of the bottom of the sea*; it is, I say, much more natural to translate it so, than to render it as the *Vulgate* does, *Wisdom is drawn from secret things*. And it is the same as to that passage of *Jeremiah*^f, *Whiter than snow, redder than ivory*: Or, as some versions have it, *more sparkling than carbuncles*. *Peninim* here can signify nothing but *Pearls*; for the prophet is here exaggerating the whiteness of the *Naza-*

^a ii. 12.^b xi. 7.^c xxviii. 18 *Eng.* Rubies.^d viii. 11. *In the English,*

Rubies.

^e xxviii. 18. *The English runs,* The price of wisdom is above rubies.^f Lam. iv.^g *Vulg. Eng.* More ruddy in body than rubies.

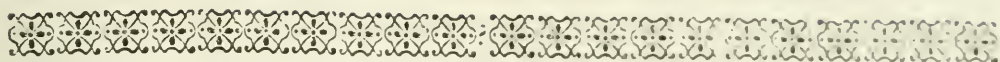
rites, which he compares to every thing that is white in nature, as snow and milk; and *Pearls* ought not therefore to be forgotten. What has deceived the interpreters is, that the word *Adam* is joyned by the prophet to *Peninim*, and that word signifies *red*; but they did not consider, that this word does also signify *to be very white*: Of which we need no other example than that which is said in *Leviticus*^a of the leper, who is called *white*, and *Adamadmeth* that is *exceeding white*; for that is the colour of a leper. And when the spouse in the *Canticles* is said to be *white and red*, this expression signifies no more than that he was *perfectly white*, or fair. In *Arabick*, which is a dialect of the *Hebrew*, *Adam* signifies *to be white*.

BUT to return to the passage in *Esther*, the word *Dar*, which the *Vulgate* takes for *Marble*, is in the *Greek* version rendered *Pinicon*, which comes from *Peninim*, and is always understood by the *Greeks* of *Pearls*. And it is not so very extraordinary a thing for *Ahasuerus's* hall to have been paved with *Pearls*, since *Pliny* says plainly, that *Pompey* had a cabinet all of *Pearl*; and *Seneca* complains, that *they walked upon Pearls*.

And that nothing may be omitted upon this subject, there yet remains another precious stone to be considered, which is that which *Ezekiel* says the *Tyrians* brought, and which he calls *Chodchod*^b; and it is also mentioned in *Isaiab*^c. But the word is translated very differently: Some take it for the *Ruby*, others for the *Jasper*, and others for the *Sapphire*.

THE Eastern ladies formerly wore several sorts of precious stones about their heads, which are called in *Hebrew*, *Nesamim*. This the *Latins* translate, *Inaures*, which properly signifies *ear-rings*; but the *Hebrew* signifies in general any ornament, that was hung upon any part of the head, whether the *ears*, *nose*, or *forehead*. They wore some of these ornaments hanging down their faces; of which *Ezekiel* speaks^d, when he says, *I will put a jewel on thy forehead, and ear-rings in thy ears*. *S. Austin* says, it was customary among the *Moors*, to hang rings like our ear-rings, at their noses; which is also practised by the *Arabians*.

^a xlii. 19.^b xxvii. 16. *Eng. Agate.*^c liv. 12. *Eng. Agate.*^d xvi. 12.



C H A P. V.

*Of the Heavens, Earth, Metals, Spices, Food, Grain, Bread,
Meats, Habit, Houses and Furniture.*

THIS chapter contains some remarks upon many things mentioned in Scripture, which will be useful in clearing up a great many difficult passages in it. The chief design of the Scripture is to instruct mankind, not in vain and useless knowledge, but in the knowledge of salvation. This is the only science we are to search for in it. When it speaks of other things, it accommodates it self to sensible appearances, to common language, and to the ideas of the people; and does not concern it self to explain things with a philosophical exactness. Thus it calls the sun and the moon *two great lights*^a, though the moon be much less than many of the stars; because her nearness to us makes her appear bigger than they^b. And the authors of the sacred books have followed that opinion concerning the stars, which was the opinion of the people in the first ages; which made S. Jerome^c say, *The holy Scripture speaks of many things, not as they really are, but as they were thought to be, at the time when these books were written.*

It's certain the heavens are fluids; were they not so, we could neither conceive, nor account for the motions of the planets, nor how the comets could come nearer to, or remove farther from us. And yet Job^d says, *Thou hast perhaps with him formed the heavens, which are as solid as molten brass*; or as the Hebrew has it, *Hast thou with him spread out the heavens, which are joyned to the clouds, and which are as a molten looking-glass*? Which expression is founded upon the manner in which the heavens appear to us, when the sky is clear; for it looks like a vaulted roof, in which the stars are fixed, and it exactly resembles that polished metal of which the looking-glasses of the ancients were made. And it is in conformity to this opinion, that the LXX.

^a Psal. cxxxvi. 7.
Vol. I. Diff. 32.

^b See the system the ancient Hebrews received in Calmet's Dissertations,
^c Com. in Jerem. c. 28.

^d xxxvii. 18. Vulg.

translate the *Hebrew* word which signifies the *expanse of the heavens*, or rather the heavens, which in their extent encompass the universe, by that of *Stereoma*, in *Latin Firmamentum*: As if this vault of heaven, which reason demonstrates to be a fluid, were as solid as a metal. Whence it is that we also call the heavens, *The firmament*.

THUS we often find in Scripture, that there are waters above the heavens and the firmament. God, says *David*, *stretcheth out the heavens like a curtain, and layeth the beams of his chambers in the waters*^a. Which signifies no more than that the rain falls down on the earth from heaven. The Scripture does not concern it self to explain how the rain is formed; it does not so much intend to teach us curious things, as to feed our hearts with the love of God. It is given to all mankind, to persons of an heavy understanding, as well as to the polite; and therefore it accommodates it self to the most popular ideas. For instance, It speaks of God as of a common workman, who first makes the earth, and then lays it as the foundation of his work^b. It does not enter into the questions of the systems, whether the earth moves, or is at rest, whether the sun moves round the earth, or is fixed. It speaks of this planet according to its appearance to sense, and as it seems to move. In one place it compares him to a *giant*^c, who takes wide steps; and in another it says, he *stood still*^d to give *Joshua* time to pursue his victory. And in like manner, the men who are most perswaded that it is the earth which moves, and that the sun does not move round it, do yet speak in the common language. And for this reason the *Vulgate* gives the planets no other names but those the heathens gave them: If it had given them any others, it would not have been intelligible. But the Scripture sometimes raises its stile, and adorns it with figures. It speaks of treasures, where God keeps the winds *shut up*^e, and lets them out at his pleasure. It gives life to inanimate things^f, knowledge, and a sort of reason to animals^g. It says that the blood is the same thing as the soul, or the life of animals.

I SHALL not here enter into the questions, whether the serpent did not creep upon his belly before God cursed him, after he had occasioned the fall of man; or whether the rainbow did not appear in

^a Psal. civ. 2, 3.

^b Job xxxviii. 4, &c.

^c Psal. xix. 4.

^d Josh. x. 12.

^e Psal. cxxxv. 7.

^f Psal. cxiv. 3.

^g Psal. cxlviii. 10.

the world before the deluge; or whether the secret *Jacob* made use of, to make the sheep bring forth lambs of several colours, was natural, or miraculous: Because the serpent might always have crept, and God might have made this way of going the symbol of his curse; *Moses* may have said, that the rainbow was not fixed in the sky till after the deluge, because it then began to be the *sign* of the covenant, which God made with men; and *Jacob's* rods might have acted upon the lambs, which were as it were a part of the mothers which bore them, by the impression they might make on the imaginations of the ewes.

Of Metals.

Gold has different names in Scripture, and these names shew either the *Gold's* goodness, the purity, or the colour of this metal, or the places from whence it is brought. These names are, 1. *Tob*^a, which signifies *good*; and indeed nothing is better than gold. 2. *Thaor*, which is applied to refined gold. 3. *Sagur*^b, which signifies a thing that is hid, on account of its value. The LXX. translate it *pure gold*. 4. *Muphaz*^c, which signifies either the glittering of the gold, or a place called *Upkes*, from whence the *Hebrews* had it. The LXX. translate it *tried gold*. 5. *Mefukak*^d, which is the gold with which walls are gilt; the *Greek* translates it *gold of Mophaz*, and the *Latin* *gold of Ophaz*. 6. *Schacut*^e, which signifies *beaten gold* according to the LXX. or *gold wire*, or *thread*. And, 7. *Parvaim*^f is thought to have been a country from whence gold was brought, which might have been the island of *Taprobanes*, which we call *Sumatra*: It abounds with gold, and may have been the *Ophir of Solomon*.

OF *Copper* there are several sorts. The *Oripeau*, or *Tinsel*, in *Latin* *Copper*. called *aurichalchum*, is a sort of *brass*, or *yellow copper*, which is easily extended, and of which plates and leaves are made, which look like gold. Some make a distinction between the two words, *aurichalchum* and *archalchum*; they take the latter to signify *copper*, or *brass*, which is taken out of the mountains, (*Oros* in *Greek* signifying a *mountain*) and by *aurichalchum* they understand a mixture of *brass* and *gold*. But nevertheless there may be no other difference between them, but that of the pronunciation of the *o* and the *au*.

^a Gen. ii. 12.
meant, Job xxii. 24.

^b Job xxviii. 15.
^c 2 Chron. ix. 15.

^d Jer. x. 9.
^e 2 Chron. iii. 6.

^f Perhaps gold of *Ophir* &c.

IN the *Revelations*^a the Greek word *Chalcolibanus*, is in the *Vulgate* called *aurichalchum*. It is very probable it was a very fine sort of *brass* which was taken out of the copper-mines in mount *Libanus*. But nevertheless, others are of opinion, that the word *Libanus* shews the colour of the metal, (*Laban* in *Hebrew* signifying *white*) and that *Chalcolibanus* was therefore a mixture of *copper* and *silver*, which make a white metal^b; but the application of it by *S. John*, implies it must have been a red metal, and of a fiery colour.

Electrum.

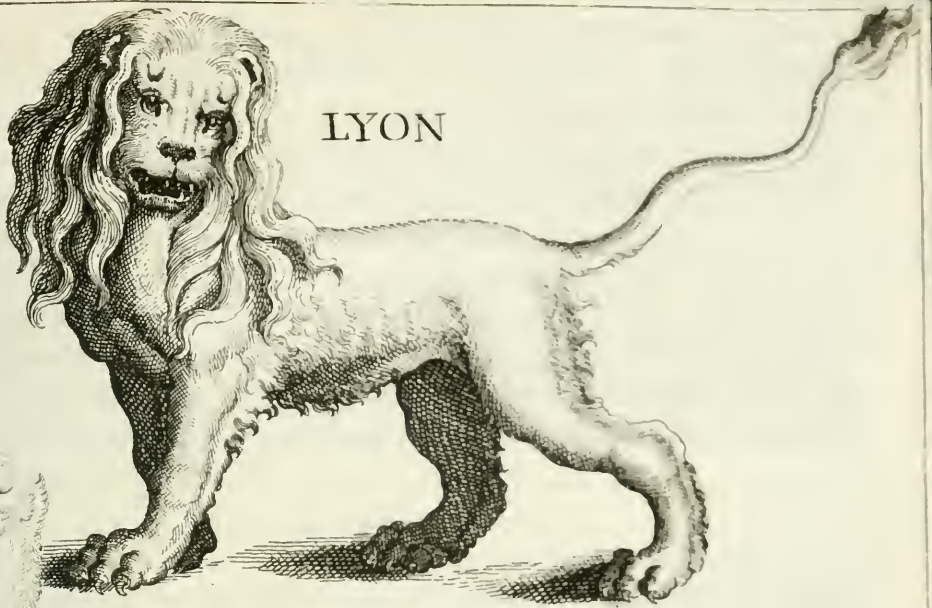
Electrum. Formerly the *Greeks* made a metal by putting one fifth part of *silver* to four fifths of *gold*, which they call *Electrum*. And the same name is also given to *amber* and *chrystal*. In *Ezekiel*^c, the *Hebrew* word *Hafmal*, is translated into *Greek* by *Electrum*; but we can understand no more by this passage, than a metal which *shines when it is in the fire*, as the prophet speaks; which could not be *amber*, because it melts, nor *chrystal*, because the fire takes away its clearness. But *Bochart* is of opinion, that the word *Hafmal* cannot be understood of the metal called *Electrum*, but rather that it ought to be translated *aurichalchum*. And the etymology of it favours his conjecture. He makes it to come from *Melal*, which in the *Chaldee* language signifies *gold*, and *Nechas*, which in *Hebrew* signifies *brass*: Of which *Nechasmelal* one may easily make *Hafmal*. Besides, he quotes ancient authors which assure us, that the *Babylonians* had a very shining and pure sort of *copper*, which was never subject to rust, and could hardly be distinguished from *gold*, and might therefore very well be called *Aurichalchum*.

Antimony.

IN the *Vulgate* mention is made of *Antimony*^d. The *LXX.* call it *σιμυς*, and the *Hebrews* *Puch*, which signifies *paint*. It is a whitish shining stone, which is found in *silver* mines, and of which women made their paint, not to make their faces whiter, but to make their eyes blacker. In the old glossaries, *Stibium* signifies a blackish colour. Women formerly made use of *vermilion* to redden their cheeks and lips, of *white lead*, to make their faces and necks look white, and of *antimony*, to make their

^a i. 15. and ii 18 Eng. Fine brass. ^b Our author in his last treatise *De Tabern. &c.* receives this opinion as the best, though he seems here to say the contrary. *V. De Tabernaculo*, l. 2. c. 1. Sect. 3. To which we may add, that he understands the two vessels mentioned, *Ezek. viii. 7.* (and said in *English* to have been of fine copper) to have been made of *Corinthian brass*. *Ibid.*

^c i. 4. ^d 2 Kings ix. 30. Depinxit oculos stibio. *Vulg. Eng.* Painted her face. See the Margin of the *English Bible*.



LYON



ONOCROTALUS

TYGER





eyes black; which S. *Jerome* calls *orbes stibio fuliginatos*^a. One of *Job's* daughters is called *Cornustibium*, in the *Hebrew*, *Kerenkapuch*^b. Now the *Hebrew* word *Puch*, as I have said, signifies *Antimony*, which was made use of to blacken the eyes; and the word *Keren* signifies *eyes*, or *rays*, whence comes the verb *Karan*, *To cast dazzling rays like horns*. Perhaps *Job's* daughter was remarkable for black eyes.

Jeremiah speaks of *Nitre*, as of a thing proper to wash and take out *Nitre* spots with. *Though*, says he, *thou wash thee with nitre*^c. The learned ask whether this *nitre* was not *salt-petre*; but it is by no means probable. The use of *salt-petre* is a new discovery for the use of guns, which the ancients knew nothing of; and we must therefore understand some other sort of salt by this *nitre*.

Of Habits.

I HAVE already in the former part of this work, spoken of the habits of the priests, and also of private persons, so far as the law commanded them to be made after such or such a manner: And therefore my only business in this place is to describe the different sorts of stuff of which they were made. Some were made of square pieces, or net-work, or round pieces like eyes, or collets of rings. It is of one of these stuffs that we are to understand what is said of *Solomon's* wife^d, *The king's daughter is all glorious within, amidst the gold-fringes, and other ornaments with which she is surrounded*. Where what is in the *Latin*, *In fimbriis aureis*, may be otherwise understood in the *Hebrew*. The word which we translate *Fringes*, signifies an *habit of collets*; that is, made of a stuff cut into little pieces in the form of collets. They put a great deal of gold in these habits, and it was difficult to pierce through them. *Saul* had one on when he lost his battle with the *Philistines*, and this is the reason why he could not kill himself; for instead of *Danger presses hard upon me*, *Tenent angustiae*, as it is in the *Vulgate*; the *Hebrew* has it, *This robe of gold-stuff hinders me, and my life is whole in me*^e; which made him desire the *Amalekite* to kill him.

THERE were other stuffs called *Choscheb*^f; which word shews that a great deal of art and application was necessary to make them. They

^a *Let. to Furia.*

^b *Job* xlii. 14.

^c *ii. 22.*

^d *Psal. xlv. 13 Vulg.*

^e *2 Sam. i.*

^g See the margin in our English Bible.

^f *Exod. xxxviii. 23, Eng. A cunning workman.*

were woven with several threads of different colours, and adorned with variety of figures. These are what the *Vulgate* calls *Polymites*^a; that is, *shaded with colours*. The *Vulgate* also calls them, *Feather-work*^b; a name which signifies a work of several colours agreeably diversified.

THE same name is also given to another sort of work called *Rochem*^c, from whence comes *Rekamet*; and it is from this word, that the *Italians* have their *Recamare*, which signifies *to embroider*. Nevertheless, *Choscheb* and *Rochem* differ in this, that *Choscheb* signifies rather *an embroidered piece of work*, and *Rochem* a *wrought one*. Some will have it that the *Phrygians* were the inventors of embroidery, which was therefore called by the ancients, *Phrygian-work*. But wrought works are much more difficult to make than embroidered ones; and therefore they were ranked among those things which they call *Coscheb*; that is, which require a great deal of application.

THE habits which the *Hebrews* call *Passim*, such as *Joseph's* was^d, (which the *Vulgate* calls *Polymite*) was made of several pieces of different colours, artfully intermixed. Such were the habits of those *Gauls*, of whom *Virgil*^e says, *Virgatis lucent sagulis*, that their cassocks were striped. *Tibullus*^f also speaks of the same dress: Which may serve to explain that passage in the *Song of Songs*, where *Solomon* speaking of the beauty of the spouse, says, *The hair of your head is as the king's purple, mixed with canals or stripes*^g: That is, that the tresses of her hair were as agreeable to look at, as the stripes of the royal purple. The *Hebrew* word *Rebath* signifies *Galleries, Canals, or Roads*. The new *French* interpreter translates this passage thus: *The hairs of your head are as the king's purple fastened together, and twice dyed in the dyer's pipes*. But the sense he gives the place is not so natural. What the *Vulgate* calls, *Byssus retorta*^h, may signify in the *Hebrew*, *A six-threaded stuff*.

BUT I shall not employ any time here in any thing but what is really difficult. And therefore I shall not, for instance, say any thing of the habits of the first men, which were in the first place, leaves of trees, and then skins of beasts. It appears by the *Epistle to the Hebrews*, that the

^a Gen. xxxvii. 3.

Eng. Needle-work.

Eleg. 2.

^b vii. 5. *Vulg.* Thine head upon thee is like Carmel, and the hair of thine head

like purple; the king is held in the galleries. Eng.

linen. Eng.

^c Exod. xxvi. 1. Eng. Cunning work.

^d Gen. xxvii. 3.

^e *Æneid.* l. 8. l. 660.

^f Exod. xxxix. 29.

^g *Lib.* 2.

^h Exod. xxvi. 1. *Vulg.* Fine twined

latter were the habits of the prophets. *They wandered about in sheep-skins and goat-skins*^a. The word *Melote*, according to *Suidas*, signifies a *sheep-skin*.

Wool and *Flax* were the most common matter of the stuffs the Jews wore, and there was great plenty of them in their country. *Hemp* and *Flax* are very different from one another; the latter is called in *Hebrew* *Sched*^b, or *Bad*^c, which the *Greeks* translate *Byssus*; and the *Vulgate* preserves this word^d, though it sometimes calls it *Linum*^e. Some will have it, that there are several sorts of it. *Cotton* is called, *Linum xilinum*, because it is a tree which bears it in its fruit, in which it is contained. It is indeed debated whether the *Schesch*, or *Bad* of the *Hebrews*, and the *Byssus* of the *Greeks* and *Vulgate* be our flax; but as to my self, I am of opinion that it is the same thing, and my reason for it is this: The *Hebrews* call the flax which we make use of for cords and strings, *Pischthim*^f; which word includes the *Schesch*, and the *Bad*; and it is certain that *cotton* was never made use of to make *ropes* and *cords*. They are doubtless made of *hemp*; but nevertheless, no one will contend, that the linen habits of the priests were not made of more valuable materials than *hemp*.

Goats-hair, as *Varro* tells us, was also in common use for cloaths. It was customary in *Cilicia*, to shear these animals as they do sheep in other places: And some think for this reason, that the hair-cloth, or sackcloth, with which they covered themselves in the time of mourning, were made of *goats-hair*; not the finest, but the coarsest, such as that which they used to pack up merchandizes in. The whitest *goats-hair* was the most valuable, and therefore the sackcloth was made of black, which is the reason why the Scripture says of the sky, when very cloudy, that it is *covered with sackcloth and blackness*^g.

Silks could not be in use in the time of *Moses*, since they were not known at *Rome* till the reign of *Augustus*. I know the word *Meschi* in *Ezekiel*^h is translated *Silk*; but the prophet speaks only of a fine and dear habit. And it is the same thing, as to the *Scherichoth*, which we find in *Isaiab*ⁱ, and which is taken for a very valuable *silk*. *Braunius*

^a xi. 27.^b Exod. xxv. 4.^c Exod. xxviii. 42.^d Exod. xxvii. 1. *Vulg*Linen. *Eng.*^e Exod. ix. 41.^f Levit. xiii. 48.^g *Isai.* i. 3.^h xvi.

10.

ⁱ v. 7.

shews by the etymology of the word, that it may be understood either of a linen or a woollen stuff which is carefully painted.

Wool had different names according to its different colours. It was called *Thechelet*^a, when it was of a pale blue, that is, of a *violet-colour*. And there was a *purple* of this colour, which inclined to *violet*, but the common purple was of a deep red, and is called in *Hebrew*, *Argaman*^b. That which was of a *crimson* colour was called in *Hebrew*, *Tholaat-schani*^c, in *Latin* *Coccineus*; and the *red* of this sort of *purple* was brighter than that of the other. This colour was made of the blood of a worm which is found in the fruit of a tree, as we have before seen, and from hence it has the name of *Vermilion*. This worm is called by the *Arabians*, *Kermes*, and from hence the *French* have their *Cramoisi*. This *Crimson* of the ancients is evidently our *Scarlet*; which is according to the most common opinion, made of worms or flies, which are called *Cochineal*. These worms are called in *Hebrew*, *Schani*; and as this word is very like *Scheni*, which signifies *Two*, or *double*, the *Greek* and *Vulgate* have been thereby led to translate in the *Proverbs*, by *double cloaths*, what in the *Hebrew* signifies only a *purple robe*^d. And what the *Vulgate* calls *Purple twice dyed*, is perhaps only the *Purple Schani*; that is, the *Purple* which comes from a tree so called, which bears the berries in which those worms are found of which *Scarlet* is made. Lastly, *Purple-stuffs* were extremely dear and valuable among the *Jews*; and therefore *Solomon* speaking of a virtuous woman, says, *She dresses her self in nothing but linen and purple*^e.

THE Scripture speaks of different sorts of habits, which are these; One sort which it calls *Perizomata*, were habits which covered the whole body behind^f and before; of which sort were those that *Adam* and *Eve* made after their fall. Others are called *Semicinctia*^g, which covered only half of the body, from the waist downwards. And what is called *Penula*, was a *Cloak* which travellers used when it rained. *S. Paul* left his with *Carpus* at *Troas*^h. There is no necessity of observing here that they had *mourning-cloaths*, and *rejoycing-cloaths*, and *wedding-cloaths*, among the *Jews*, there is no difficulty in discovering itⁱ.

^a Exod. xxvi. i.

^b Exod. xxv. 4.

^c Exod. xxv. 4.

^d Prov. xxxi. 21. *Eng.*

Scarlet.

^e Ibid. v. 22. *Vulg. Eng.* Silk and purple.

^f Gen. iii. 7. *Vulg. Eng.* Aprons.

^g Acts xix. 12. *Vulg. Eng.* Aprons.

^h 2 Tim. iv. 13.

ⁱ See Calmet's Dissertations, &c. Vol. 1. Dissert. 20.

Of Meats.

Of Bread, the manner of beating out the corn, of making meal, of making dough, and baking it.

Manna was for some time the only food of the people of God. It tasted like honey, and looked like *Bdellium*, as the Scripture expresses it. And we have already seen that this *Bdellium* is to be understood of *Pearls*. *Moses* also says, that it was like the seed of *Gad*, which all interpreters explain of *Coriander-seed*^a. And of this we have also spoken before.

Salmasius pretends that the *Hebrews*, before the miracle of the *Manna*, gave this name to that plentiful *dew* which falls in great abundance upon trees and herbs, and congeals upon them; so that when the *Manna* was sent them, as it was like this *dew*, or *hoar-frost*, they said one to another, *Manku*, which signifies, *It is Manna*. But this differs much from the common etymology of this word; for the general opinion is, that *Manku* signifies *What is this*; whereas it signifies according to *Salmasius*, *It is manna*; that is, *dew*. And this opinion of *Salmasius*, which seems to confound *Moses's manna* with *dew*, does likewise appear to destroy the miracle which the Scripture relates. But if we examine into all the circumstances of it, we shall find that though the *Manna* was like *Dew* for colour, taste, figure, and the time of its falling, yet that it could not but be supernatural and miraculous, on other accounts. *First*, It fell in so great quantities, that it was sufficient to feed an infinite number of people. *Secondly*, The day before the sabbath there fell twice as much as on any other day; and on the sabbath-day there fell none. *Thirdly*, It fell in winter as well as in summer. *Fourthly*, It melted before the sun like common dew, but yet hardened so much before the fire, that they were forced to pound it in a mortar. And *Fifthly*, The *Israelites* found in *Manna* all the pleasures which they could have found in any meat, as says the author of the book of *Wisdom*, speaking to God, *Instead whereof*, says he, *thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered it self to every man's liking*^b.

^a Exod. xvi. 31.

^b xvi. 20, 21.

I SHALL not enlarge upon the nice dishes and high-feeding of the *Hebrews*. Their usual manner of feeding was very simple, and very far from the luxury and delicacy of our modern tables. They used a sort of vinegar which they called *Embamma*, as their usual sauce: And it was formerly a common drink among the *Roman* Soldiers. Which is the reason why those which watched *JESUS CHRIST* when he was upon the cross on mount *Calvary*, offered him *vinegar mixed with gall*^b. It was customary to temper the sharpness of the vinegar, by mixing some other liquor with it.

THE word *Butyrum* does not signify our butter. We see in *Pliny*, that butter was used only by the barbarous nations. They did not use it in *Italy*, much less in *Judea*, which was a hotter country. And indeed butter is common only in cold countries; and we must not therefore understand *Butyrum* of our butter. In the *Greek* language it signifies *Cheese*. The *Hebrew* name, which the *Latin* interpreter renders by *Butyrum*, is *Chemeha*; and a learned *Beuedictine*^c pretends, that wherever this word is found in Scripture, it signifies something potable, or liquid; and does therefore rather signify *cream*, than *cheese* or *butter*. *Zophar*, one of *Job's* friends says, *The wicked shall not see the rivers, the floods, the brooks of honey and butter*^d. And *Job* describing his former prosperity says, *I washed my steps with butter*^e. In these passages, which have the same word, *Chemeha*, we must understand something liquid and running; which could not be *butter*; at least, unless it were over the fire, and then one could not wash with it. In the *Proverbs* it is said, That he that presseth the udder too much, instead of milk will draw from it, a thicker liquor which is called *Chemeha*^f; which is most naturally understood of *cream*, and not of *butter*.

IN speaking of food, it is necessary that we should say something of the manner in which they beat out the corn, and how they made their dough, and of the different sorts of their bread.

THE ancients had several ways of beating out their corn in the barn. They made use of sledges, which they drew over the ears of corn, to separate the grain from the straw; and these were a sort of very heavy tables

^a See Calmet's Dissertations, &c. Vol. 1. Differ. 19. which treats at large of the meats of the Hebrews. ^b Luke xxiii. 36. ^c Gen. xviii. 8. ^d Job xx. 17. ^e xxix. 6.

^f xxx. 33. Vulg.

in which were driven nails of iron. Oxen drew these tables; and it is the *muzzling* of their mouths for fear they should eat the corn *they trod out*, which the Scripture forbids^a. But others made use of rods, or flails, to beat the corn out with. And to these different ways the prophet *Micah* alludes, when he says, *Arise and thresh, O daughters of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people*^b. The straw and chaff served for food and forage for the horses.

THE smaller grain was beaten out only with rods, or flails. *Isaiah* alludes to these different ways of beating it out, when he says, *For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his borsemen*^c.

IN the first ages they made use of a mortar to pound their grain, after they had roasted it: And afterwards they invented millstones, such as are in our common mills; and there were two sorts of them, a greater sort and a lesser. They made use of horses, or asses, to turn the greater sort, which were therefore called *mola asinaria*. But the little ones were turned by men, and slaves were often condemned to this sort of work, by way of punishment. And hand-mills also were in use among the Jews. They were made of two stones, which they put upon one another. And the poor made use of them, as appears from that passage in *Deuteronomy*^d, *No man shall take the nether, or upper millstone to pledge, for he taketh a man's life to pledge*; that is to say, because he wants it to make his bread, and consequently to support life.

As to the manner of making bread, no one can be ignorant of it. The Jews had a sort of bread which they called *unleavened bread*; that is, bread made *without leaven*. The effects of leaven are very well known. It swells the paste, and makes it sharper; and from thence the Scripture takes several comparisons. But it requires some time before it has this effect, which is the reason why God commanded *Moses*, that the *Israelites*, the moment they came out of *Egypt*, should use no leavened, but *unleavened bread*, that nothing might detain them. Sometimes they baked their dough

^aDeut. xxv. 4.^biv. 13.^cxxviii. 27, 28.^dxxiv. 6.

upon coals, or hot ashes; and this bread is that which is called *subcinericius panis*^a.

Of Spices.

WHAT we call *perfume*, the *Latins* call *unguentum*; whence the *French* have their *onguent*, [and the *English* their *unguent*, or *ointment*.] But we are not always to understand by this word a medicine, or such a viscous composition as the surgeons make use of to heal wounds: It also signifies a mixture of different perfumes made with balm, or oil, which the ancients used, either out of sensuality, or magnificence.

THE Scripture speaks of two sorts of *perfumes*. The one is the *smelling-oyl* with which the tabernacle, sacred vessels, and high-priest, were to be anointed; and the other was a sort of little *cakes*, which were burnt upon the altar of incense. I shall speak distinctly of both.

THE *first* sort of *perfume* was, according to the book of *Exodus*, made of the following spices. *Take thou unto thee*, says God to *Moses* *spices, of the first and choice Myrrh, the weight of five hundred shekels*^b. *Myrrh* in *Hebrew* is called *Mor*. The text may be rendered in this manner, *Take of the principal, true myrrh, that is, the most precious spice, the weight of five hundred shekels*. *Myrrh* is a resin which distills from a tree of the same name, which grows in *Arabia*. This resin is green and bitter, and preserves things from corruption. *Take*, as the Scripture goes on, *of sweet Cinnamon half as much*; that is, *the weight of two hundred and fifty shekels*. According to the *Hebrew*, *Cinnamon* must have been odoriferous; the name of it is the same both in *Greek* and *Latin*. It is a shrub which grows in *Ethiopia*, whose bark has this smell. There are several sorts of them, of which the *French*, *Canelle*, [and *English Cinnamon*] is one. *And of sweet Calamus two hundred and fifty shekels*. This is a sort of reed which grows in *Arabia*, *India*, and *Syria*, near mount *Libanus*. *And of Cassia five hundred shekels*. The *Hebrew* name for *Cassia* is *Kiddahk*: The *LXX.* translate it *ιδεας*; it is a shrub, which has a great many branches and shoots, the bark of which smells finely. All these spices were pounded together, with a measure of *Oyl of olives* called *a Hin*; and of them was made the *perfume*, which was used at the consecration of the tabernacle, and of *Aaron* and his descendants.

^a Gen. xviii. 6. *Vulg.* Cakes upon the hearth. *Eng.*

^b Exod. xxx. 22. *Vulg.*

THE *incense* was made of the following spices. *Take unto thee sweet spices*, says God to *Moses*^a, *Stacte*, and *Onycha* and *Galbanum*, *these sweet spices with pure Frankincense*, of each there shall be a like weight. This *perfume* was to be used by burning it upon the altar, which the *Greek* version, and the *Vulgate* often call, *The altar of perfumes*, or of *thumiamia*. *Stacte* are those drops of *myrrh*, which come naturally from the tree without cutting it. The *Onyx*, or *Onycha*, in *Hebrew Schechelet*, is a spice nowhere mentioned in Scripture but here; and therefore we ought to follow the *LXX.* who translate it *Onyx*. It can be nothing but a sort of shell which is found in the lakes of *India*, where *spikenard* grows; the fish to which it belongs feeding upon *spikenard*, it communicates a very agreeable smell to its shell. *Onyx* is also the name of a precious stone, of which we have spoken; the ancients made a sort of smelling-boxes of it, and therefore the name of *Onyx* is sometimes taken for one of these boxes. *Galbanum* is the sap of a *Syrian* plant; and *Frankincense* is sufficiently known.

THE author of *Ecclesiasticus* alludes to these different sorts of *perfumes*, when he says, *I gave a sweet smell like Cinamon, and Alpalathus, and I yielded a pleasant odour like the best Myrrh*^b. This respects the composition of the *first perfume*, which was made of *Myrrh*, *Cinamon*, the *aromatick Cane*, and *Cassia* mixed with oyl. The *Vulgate* speaks here of *Balm*, and of *Storax*, and does not name the *aromatick Cane*, the *Cassia*, or the *Oyl*: But the *Greek* speaks neither of *Balm*, nor *Storax*, but barely says, *As a collection of spices*. What this *Storax* and *Balm* is, we shall presently examine. What follows, respects the composition of the *second perfume*: *I have perfumed my house like Galbanum, Onyx, and Stacte, and as the drop of Frankincense which fell of it self*^c. The *Greek* has it, *As the smek of the Frankincense which is burnt in the tabernacle*. It is certain, the *incense* was compounded of all these spices. The *Vulgate* here calls that *Ungula* which is called *Onyx* in *Exodus*; and what is there called *Stacte*, is here called *Gutta*: But both these words, one of which is *Greek*, and the other *Latin*, signify the same thing. And Lastly, The *Vulgate* gives the name of *Libanus* to *Frankincense*.

THE *Storax* is called in *Hebrew Tfori*, from whence, by a transposition of the letters, comes either *Storax*, as *Aquila* and the *Vulgate*

^a Exod. xxx. 34.

^b xxvi. 15. *Eng.*

^c xxvi. 21. *Vulg.*

translate it; or *Styrax*, as *Pliny* calls it. It is a sort of rosin which distills from a tree which is like the *wild quince-tree*, whose fruit is of a whitish colour, and a little bigger than a filberd. *Pliny* says, there were a great many of them in *India*. And *Jacob* puts it among the presents, which he sent to his son *Joseph*, when he was in *Egypt*^a.

THOUGH the word *Balm*^b be here found in the *Vulgate*, and in the *Greek* version of *Ezekiel*^c, yet it is neither in the *Greek* text of *Ecclesiasticus*^d, nor in the *Hebrew* of that prophet: There is no word used in either place, but that of *Oyl*. *Balm* is an exquisite *perfume*; its name shews it to be, if I may so speak, *the prince of perfumes*. It is nowhere mentioned in the first books of the *Old Testament*, and it is not at all surprizing that it is not named; since *Josephus* has told us, that the queen of *Sheba* made *Solomon* a present of a *Balm-tree*, from which came all the rest, which afterwards encreased exceedingly in *Judea*.

THE Scripture does also sometimes mention *Aloe*, which is the word by which the *Vulgate* translates the *Hebrew* *Ahaloth*^e; but the Jews pretend, that this word signifies a sort of trees called *Santaux*, as I have already observed. The wood and fruit of these trees, when dried, give a very agreeable smell. Sometimes indeed the *Vulgate* translates this word by that of *Gutta*, as in the 45th *Psalms*^f: But it here takes it to signify a *rosin* which distills from some tree; as it takes the word *Ketsiot* for *Cassia*. But however that be, it is certain, that the *Aloes* mentioned in the Gospel, is a sort of *spice*. And there is also an herb of this name, which is very bitter, and preserves from corruption; and therefore they make use of it in embalming the dead.

Of Houses and Furniture^g.

I HAVE already given an account of what was most remarkable in the Jewish *houses* and *furniture*, when I spoke of the customs and practices of the Jews, in the first part of this work. And I shall only add here, (for the better understanding of the history of *Judith*) that in order to guard themselves from the trouble of flies, which are called in *French* *Cousins*, and in *Greek* *Conopes*, they made the curtains of their

^a Gen. xliii. 11.

^b See *Prid. Conn* V. 2. p. 340.

^c xxiv. 20.

^d xxvii.

17.

^e Prov. vii. 17.

^f V. 8.

^g Calmet treats at large of the houses, palaces, and cities of the Jews. *Dissertations, &c.* Vol. 1. *Diff.* 18.

beds of a very fine net-work, which coming round the whole bed, shut them in, in such a manner, that they had the benefit of the air, without the trouble of these flies, which could not get through them. And this is what is called *Conopeum*^a. *Holofernes* lay in such a bed as this, which *Judith* untied. And I know not whether the Jewish womens beds, at such times as it was a legal uncleanness to touch them, were not enclosed within a sort of partition, (as is to this day practised by the *Samaritans*) to prevent any one's touching them.



C H A P. VI.

Of the Diseases mentioned in Scripture.

THIS Subject naturally falls within the design of this work, which is to explain whatever can raise any difficulties in reading the Scriptures. For this the diseases mentioned in them may very well do; every country and every age having some peculiar to it self. Which has made some skilful physicians write whole treatises upon this subject. *William Ader* has written an excellent one, upon all the diseases which are mentioned in the Gospel. *Thomas Bartholine* has written another upon all the diseases which are spoken of in all the Bible^b. And that therefore I may not draw upon my self *Horace's* reproach of entering into another man's province; but may leave every one to the proper business of his own profession; I shall follow these two authors, and extract from them, and some others, whatever I shall judge proper for my design.

It is an unalterable rule of divine justice, that he only can be unhappy who is a criminal; and that no pain is any further just, than as it is the punishment of sin. As long as man continued innocent, he continued happy; and that nothing might interrupt his happiness, God had planted a tree in the terrestrial paradise, whose fruit would have preserved him from all sorts of diseases, and from death it self. As to the nature of

^a Judith xiii. 9.^b Calmet treats of the physicians of the ancient Hebrews, and the progress they made in their art. Dissertations, &c. Vol. I. Dissert. 18.

this tree, I have not room to enquire here what tree this may have been, or how man, who was by nature mortal and corruptible, could have been rendered immortal by it: But the idea we have of the divine omnipotence, easily confirms us in the belief of it. To create man out of nothing, is a much greater work than to secure him from death. And what is certain, is, that sin, the heathens themselves being judges, is the cause of all diseases; and that man no sooner became sinful, but death came hastily upon him, and a deluge of evils overflowed the earth.

WE have in another place taken notice of certain miraculous punishments which the Rabbins call, *The punishments of the hand of God*. Such was the plague which God sent in punishment of *David's* vanity in numbering his subjects^a. Such was the death of *Herod*, which *S. Luke* relates in the *Acts*^b. This prince being grown giddy with the honours he had received, was *smitten by the angel of the Lord, and eaten up of worms*. And king *Joram* died of a like disease, but one that was more tedious^c. It is in this sense that God is the author of all evils, (sin only excepted) because he makes use of them, in the common course of his providence, either to punish sinners, or to preserve the righteous from the corruptions of the world. And it was he who justly enraged at the corruption of the world, resolved not to let his *spirit always strive with man, for that he was flesh*, as the Scripture speaks, and to reduce his life to the standard of *one hundred and twenty years*^d: A term which has since been very much shortened, since the common length of the life of man is now but seventy years, or thereabouts; and if the strongest men exceed it, the overplus is only a complication of infirmities and pains.

AND the divine justice does ordinarily make use of the devils as its instrument in the execution of vengeance. It makes it their province to

^a 2 Sam. xxiv.

^b Acts xii. 23.

^c 2 Chron. xxi. 18.

^d Gen. vi. 3. Our

author seems here to mistake the sense of this passage in Genesis; which appears to be, not that God would, or did, then reduce the duration of the life of man to the standard of 120 years; but that he would even yet allow the world 120 years to repent in. My spirit shall not always strive with man in vain; I will punish his iniquities; nevertheless, his days of repentance shall yet be 120 years; and if he does not amend in that time, I will destroy the whole earth. And in point of fact, the 11th chapter of Genesis gives many instances of post-diluvians, who lived several hundred years, and mentions none that lived less than 149 years of all the patriarchs down to Abraham's time. And this delay of vengeance for 120 years, seems to be what *S. Peter* calls God's long-suffering in the days of *Noah*, (1 Pet. iii. 20) who was a preacher of righteousness, (2 Pet. ii. 5.) and perhaps employed this space of time in that office. *Bishop Patrick* understands these words of Genesis in this sense; and *Chronologers* allow just 120 years between the saying of these words and the deluge.

torment sinners; so that they are the concealed instruments of natural diseases; and the Gospel gives us many examples of persons who were *possessed*. And God does also sometimes make use of good angels as his ministers; of which the history of *Jacob* is a proof. Thus it is said in *Genesis*, that the *Angel touched the nerve of this patriarch's thigh, and it dried up*^a; as the *Vulgate* and *Josephus* express it. But the LXX. speak otherwise; they say the *breadth of his thigh was benumbed*; that is, the bone of his thigh was put out. And however that be, the patriarch continued lame to the end of his days. Thus in the fish-pool at *Jerusalem*, there was an *Angel* which stirred the water in which the diseased were cured. So that both good and bad angels are equally the executioners of the will of God, in the good and evil, which he sends to mankind. But I shall not here speak of the miraculous cures with which the Scriptures are filled, of the resurrection of the child which *Elisba* revived and brought to life^b; of the cure of *Naaman*, who only walked seven times in the river *Jordan*, and was cured of his *leprosy*^c; or of that of *Hezekiah*, by the application of a poultice of figs^d. I know this last was a natural remedy, and is generally used in imposthumes; but it has not so quick an effect as this had upon *Hezekiah*, of curing him in a moment. The Gospel is full of such miracles. We there see a man born blind cured with *dirt*, which naturally speaking was more proper to put out his eyes, than to open them; we there see the lame restored, the sick cured, the dead raised, and that with so much ease and readiness, as visibly shews the finger of God.

WE come now to a particular account of this matter, and to run over the different diseases which are mentioned in Scripture.

Barrenness is a sort of infirmity, and was formerly thought a reproach Barrenness. among the *Hebrew* women.

THERE is no part in the human body subject to a greater number of Blindness. distempers than the eye. The greatest of all which is the loss of sight, which no art can cure. So that the number of blind people whom *JESUS*

^a xxxii. 25. *Vulg.* Bishop Patrick explains it of the hip-bone's being out of its place; and by the sinew that thrank, v. 32. he understands that sinew, or tendon, which fastens the hip-bone into its socket, and comprehends the flesh of that muscle. By the angel he understands what the Jews call An angel of the presence, one who always attended on the SHECHINAH. In locum.

^b 1 Kings iv.

^c 2 Kings v.

^d 2 Kings xxvi.

CHRIST restored to sight, is a signal testimony of his divine power. Nevertheless, when a cataract happens to be the only cause of the loss of sight, oculists can remove it, and restore the sight; but this operation is very different from the miracles of JESUS CHRIST.

Cancer. A *Cancer* is one of the most terrible diseases in the world: If it be not soon stopped, it makes a terrible progress. *S. Paul* compares the discourses of hereticks to the *Cancer*; as the *Vulgate* translates the word *Gangrene*^a, which is in the original. And the sense is much the same.

Castration. THERE are different ways of castration: It may be done either by bruising, treading on, cutting off, or pulling out the parts which are appointed for the preservation of the species. But this was so rigorously forbidden, that it was not lawful to offer up a castrated animal in sacrifice, and it disqualified a man for the priesthood^b.

Cicatrix. WHEN a wound is healed, and there remains only the mark of it, that scar is what the *Vulgate* calls *Cicatrix*, and the *French*, from the *Latin*, *Cicatrice*.

Circumcision. *Circumcision* may be reckoned among the diseases, because the pain that was occasioned by this rude ceremony, brought one upon those who received it; especially if they were of an advanced age. The third and fourth days after circumcision were the most painful, which happens in all sorts of wounds: And this made *Hippocrates* forbid the touching them on these days, for fear of an inflammation. *Dinah's* brethren were not ignorant of this; and therefore they chose the *third* day after the *Sichemites* had been circumcised, to fall upon them, and make them an easy conquest^c.

Deafness and Dumbness. THE only observation I shall make upon the *deaf* and *dumb*, is, that the tongue and ear have so much dependance upon one another, that they who are born deaf, are always dumb: Which is the reason why the deaf man whom JESUS CHRIST cured, was also dumb; and it was a double miracle for a man who had never spoken, to speak in a moment, without having had time to learn. For the reason why they who are born deaf, are dumb, is, that they having never heard a word spoken, their tongues cannot pronounce any; words being nothing else but an imitation of what we hear others say.

^a 2 Tim. ii. 17.

^b Lev. xxii. 24.

^c Gen. xxxiv.

THE *Dropsy* is a known distemper, and is of several kinds. The most cruel is that which swells the patient so terribly, that it not only gives him intolerable pains, but makes him even hideous to the sight. The man whose cure S. *Luke* relates^a, was without doubt afflicted with such a *Dropsy* as this.

WHAT *Fevers*, and the different sorts of them are, is known to every body.

THE *Gangrene* is a corruption which spreads it self from the corrupted to the sound part, unless it be very speedily prevented. And therefore S. *Paul*, as I have just now observed, compares the poison of heresy to a *Gangrene*^b.

THE *Gonorrhea* is a distemper peculiar to men; it made those unclean who were seized with it, and they were not suffered to enter into the temple.

THE *Gout* is a distemper I here mention, because it is said in the *Chronicles*^c, that *Asa* fell sick of a violent pain in his feet, and died of it. When this pain seizes the feet, the *Greeks* call it, *Podagra*; when the hands, they call it *Chiragra*: So that it takes its name from the part affected.

THE *Hemorrhoides*, or *Piles*, are a loss of blood, by the veins of the *Anus*. When they have not this effect, they cause a swelling in it, which is often extremely painful. It is believed that this was the distemper with which God punished the inhabitants of *Azotus*^d, for having dared to detain the ark among them. This loss of blood did not make the persons afflicted with it unclean; but one of another kind, to which women are sometimes subject, made them so as long as it continued. They were forbidden all the intercourses of civil society whilst it lasted; and it is probable that the *Issue of blood* with which the woman was afflicted of whom S. *Matthew*^e speaks, was of that kind which made the woman unclean, from her presenting her self to JESUS CHRIST out of the city, and from her coming behind him, and privately touching the tufts of his robe; as knowing that it was forbidden her to touch any one at that time, or because whatever she did touch became immediately unclean; as her bed, and all the furniture she made use of, was. The

^a Ch. xiv.^b 2 Tim. ii. 17.^c 2 Chron. xvi. 12.^d 1 Sam. v.^e Ch. ix.

term *Hemorrhoides* is a Greek word, and signifies in general any *flux of blood*; but custom has appropriated it to that which comes by the *Anus*.

Leprosy. No distemper is more nasty and dreadful than the *Leprosy*. The word is originally *Greek*, and may have been taken, either from the *Scales* which a *Leprosy* brings upon the body, or from its making the skin rough and full of pimples. It is so contagious, that the breath, or touch of the *Leper* communicates his distemper; and it is therefore a species of uncleanness under the ancient law. No *Leper*s were suffered to dwell within their cities, nor did any one eat with them; and as *Josephus* says, they were little better than people dead. They wore a particular habit, their cloaths were rent, they went with their heads bare, and their faces covered; and all this by *Moses's* own direction^a. But we must take care not to confound the *Leprosy* with *S. Anthony's fire*, or *Tetters*, or the *Itch*, or what the *French* call, *Mal S. Mein*.

ONE of the offices of the priests of the ancient law, was to distinguish *Leproses*; that is, to judge which were truly such; for which they had several marks. The *First* was whiteness: Whence it is that *Gebazi*, who was smitten with a *Leprosy*, for having accepted of *Naaman's* presents, is said in Scripture to have been *as white as snow*^b. *Secondly*, The place which was infected with the *Leprosy*, was sunk in lower than the other parts of the flesh. As this distemper proceeds from a sharp phlegm, it dries up the part affected, which consequently does not rise so high from the bone as the rest. *Thirdly*, The skin of a *Leper* was all over spotted; and when the *Leprosy* was got into the flesh, it looked never the redder for rubbing, and if you pricked it, no blood came. *Fourthly*, The hair of the body changed from black to white, but the hair of the head and beard became extreamly fair and fine. And *Lastly*, The *Leper* infected both his cloaths, and the walls within which he lived; and marks of this corruption appeared upon both. We are not fully acquainted what these marks were; but the Scripture expressly says, there were some; and as the distemper has now ceased, we know not the effects and consequences of it^c.

Lunacy. THE *Lunatick* whom JESUS CHRIST cured, but his disciples could not, was troubled with the *Falling-sickness*. What his father says of

^a Lev. xiii. 45.
Diff. 31.

^b 2 Kings v. 27.

^c See Calmer's Dissertations, &c. Vol. I.

his distemper, are the symptoms of it. *Lord have mercy on my son*, says he, *for he is lunatick and sore vexed; for oft-times he fallth into the fire, and oft into the water*^a. Experience shews that the *Epilepsy*, or *falling sickness*, is secretly affected by the motion of the moon; so that the fits come and go, according as the moon encreases or decreases: But the devil possessed him as well as the *Epilepsy*^b. It is the common practice of this malicious spirit, to enter with natural diseases, and make them both more severe and more lasting.

THE word *Lycanthropy* is not found in Scripture, but the thing it ^{Lycanthropy.} signifies is. It is a distemper which arises from a black and burnt choler, which spreads it self all over the body, produces inward cancers in it, causes very sharp pains, is very drying, changes the countenance, and passing from the body to the mind, does in a manner turn a man into a beast. The *French* call persons so affected, *loup garoux*, i. e. *Wolf-men*. *Nebuchadnezzar* seems to have been afflicted with this distemper. *Daniel* says, he was driven from all commerce with men, went into the forests, lived there with wild beasts, and eat grass^c. But we are not to imagine that he was turned into a *dog*, or *wolf*, or any other wild beast. He only lived in woods, and was afflicted with the distemper here spoken of. And the distemper of the man who *S. Luke* says broke his chains, is very like *Lycanthropy*^d: But the devil was also very instrumental in it. Some of these people, who are afflicted with this distemper, think themselves changed into *wolves*, and have the fury and inclinations of them.

THE *Palsy* is a relaxation of the nerves, arising from a cold humour ^{Palsy.} which fills them, and stops up the passage of the animal spirits. The soul governs the body by the nerves, and it is by them that she becomes

^a Matth. xvii. 15.

^b From this passage in *S. Matthew*, (xvii. 14, 15) compared with v. 18. of the same chapter, and *Luke* ix. 39. where this same son is said to be possessed by a spirit; and from *John* x. 20. He hath a devil, and is mad; and from the use of the word *Demoniacs*, or *δαμονιζουμενοι*, among the ancients; and the *Energumens*, (which are the same as *Demoniacs*) so often mentioned in the ancient canons and liturgies, *Mr. Mede* infers, that by *Demoniacs*, or persons possessed of the devils, in the Gospel, is meant only what we call *Lunatics*, *Madmen*, and *melancholy persons*. Such as these were believed by the Jews to be troubled and acted with evil spirits, as is said of *Saul's melancholy*, that an evil spirit from the Lord troubled him; and the *Pharisees* might probably give them the name of *Demoniacs*, *δαμονιζουμενοι*, or persons who were actuated by demons, or spirits, in opposition to the *Sadducees*, who believed neither angel nor spirit. *Acts* xxviii. 8. *Mede's works*, p. 29, 30.

^c Ch. iv.

^d viii. 29.

sensible of what happens to the body. But the *Palsy* breaks off this communication, and is a privation of both motion and sense. The man who lay by the fish-pool for thirty eight years together^a, and the man whom they let down before JESUS CHRIST, through the roof of the house^b, were both *paralytick*.

BUT it is not altogether so easy to determine whether the centurion's servant was truly so. S. Matthew^c, who calls him *paralytick*, adds, that he endured a great deal of pain. Now physicians assure us, that the *Palsy* takes away all sensation. It is probable his distemper was violent *convulsions*, or rather a *Rheumatism*: For, this last is extremely painful, and almost takes away all motion from the parts affected with it. The word *Palsy* is not here to be taken in a rigorous sense; it was a sufficient reason for his master to call his young man a *paralytick*, that he had lost the motion of his limbs, and could not come and present himself before JESUS CHRIST.

Phthisick. THE *Phthisick*, or *Consumption*, is a distemper which insensibly dries up the body, and makes it thinner and thinner, and at last ends in death. The wicked *Jehoram* was punished by God with this distemper. He languished two years, and at last died; *his bowels seem to have fallen out*^d. This distemper generally proceeds from an obstinate *Gonorrhœa*.

Possession. THE Evangelist S. Luke^e, relates the cure of a woman who had a *spirit of infirmity for eighteen years*, with which she was bent double, and could not lift up her eyes to heaven. This was not properly a distemper, but a sort of *possession*^f. The devil having reduced her to this condition caused those pains and convulsions with which she was tormented for eighteen years, and which she would not have felt, had she only been, crooked, or hunch-backed.

Stigmata. *Stigmata* is a word not used in *French*, but with relation to the *stigmata*, or *marks* of S. Francis. I mention them here because S. Paul says in his *Epistle to the Galatians*, that *he bears in his body the Stigmata of the Lord JESUS*^g. The word is *Greek*, and signifies *marks* imprinted in the flesh with fire, which was a character of slavery. Slaves were marked in this manner, that they might be known. And therefore S. Paul

^a John v. 5.

^b Mark ii. 4.

^c viii. 6.

^d 2 Chron. xxi. 15.

^e Ch. xiii. 11.

^f Chalmet treats largely of Possessions in his *Dissertations*, Vol. 1. Diss. 23.

^g vi. 17.

figuratively calls his sufferings for the Gospel, the *marks of his slavery*, and opposes them to the marks of circumcision.

JESUS CHRIST in the Gospel^a, restores a man's *withered hand*. This ^{Withered hand.} malady comes from a great weakness, or exhausting of the veins and arteries, which produces an extraordinary leanness in the hand, and hinders the nerves and muscles from performing their functions.

WORMS become a sort of distemper, when the body is eaten up ^{Worms} of them. And this was the distemper which, as we have said, seized *Herod*, who died in the midst of intolerable pains. But this is not the distemper of being lowly. Physicians observe, that the blood is in some *fevers* full of worms, and that then the flesh is eaten by them.

As to those who ask what the distemper was with which *Job* was tormented, I answer, That the most common opinion is, that his body was by the devil reduced so very low, that he felt the same pains which attend the most contagious distempers. God had given the devil this dominion over his servant, that his patience might be the more signal and exemplary, in proportion to the greatness of the sufferings he underwent.

BUT how the traitor *Judas* died, is not certainly known. *S. Matthew* tells us, *He hanged himself*^b; and it is said in the *Acts*, that *he burst asunder in the midst, and all his bowels gushed out*^c. By which some interpreters understand that the cord with which he hanged himself broke, and that falling down upon a stone, he burst. And the *Latin* interpreter confines the *Greek* word, ἀπὸ ῥάπτου, to the sense it commonly bears, that *Judas strangled himself with a cord, Laqueo se suspendit*. But the verb may signify any strangling that may proceed from grief, vexation, or rage. There are some distempers in which the throat swells so much, that the patient is at last strangled with it. And it might be that *Judas* died thus of rage and vexation, and burst, as the poet wishes *Codrus* might do:

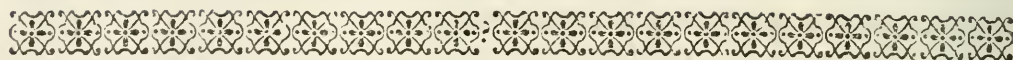
Rumpantur ut ilia Codro.

Judas's body swelled in a little time after he was dead, till at last it burst, and made a noise, like that of the bursting of the skin of a dropsical person, or of a bladder, which is blown up so full of wind, that it bursts with ease.

^a Matth. xii.

^b xxvii. 5.

^c i. 18.



C H A P. VII.

Of Theaters ; the sports in use among the Gentiles ; Combats ; their different bodily exercises ; the rewards proposed for the victors in them ; and of the military discipline of the ancients, to which the sacred writers allude.

NOTHING seems more foreign to the manners of the *Israelites*, and the spirit of Christianity, than *Theaters*, *publick shews*, or those exercises where gladiators fought naked, and hazarded their lives, with no other view but that of diverting a multitude of spectators. But nevertheless, we very often find comparisons in Scripture which are borrowed from these sorts of exercises. And it is therefore proper that we should at least give a feint sketch of them ; which is the more necessary, because the use of all this is at present abolished, especially in *France* [and *England* ;] and because without some knowledge of them, it is very difficult to find out the true sense of those passages of Scripture which speak of them.

THERE were in the heathen cities, certain places appointed for publick sports. The *Theaters* held a great number of persons, and were so contrived that all could conveniently see^a. The Gentiles greatly delighted in them, which is the reason why there were so many in *Judea*, as soon as it became subject to a foreign dominion. We see in the *Acts*^b, that at *Ephesus*, *S. Paul's* companions were carried to the place where the *Theater* was, and that they hindered this apostle from entering in among them, for fear of encreasing the tumult of the people. And in another place, where according to the *Vulgate* it is, *It seems that God treats us, the apostles, as the last of mankind, as persons condemned to death, making us serve for a spectacle to the world, to angels, and to men*^c. The Greek expression signifies, *making us a sight for the people, as criminals were made in the Theaters*. The Greek ex-

^a See De Taber. l. 4. c. 7. §. 3.

^b xix. 29.

^c 1 Cor. iv. 9.

pression implies as much. It was customary to force those who were condemned to death, to fight in the *Theaters* for the diversion of the people, who took a great deal of pleasure in these combats. And it is in this sense that the same apostle puts the *Hebrews* in remembrance, that they had been *made a gazing-stock both by reproaches and afflictions*. That is, according to the *Greek*, that they had *been exposed in the Theaters, to the ridicule and ill treatment of the spectators*.

THE word *Theater* in general, signifies any place from whence any thing was to be *seen*. But with us it is taken in a quite different sense, and is appropriated to those places where comedies and tragedies are acted. What is called a *Scene*, was at first branches of trees, with which the *Theaters* were covered, to shade the actors. And besides the verses which were repeated in the ancient *Theaters*, there were several sports shewn in them, which are all comprehended in the general name *Pentathlon*; which is a *Greek* word, and signifies *five exercises*; namely, *casting the quoit, running, leaping, throwing the dart, and wrestling*. They had also particular places set apart for the performance of each of these exercises; which places were the *Stadia*, the *Hippodromi* and *Circus* for *running*; the *Xystus* for *wrestling*; and the *Theaters* and *Amphitheaters* for the combats of the gladiators. Men and horses indifferently run in the *Stadia*: The *Xystus* was a very large gallery, or sort of cloister, in which the wrestlers engaged in the winter-time, or in bad weather: The *Hippodromus*, as the word implies, was appointed for *Horse-races*, which might here be seen through the whole course, without once losing sight of them: *Circus* was a name given by the *Romans* to a place which was almost *circular*, wherein they run chariot-races, round posts, which were there fixed for them, and which the skilful drivers could very artfully avoid, as they drove round them: And the *Amphitheaters* differed from the *Theaters* in this, that they were of an oval figure, and made as it were two *Theaters*.

THE *wrestlers* were naked when they engaged; and hence it is, that both the places where they learned their exercises, and those where they engaged, were called *Gymnasia*. The word is *Greek*, and comes from a word which signifies *naked*; which has given the name of *Gymnasium* to all the places where any bodily exercises were taught, but especially

wrestling. We see in the first book of *Maccabees*, that *Antiochus Epiphanes*, who would have abolished the customs of the Jews, and made them learn those of the *Greeks*, obliged them to teach their youth, who were strong and lusty enough in body to support them, all the bodily exercises. Accordingly the Jews obeyed *Antiochus's* edicts, and learned these exercises. And as they were naked when they fought, and were ashamed to appear circumcised, they took away the marks of circumcision. This is what the author of that book reproaches them with. *They built a place of exercise, Gymnasium, at Jerusalem, according to the customs of the heathen, and made themselves uncircumcised; that is, effaced the marks of circumcision, and forsook the holy covenant, and joyned themselves to the heathen, and were sold to do mischief^a.*

It was so common to the *wrestlers* to throw off their cloaths, that in authors which speak of these exercises, *exuere* signifies the same thing as *to engage in a combat*. *Tacitus^b*, when he relates the different opinions of the *Romans* concerning *Nero's* establishment of publick sports at *Rome*, in imitation of those of *Greece*, which were celebrated every five years, makes some of them complain, that *treading under foot the holy laws of their ancestors, they let in the vices of foreigners among them, that Rome might be the receptacle of all sorts of nastiness and corruption; that their youth, by little and little, gave themselves up to the idleness of the Greeks, and received their pleasures, exercises, and filthy amours, from the authority of both princes and senate, who were not content with tolerating these vices, but even commanded them; that the chief men in the state had already mounted the Theater, under pretence of speaking verses, and making harangues; and that nothing now remained for them to do, but to throw off their cloaths, and to take up the cestus, instead of the buckler and the sword.* The most remarkable part of which passage is the last words of it. They shew what was anciently the custom of those who either *fought* with their fists, or wrestled, or ran; and perhaps of all those who performed any of these exercises: To which custom *S. Paul* alludes, when he says, *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, in the race that is set before us^c.* *S. Paul* in this place compares the christian life to the *foot-races* which were run in the *Stadia*.

^a 1 Mac. i. 14, 15.

^b Lib. 14. c. 10.

^c Heb. xii. 1.

The *Greek* signifies, *Let us run the race that is set before us; that is, Let us run and fight, let us strip our selves of every thing that is heavy about us, and may encumber us, (as sin does, which so easily besets us,)* as he that runs throws off his long robe, which might twist about his legs, as he is running. And this may serve to explain that passage in *S. Paul's first Epistle to the Corinthians*, where he says,

Know ye not that they which run in a race, run all, but one only obtaineth the prize? So run, that ye may obtain.

WE have already seen that the *Stadium* (which is the term *S. Paul* here makes use of) was a place in which men and hories ran. This place was called a *Stadium*, because, say they, *Hercules* ran the length of one of them, all at one breath, and then *stopped*. The word comes from a *Latin* verb, which signifies *to stop*. He who came first to the end, won the prize, or rather the crown which was proposed. The *Greek* calls it *βραβεῖον*, and the *Vulgate* calls it *Bravium*; and the context shews it is to be understood of a crown.

And every man that striveth for the mastery, or every wrestler, is temperate in all things^b; but nevertheless, they do it only to obtain a corruptible crown, but we expect an incorruptible one.

THE term *Agone*, which *S. Paul* makes use of, shews that what he says is to be understood of the publick trials of skill, as the wrestling-matches, and the races. The *wrestlers*, and they who contended for the prize in running, kept themselves under a certain constant regimen, preparing themselves for the contest by temperance, abstaining from pleasures, debauchery, wine, and women; and practising from their youth, the painful labours of those exercises: As we learn from these lines in *Horace*,

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit,
Abstiniuit Venere & Baccho.*

AND *Tertullian* teaches us the same thing: *They separate the wrestlers, says he, from other men, in order to make them lead a more regular life; that they may not enervate themselves by debauchery, but may reserve their strength for the combat. They abstain from all sensual pleasures, from very delicate meats, and from very exquisite drinks. They*

^a ix. 24.

^b v. 25.

are forbidden many things, they suffer torments and fatigues. And our apostle in this place alludes to these painful exercises, particularly to the cruel combats of the *Cestus*, which was a great thong of leather armed with lead, which the ancient *Athletæ* made use of, when they fought with their fists in the publick sports.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air^e.

THE beginning of this verse relates to the *races*. There was a boundary set up at the end of the course, and they who would win the prize, ran by it, without rambling to any distance from it; so that they did not run *uncertainly*, *I so run, not as uncertainly*, says S. Paul. There is an end which I propose to my self in running, and I have that alone always in my view, referring all my actions to God. The latter part of the verse alludes to their *boxings*. *So fight I, not as one that beateth the air*, as they might do who were not skilful enough in that way of fighting, or who were exercising themselves in order to the fight.

For I keep under my body, and bring it into subjection, lest that by any means when I have preached unto others, I my self should be a cast-away^b.

IN the *Cestus-fights*, they beat down their adversaries under their feet. And when S. Paul says, he had *brought into subjection*, and gives us to understand that he had an enemy to subdue, he declares that this enemy was his own flesh, which revolted against the spirit. He says therefore, *I keep under my body*; The Greek term signifies *To beat to death^c*.

THE same apostle had the publick *races* also in view, when writing to the *Philippians*, he expresses his earnest desire of one day partaking of the resurrection of JESUS CHRIST, after having partaken of his sufferings, and become conformable to his death. *If by any means*, says he, *I might attain to the resurrection of the dead^d*. For this reason he suffered all things, that he might *attain to the end proposed to him*, which was the resurrection of the dead.

Not as though I had already attained, what I hope for, *or were already perfect*; *but I follow after^e*, I pursue my course, *if that I may apprehend that for which also I am apprehended of JESUS CHRIST.*

^a V. 26.

^b V. 27.

^c one who is beaten and subdued.

^e Or rather to make black and blue, which are the marks of

^d iii. 11.

^e V. 12.

WHICH is as if he had said ; It is not that I am already got to the end, to receive the crown, *or that I am already perfect ; i. e.* or that I am already arrived at the end of my course : But I continue it, I neither stop, nor tire, that I may be able at last to receive the reward ; that I may be able to arrive at JESUS CHRIST, whom I shall receive as *my crown*, or rather, who will receive me himself, after having called me to the *race*, and commanded me to dispute the prize.

Brethren, I count not my self to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before^a,

S. Paul here continues the same allusion. When they who run are advanced in the course, they do not amuse themselves with looking behind them, to see how far they are got in the way ; they think of nothing but getting over the remaining part of it. This is the only thing their minds are intent upon ; and in order to this, they exert their utmost strength.

I press towards the mark, for the prize of the high-calling of God in JESUS CHRIST^b.

THE crown S. Paul expected as the reward of his running, was JESUS CHRIST himself.

AND thus in other places he often had those contests in view, wherein a reward was proposed to him who should first come to a fixed place. He again alludes to them, when he says to Timothy, *I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me, I have now nothing to do but to expect the crown of righteousness, which the Lord the righteous judge shall give me at that great day^c.* That is to say, at that day, which will be the last of my life, and the end of my race. There were judges appointed for these exercises, whose business it was to determine to whom the prize belonged^d.

^a V. 13.

^b V. 14.

^c 2 Tim. iv. 7, 8.

^d En parlant des Athletes, il est bon de remarquer, qu'ils avoient coutume de froter d'huile tout le corps, lorsque ils estoient prests d'entrer dans la lice, & de faire preuves de leur force. Nous voyons aussi que lorsque les chretiens sont prests de mourir, parce qu'alors ils ont des combats plus rudes, a soutenir contre le demon, Dieu a voulu que les pretres les oignissent de l'huile sacree pour leur donner, un nouvel arroiement de force spirituelle dans ce moment terrible.

AND as the life of man is a perpetual warfare, S. Paul considers himself, in the *Epistle to the Philippians*, as a fighter too. *And I entreat thee also true yoke-fellow, assist those which have laboured with me, in the establishment of the Gospel.* The Greek word signifies, *Who have fought with me*^a.

THE same apostle does likewise sometimes allude to the ancient military discipline; the principal laws of which, as related by *Flavius Vegetius*, when he is speaking of the *Roman* soldiers, are these: *They neither gave themselves up to any pleasures, or to any too great delicacies. If sweat incommoded them, they washed themselves in the Tiber. The same person was equally fit either for cultivating land, or commanding armies. We see one instance of it in Quintius Cincinnatus, who was offered the dictatorship whilst he was holding the plough. And it was therefore the country-men that were to supply the deficiencies of the army. The less a man has tasted of the pleasures of life, the less is he terrified at the approach of death.* For, it is in allusion to these laws of military discipline, that he says, that he who has once given himself to JESUS CHRIST, ought to be disentangled from all the affairs of the world. He writes to *Timothy* thus, *Thou therefore endure hardship as a good soldier of JESUS CHRIST. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier*^b. To this the *Roman* soldiers were obliged, as we learn, from the same *Flavius Vegetius*^c. *When the soldiers were once enrolled, there was no other service required of them, nor were they troubled with any particular business.* This is the law which the emperor *Leo* confirmed: *The soldiers whom the state supports and maintains, ought not to employ themselves in any affairs but those of the state. They ought not to be employed, either in cultivating lands, or in keeping sheep, or in any merchandize; but ought to be wholly taken up with the business in which they are engaged.* And *Grotius* proves that the soldiers were not permitted so much as to marry, and have children: He quotes very clear testimonies of both *Greek* and *Latin* authors, in proof of it.

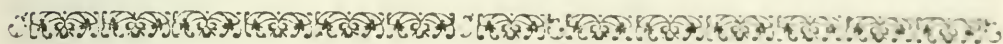
THE pay which was given the soldiers for their maintenance, was called in *Latin*, *Stipendium*. It consisted partly in money, and partly

^a iv. 3.^b 2 Tim. ii. 3, 4.^c Lib. 2. c. 19.

in the common necessities of life. And from hence it is, that the same name has been given to the maintenance of the ministers of the altar, who fight under the banners of JESUS CHRIST. No one, says the apostle, *goeth a warfare at his own charges*^a. The publick is obliged to supply his necessities. And this is the present condition of the ministers of JESUS CHRIST. A prince is obliged to pay those who fight under him; and this made S. Paul say, that they who are the slaves of sin, receive the *pay*, or wages of it. But what wages? *The wages of sin*, says he, *is death*^b.

^a 1 Cor. ix. 7.

^b Rom. vi. 23.



C H A P. VIII.

An explanation of several names, the knowledge of whose etymologies is necessary, in order to understand the Scriptures.

THUS have I endeavoured to omit nothing in this *Introduction*, which could render the study of the sacred books plain and easy. I have collected every thing that I thought could be of any use in order to the understanding of it; and I am of opinion, that an attentive and laborious reader will, with the assistance of this work, find few things that will detain him, provided he reads the Scriptures in a language he understands. It were to be wished indeed, that every one had some knowledge of the *Hebrew* tongue, before he undertook the study of the *Old Testament*. And thus we have seen some pious persons make it a duty of religion, to study the language in which God was pleased to converse with the ancient patriarchs; and they have added to this the study of the *Greek* tongue also, which is the language of all the authors of the *New Testament*, except S. *Matthew*. But the *Latin* tongue, into which translations have been made of all the books of the Bible, is at the same time both the most common, and the most easy; and the relation it bears to the *French*, makes it easy for the *French* reader to understand all its idioms, when he reads the holy Scriptures in the *French* tongue.

AND as then it is no part of my design to give the reader here either *Grammars* or *Dictionaries* of the *Hebrew*, *Greek* and *Latin* tongues, there seems to remain nothing more for me to say concerning these three languages, which were in some sort sanctified by the inscription of the cross of JESUS CHRIST. But nevertheless, it must be considered, that we find some words in the sacred books which are borrowed from the original languages, and are not translated; and that we find proper names in them, which signify nothing in other languages, but are very significative in that from whence they were taken. What, for instance, would a *Frenchman*, [or an *Englishman*] understand by the word MICHAEL, if he heard it? He would discover nothing in it but the sound of those three syllables. But in the *Hebrew* language, this name alone signifies several words. It is the name of that courageous angel who opposed the pride of the rebellious angels, who would have been like the most High, and stopped them with these words, *Who is like unto God?* which is the signification of the word MICHAEL in the *Hebrew* tongue. The greatest part of the *Latin* and *French* proper names have no signification, they were given by chance. But that is not the case of the *Greek* and *Hebrew* names; they are all significative, and are very useful in shewing the character of the persons or things to which they are given, as we have just now observed of the name MICHAEL.

S. *Jerome* in the *Preface to his book of the Hebrew names*, teaches us to observe, that *when we see names which begin with the letter A, which the Hebrews call ALEPH, we are not therefore to conclude that these words can only begin with that letter; for as they often begin with AIN, they sometimes begin with HE, and sometimes with HETH; and these letters change both the names, and their aspirations.* For instance, the name ABEL, when it begins with an ALEPH, signifies *mourning*, or *sorrow*; but when it begins with HE, it signifies *vanity*. Thus AMOS, when the first letter is ALEPH, signifies *strong*; but when it is AIN, it signifies *charging*, &c. To which we may add, that the greatest part of the *Hebrew* letters are differently pronounced. The letter AIN is sometimes pronounced as an *a*, sometimes as an *o*, and sometimes as *gna*, and in some *Greek* and *Latin* names, as *e*. The same thing must be said of HETH, which others call CHETH; and from hence it is that interpreters do not all read the *Hebrew* names in the same

same manner. In the *Vulgate* we read ISAIAS, [in the *English*, ISAI-AH,] and others write it JESCHAIJA: Instead of EZECHIAS, [in the *English*, HEZEKIAH] others put CHIZCHIJ A; and instead of JERUSALEM, is sometimes read JERUSCHALAIMA, &c.

BESIDES, there are several *Hebrew* letters which are very different in themselves, though by their pronunciation they appear to us to be the same, and we therefore express them by the same character. For instance, we express the CAPH, the COPH, and sometimes the CHETH, by the letter *c*; GIMEL, or GHIMEL, and AIN, or GNAIN, by the letter *g*; our *s* serves to express three *Hebrew* letters, SAMECH, TSADE, and SCHIN, or SIN; and the names which we begin with a *t*, may begin with a THETH, or a THAU. I thought it proper to make these remarks, that the different manner in which interpreters render the same words, may not confound the reader, who knows nothing at all of the *Hebrew* language.

I SHALL at present enquire only into the etymologies of some of those *Greek* and *Hebrew* names which are most frequently found in the Scripture, and which may serve for a rule to find out the rest. One name is sometimes compounded of two or more names, among which it was usual to insert one of the names of God. We have observed, that there are ten names applied to God in Scripture, but they were not all inserted in other names, in the same manner. JAH is a diminutive of the ineffable name JEHOVAH, which was added to several names, as in ISAIAS, or JESCHAIJA, that is, *the salvation of JAH*, or *the salvation of the Lord*. The name EL was that which they most frequently compounded other names of, as in MICHAEL, which signifies, *Who is like unto God?* GABRIEL, *the strength of God*, &c. ADONAI is also one of the names of God, whence comes ADONIJAH, *the Lord reigneth*.

BUT they had also other names besides those of God, which they added to their common names, and they were chiefly these. AB, *father*; whence comes ABRAH, *an exalted father*, ABRAHAM, *a father of many nations*. ABDA, *servant*; whence comes ABDIAS, [or as we read it in *English*, OBADIAH] *the servant of the Lord*. BEN and BAR signify *son*; and hence come BENAIAH. *i. e. the son of the Lord*, and BARJONA. *i. e. the son of the dove*. BETH a *house*, and CAR-TATH a *town*, are added to names of places; as in BETHAVEN, that

that is, *A house of iniquity*, &c. ISCH signifies *a man*; and hence comes ISCARIOTES. *i. e. A man of the village of* CARIOT. From MELECH *a king* comes ABIMELECH, that is, *the father-king*. From NATHAN *a gift*, NATHANAEL, that is, *The gift of God*, &c.

THESE instances are enough to shew how the Jews compounded their names. I now proceed to give some account, in an alphabetical order, of the etymologies of the principal names that are found in Scripture; that is, of those, the knowledge of which is of most use, in order to a perfect understanding of the Scriptures.

AB signifies *father*. ABIAH, *father of the Lord*, &c.

ABEL with an ALEPH at the beginning of it signifies *grief, uneasiness*; with an HE, it signifies *vanity*. The name of ABEL, the son of ADAM, begins with an HE.

ABESSALON^a signifies *the father of peace*.

ABRAM, *A father very highly exalted*, ABRAHAM, *A father of a great people*. It is evident, that there was great reason for giving these names to this patriarch. Before he was called by God, he may be truly said to have been *a father very highly exalted*, or *a great man*; and when in obedience to the commands of God, he left his own country to come into the land of *Canaan*, he deserved to be called *The father of a great people*.

ABADDON, is the name which is given in Scripture to the destroying angel^b. It comes from an *Hebrew* verb which signifies *to ruin*, or *to destroy*, which is the signification of the *Greek* word *Apollyon*, which is used in that place.

ACH and ACHAH signify *brother*, which were added to many other names: ACHAB, that is, *the brother of the father*; ACHIA, *the brother of the Lord*; ACHIMELECH, *my brother the king*, &c.

ADAM, or *red*. The first man was so called, because he was made of a reddish earth.

ADONIBEZECH, *the thunderbolt of the Lord*.

AM with an ALEPH, *faithful*; with an AIN, *a people*; whence AMMINADAB, *a willing people*; and AMMON, *his people*.

AMOS, *overcharged, born down*. ANNA, *gracious, merciful*.

ANNAS signifies almost the same thing; but when the first letter is

^a *Eng.* Absalom.

^b *Rev.* ix. 11.

AIN, it signifies, *who answers*, or *who afflicts*. Thus ANIA is *the answer*, or *the affliction of the Lord*.

ARIEL is the *Hebrew* name for the *altar*. When it is written with an ALEPH, it signifies *the lion of God*. The fire which was burnt upon the altar, devoured the victims which were offered upon it. When it begins with an HE, it signifies *the mountain of the Lord*.

ARMAGEDDON is a name used in the *Revelations*^a, whose signification is not very well known. It may come from AR, which signifies *a mountain*, and CHEREMA, which signifies *destruction*. As if it was said, *the mountain of destruction*.

AZARIAS, or AZARIAH, signifies *the help of the Lord*.

BAAL, BEEL, or BELUS, is the name of an idol; it signifies *master*, or *lord*. To it were added different names, to distinguish the different idols. BAAL-GAD, *i. e. the idol of fortune*; BAAL-HAMON, *i. e. the idol of the people*; BAALI, *my idol*; BAAL-MEON, *the idol of sin*; BEELZEBUB, *the idol of flies*, &c.

BALA signifies *ancient*; whence comes BALAA, *the old-age of the people*. Hence also comes BAL, which is the name of an idol, and signifies *nothing*. The Scripture often gives this name to idols. The word BELI in *Hebrew* signifies *without*, and comes very near to BALAH. BELIAL signifies *impious, ungoverned*.

BEN, BAR, and BOAN, signify *Son*. BENAIAS, or BENAIAH, is *the son of the Lord*; BENJAMIN signifies *the son of the right hand*; BARNABAS, *the son of the prophet*; BARTHOLOMEUS, *a son who keeps back the waters*; BOANERGES, *a son of thunder*, &c.

BARUCH signifies *bleessed*; of which several names are formed: As BARACHIAS and BARACHEL, *who blesteth the Lord*. BERECH in *Hebrew* signifies *to blest*. BEER is *a well*, or *fountain*; BEER-ELIM, *the well of the rams*, or *of the strong*, BERSABEE, or BEERSHEBA, *the well of the oath*.

BATH, *a daughter*: Hence BATH-SEBA, or BATH-SHEBA, *the daughter of the oath*; which is the name of *Urijah's wife*, whom the *Vulgate* calls BETHSABEE.

^a xvi. 16.

BETH, *a house*, is a name which was joyned to several names of places: As BETHABARA, *the house of the passage*; that is, the place where they forded the river *Jordan*. BETH-EL, *the house of God*. BETH-DAGON, *the house of wheat*. BETH-LEHEN, or BETHLEHEM, *the house of bread*. BETH-SAMES, or BETH-SHEMESH, *the house of the sun*, &c.

CADEM, or KEDEM, signifies *the East*; CADUMIM, or KEDEMIM, *the ancient*, or *the Eastern people*.

CARIATH, or KIRIATH, *a town*. CARIATHARIM, or KIRIATH-ARIM, is *the town of towns*. CARIATH-JARIM, or KIRIATH-JEARIM, *the town of the forests*.

CEPHAS is a *syriack* name, and signifies *a stone*.

DAN signifies *he who judgeth*, or *judgment*; DANIEL, *God who judgeth*, or *the judgment of God*.

DAVID signifies *beloved*.

DIBON signifies *abundant*; DIBON-GAD, *the abundance of a happy son*.

EDOM, *red*. Hence the *Edomites*, or *Idumeans*, have their name.

ELGANA, *a jealous God*.

ELIEZER, *the help of God*. Sometimes EL, the name of God, was joyned to other names of God, as in ELIAS.

ELIZABETH, *the God of the oath*.

ELISEUS, *the salvation of God*, or *God who saves*.

EMMANUEL, *God with us*.

EN, or HEN, *a fountain*. EN-GADDI, *the fountain of the goat*. ENDOR, *the fountain of the habitation*. EN-GANNIM, *the fountain of gardens*.

ESAIAS, or ISAIAH, *the salvation of the Lord*.

ESAU, *who laboureth*. ESDRAS, or EZRA, *who assisteth*.

ESTHER, *who is concealed*.

EZECHIAS, or HEZEKIAH, *the strength of the Lord*.

GABA, *a little hill*. This name is joyned to several names of places.

GABRIEL, *the man of God*, or *the strength of God*.

GAMALIEL, *the reward of God*.

GETH, when it comes from GATH, signifies *a press*; and when it comes from GHE, it signifies *a valley*. Thus GETH-REMMON,

REMMON, *the pomegranate-press*; GETH-SEMANE, *the valley of oyl.*

HANAN, *gracious, pious, merciful.* ANIAS, *the grace, or the mercy of the Lord.*

HEBREW, *a stranger, one who has passed over.* This name, as has been said, comes from the verb AVAR, *to pass over.* It was given to *Abraham*, and his descendants, because they *passed over the Euphrates*, and several countries, in order to come into the land of *Canaan.*

JAD, *the hand.* JADA, *to praise.* From these two words comes JEDDO, *his hand, or praise ye*; and from thence comes JUDÆUS, *a Jew*; that is to say, *one who praises.*

JERUSALEM, *the vision of peace.*

JESUS, *Saviour.* This word is also pronounced JESUE, or JOSHUA, in *Hebrew* JEHOShUA.

JETHRO, *excellent.* JOACHIN, *the preparation of the Lord.*

JOACHIM, *the resurrection of the Lord.* JOB, *afflicted.*

JOANNES, or JOHN, *the grace, or favour of God.*

JORDAN. *Jordan.* This word is compounded of JOR, which signifies *a river*, and DAN, which is the name of the place where this river rises. So that it signifies, *the river of Dan.*

JOSAPHATH, or JEHOsAPHAT, *the Lord judgeth.*

JOSEPH, *augmentation, or increase.*

JOSUE, or JOSHUA, *Lord, Saviour.*

ISAAC, *laughter.* *Abraham* and *Sarah's* son had this name.

ISMAEL, or ISHMAEL, *the Lord heareth.*

ISRAEL, *who prevails against God.* *Jacob* received this name from God, when he wrestled with the angel.

LAZARUS, *the help of God.* LIBANUS, *white.*

MARIA, *very bitter, or a sea of bitterness.*

MATTHAT, *a gift.* MATTHANIAS, *the gift of God.*

MATTHEW, *who is given.*

MELECH, *a king.* MELCHISEDECH, *the king of justice.*

MELCHIAS, *Lord, king.* MELCHIEL, *God my king.* MEL-

CHON, *their king.* MOLOCH, *reigning.*

- MESSIAH, *anointed, in Greek, Christ.*
 NATHANAEL, *the gift of God.* NAZAREAN, *separated.*
 OBED, or EBED, *servant.* OBADIAS, *the servant of the Lord.*
 OBED-EDON, or OBED-EDOM, *the servant of man.*
 OCHOSIAS, or AHAZIAH, *the possession of the Lord.*
 PHARES, *division, separation.* PHARISEE, *separated.*
 RAB, *great.* RABBI, *master, doctor.*
 RAM, *exalted, masculine;* RAMA, *exalted, feminine:* Whence comes RAMATHA, the name of a town in Syria, upon mount Ephraim.
 RAPHA, *physick.* RAPHAEL, *the physick of God.*
 SALEM, *peace, or perfection.* SALOMON, or SOLOMON, *peaceable, or perfect.*
 SAMUEL, *who is established by God.* SARA, *lady, princess.*
 SARAI, *my lady.* SATAN, *adversary.*
 SAUL, *which is demanded, or which is lent.*
 SEDECIAS, or ZEDECHIAH, *the justice of the Lord.*
 SEMEI, or SHIMEI, *who hears.* SEMEIAS, or SHEMAIAH, *who heareth the Lord.*
 SIMON, *who obeys.*
 THOMAS, *a twin.* DIDYMUS in Greek signifies the same thing.
 TOB, *good.* TOBIAS, *a good master.*
 URIAS, or URIA, *the fire of the Lord.*
 ZACHARIAS, or ZECHARIAH, *the memory of the Lord.*

I Do not design to give here an explanation of all the proper names that are to be met with in the Bible; my intent is only to give the reader a general idea of them; and if I may so speak, to open the way for those who are inclined to search farther. There is, indeed, at the end of all the *Vulgate* Bibles, an explanation of the *Hebrew*, *Chaldee*, and *Greek* names; but it is very difficult to find out the true signification of them without seeing them written in their original tongues: Because there are, as I have said, several *Hebrew* letters, which though they differ both in figure and pronunciation, yet cannot be rendered in the *Latin* tongue, or ours, but by the same letter. There are also, for the same reason, several *Hebrew* names, which though of a very different signification, yet cannot be expressed in our language but by the same word. And in order there-

therefore to discover the origin of these words, it is necessary that we have some little knowledge of the *Hebrew* tongue. The *Prolegomena* to the *Antwerp Polyglott* may afterwards be consulted; where you will find a catalogue of all the proper names written in their original languages; the *Hebrew* ones in *Hebrew*, and the *Greek* ones in *Greek*. The *Hebrew* names are also there written in *Greek*, because the author of the *Vulgate* follows the LXX. in their manner of expressing the *Hebrew* names. This catalogue is perfect, nothing can be desired to be more so.

To this I shall here add the explication of some *Hebrew* words which were usually made use of in the affairs of religion, and which the interpreters not having translated, are often found in the *Latin Scriptures*.

A M E N is a mark of affirmation. This word comes from A M A N, which signifies *to be faithful*. J E S U S C H R I S T often used this word, and even repeated it, to signify a kind of oath. It signifies *assuredly*, or *in truth*. And it is in this sense that S. *Paul* understood it, when he said that the promises of God were *Nai* and *Amen*^b. These two words, one of which is *Greek*, and the other *Hebrew*, signify the same thing; and the *Latin* interpreter has rendered them by the verb *est*. And the LXX. often translate the word A M E N by this verb and *Genoito*; that is to say in *Latin*, *Fiat*, or *so be it*: Which shews that the word A M E N, is a mark of consent and desire.

A L L E L U I A, or H A L L E L U J A H, is a word we often meet with in the *Psalms*, and the *Vulgate* has preserved it: It signifies *praise ye the Lord*.

T H E C H E R U B I M S were figures compounded of those of several animals, which no body now knows how to describe. God commanded *Moses* to put some of them over the *propitiatory*, or *cover* of the ark of the covenant, as if this ark had been a *chariot*, which they call in *Hebrew* R A C H A B^c, adding to it the letter *Caph*, which is called *The Particle of resemblances*: So that the word C H E R U B I M signifies *as a chariot*. *Ezekiel*^d says, that the figures of the *Cherubims* were compounded of four other figures. And the greatest part of the interpreters give them childrens faces, and think they took their names from thence. For, R U B, or R A V I A, in the *Chaldee* language, with the letter C A P H, which, as I have said, is the mark of resemblance, signifies *as children*. But the

^a i. e. *The Vulgate*.

^b 2 Cor. i. 20.

^c Or rather RECHUB

Scripture also gives the name of *Cherubims* to the angels whom God appointed to guard paradise after *Adam* had been driven out of it. God, says the Scripture, having *drove out the man, placed at the East of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life*^a.

GEHENNA is a word compounded of GHE, which signifies *a valley*, and HENNON, which is the proper name of a man, and has since been given to a valley near the city of *Jerusalem*, in which the idol *Moloch* was worshipped, in honour of whom the Jews were barbarous enough to burn their own children alive. Which cruelty is the reason why this name has since been used to signify the place which is appointed for the eternal punishment of the reprobates ; and also to signify the torments they suffer with the devil and his rebellious angels.

HOSANNA, in *Hebrew* HOSIANNA, is a word which signifies *O God save us, or help us*. The Jews often repeated it on their days of rejoicing, and in their wishes for the prosperity of some persons of distinction, as for that of a new king. We find it in the 118th *Psalms*, (v. 25.) and they to this day repeat it on their *feast of tabernacles*. They also give the name of *Hosanna* to the *branch* which they carry in their hands on this day. On this festival they celebrate their expectation of the deliverance of *Israel* by the *Messiah* ; and therefore looking on JESUS CHRIST as the *Messiah*, when he entered triumphantly into *Jerusalem*, they received him with *branches* in their hands, and crying HOSANNA^b.

MESSIAH comes from the *Hebrew* MASCHACH, which signifies *to anoint*. It is the name which the Jews themselves give to him whom their kings and priests typified by their *anointings*. They now add to this name that of MELECH, and pronounce it MELEECH HAMASHIACH ; that is, *King Messiah* ; or, *Messiah the king*. They also call him CHRIST, from a *Greek* verb which signifies *to anoint*. Our Lord JESUS CHRIST who was born of the virgin *Mary*, has sufficiently shewn both by his discourses and actions, that he was the *Messiah*, which God promised to mankind.

PASSOVER, or rather PASCHA, comes from PASACH, which signifies *to pass over*. *Theodotion* and several other interpreters have rendered the *Hebrew* word PASACH, by that of $\varphi\alpha\sigma\chi$; and the

^a Gen. iii. 24.

^b Matth. xxi. 9

Vulgate does also sometimes make use of the word *Phase*^a: But the *Syrians* and *Chaldeans* add an ALEPH, and translate it PISCHA, or PASCHA; in which the LXX. have followed them, because this was the language of the Jews when they returned from the captivity of *Babylon*. PASCHA in *Hebrew* is the same thing as *passage*, or *passing over*. The Jews celebrate in this festival the memory of the destroying angel's *passing over* them, when he passed through *Egypt*, and killed the first-born of the *Egyptians*, but spared the houses of the *Israelites*, whose doors were stained with the blood of the lambs, which God had commanded them to kill, and which for that reason were called *the passover*.

RACA is a *Syriack* word, and comes from RECH, which signifies *empty*. It is a term of reproach, and is as much as to say, *A man has neither wit nor judgment*.

SABAOTH, or TSEBAOTH, signifies *of armies*, and comes from the verb TSABA, *to fight*. The word TSABA also signifies *an assembly of people*, or *an army*; which is therefore metaphorically applied to the stars, which are as it were the *militia of heaven*, and are drawn up in a wonderful order.

SABBATON comes from SABATH *to rest*, or *not to work*.

SERAPHIM is a word which signifies a thing that is *on fire*. *Isaiab*^b makes use of it to express those angels by, who brought and laid a coal of fire upon his lips. And it is either for this reason they are called SERAPHIM, or because of their appearance, which was bright, and like fire^c.

TERAPHIM were idols and images which they worshipped, and were the *Dii Penates* of the ancients^d, which were appointed to watch over the house. The learned think they were human figures to which they paid a religious worship, and which were therefore forbidden to be made.

WHAT now remains is to give some account of the *Greek* names also, which though sometimes made use of in the *Latin* translation, can yet be applied to no sense, unless we know something of the *Greek* tongue. Which is a very copious language, and has this in common with the *Hebrew*, that its names are not empty sounds, which only signify the things they are the signs of, because use has so applied them, as it happens in other languages.

^a Exod. xii. 11.

^b vi. 2.

^c See p. 411. Note g.

^d This is Pere Mont-

facon's opinion of them. See L'Antiquité Expliquée. To. 4. Liv. 4. Chap. 2.

A person who understands *Greek*, easily discovers the reason why certain names are made use of rather to signify one thing than another. And as then it becomes us not to speak, hear, or read any word, whose pronunciation does not at the same time give a clear and distinct idea of the thing it would express; I come now to explain the *Greek* words which the *Latin* interpreters of Scripture have not thought fit to turn into *Latin*, though it would sometimes have been more convenient to have done it, as in the following passage of *Ezekiel*^a. *And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah of fine flour, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.* In the *Vulgate* it is, *faciet sacrificium super eo cata mane mane*. The word *Cata* is a *Greek* preposition which ought to have been rendered in *Latin*, *secundum*. It is here commanded to offer sacrifice every morning in the morning; that is, every day in the morning, or every morning. And the word *sacrificium*, which the *Vulgate* uses, is also equivocal. It is usually taken for *the offering up of a victim in sacrifice*. But in the *Hebrew* you have here the word *MINACHA*, which is a clearer term, and signifies, as I have already said, *an offering of fine flour mixed with oyl*.

The *Greek* words which are unexplained in the [*Latin*] Bible, are, according to their alphabetical order, as follows.

ABYSSUS, *an abyss*, is compounded of a word which signifies *the bottom*, and what is called the *privative a*; and it is as much as to say, *bottomless*. An **ABYSS** signifies a *gulph*, *lake*, or other collection of waters which is of an immense depth; and in this sense those Jews understood it who translated the holy Scriptures into *Greek*.

ANATHEMA comes from a verb which signifies *to separate*, or *to devote*. It signifies a thing *separated* from common use, in order to its being *consecrated* to God, with imprecations that they who shall be rash enough to turn it again to common use, may feel the most terrible effects of God's wrath. The apostle desires to be *Anathema* for *his brethren*^b; that is, he *devoted* himself to suffer all those evils in his own person, which God might justly have brought upon his brethren^c.

^a xvi. 14.

^b Rom. ix. 3.

^c Or rather, he desires to suffer temporal death, if that could be a means of promoting the spiritual good of his brethren the Jews.

ANGELUS, *angel, ambassadour, deputy, [or messenger]* in Hebrew MALEACH. The word *angel* comes from a verb which signifies *to declare*. It is used to signify the deputies of princes and great Lords, who are entrusted with their orders, and the care of their affairs in foreign countries. And the ministers of God, whom he sends from heaven, whom he has entrusted with affairs of the greatest consequence, and whom he makes use of for the good of mankind, are also called by this name. Of the *angels*, (strictly so called) some are rebellious, and others continue faithful. The former are the devils, the latter are those happy spirits which are always in the presence of God, and ready to put his commands in execution.

ANTICHRISTUS, that is, *Antichrist*, is a Greek word. ANTI denotes *opposition*; so that by *Antichrist* we are to understand one who is *opposed to JESUS CHRIST*; as that wicked one will be, who must come before the consummation of all things, and will raise the most terrible persecution against the Christian Church, that it has ever felt.

APOCALYPSE, signifies *a revelation*, or manifestation of hidden things. It is the name of the last book of the Scriptures, which contains several things which were *revealed* to the apostle S. *John*.

APOSTATE is a name given to those who have been wicked enough to desert the faith. APOSTASIE is the same thing as *desertion*, or *quitting* any thing.

APOSTLE is a Greek word which signifies in general, *a messenger*, or *deputy*, who is to take care of the affairs of the church, or a republick. It was so used even by the *Athenians*. Among christians it signifies those great men whom JESUS CHRIST himself *sent* to lay the foundations of his church.

ARCHISYNAGOGUS, or *governour of the synagogue*, is compounded of ARCHI, which signifies *a prince*: So that we are to understand the *first*, or *principal* person belonging to a synagogue. Thus the *chief angels* are called *Archangels*, and the title of ARCHITRICLINUS was given to the master of the place where *beds* were prepared for entertainments^a.

^a Or perhaps rather to the master of the feast, or master of the ceremonies, at publick entertainments.

AREOPAGUS is the name of the place where the *Athenians* met to deliberate of their affairs; [it signifies, as we render it in *English*, *Mars-hill*.]

AZYME, that is, *without leaven*. ZYMOS signifies *leaven*; and the ALPHA which is called *privative*, is the same thing as *without*.

BAPTISM comes from a verb which signifies *to wash*, or *to dip into the water*: And because they who are thus washed in water, are cleansed and purified, therefore the word is sometimes used to signify *Immersion*, or *Purification*.

BRAVIUM (*Greek βραβεῖον*) is the name given to the *reward* which was given to those who came off victorious, in the combats and publick sports.

CATARACTES were a sort of *openings*, or *windows*, which were at the tops of their houses. When they were open, any thing might easily be let down from the top of the house to the bottom. And it is in this sense, that the Scripture accommodating it self to our way of speaking, says, that *God opened the cataracts of heaven*^a, when he sent the rains which brought down the waters of the deluge upon the earth.

CATECHISE, or CATECHISM, are names which come from a verb which signifies *to instruct viva voce*. The CATECHUMENS were those who were taught the first principles of the faith, in order to prepare them for baptism.

CATHOLICK, that is, *universal*.

CHRIST, that is, *anointed*, in *Hebrew Messiah*.

CLERUS, *Clergy*, properly signifies *lot*, or that which fell to any one *by lot*; and from hence it came to be used to signify *an inheritance*. This name is now appropriated to those who are set apart for the service of God, and have chosen him to be their *inheritance*.

CONOPEUM was a sort of vail made in the form of a fine net, which left a passage for the light, and at the same time kept out the flies. The *Egyptians* used to throw fine nets all over their beds, to guard them against certain flies which are called in *French Consins*, and in *Greek CONOPES*. The ponds and marshes which *Egypt* is full of, breed a great number of these insects. And perhaps they who translated the history of *Judith* into *Greek*, spake after their country manner, when

^a Gen. vii. 11. *Vulg.* Windows. *Eng.*

they said that *Judith* pulled down the *Conoſeum* of *Holoferneſ* bed, after ſhe had cut off his head^a.

DEMON ſignifies *one who knows*; ſo that it is taken both in a good and bad ſenſe. *Homer* applies it to his gods; and it is now commonly applied to the rebellious angels, who endeavoured to cauſe thoſe honours to be paid to themſelves, which belong only to God.

DEUTERONOMY is *the ſecond law*. It is the name of the laſt book of *Mofes*, in which this law-giver repeats, and if I may ſo ſpeak, propoſes a *ſecond* time, the law which had been already written in the preceding books.

DIABOLUS, *devil*, that is, *calumniator*, or one who *accuſes falſly*. The *Greeks* give this name to thoſe who give themſelves up to iniquity; and from thence it came to be applied to evil angels.

DIACONUS, *deacon*, that is, *miniſter*; it comes from a verb which ſignifies *to ſerve*.

DIADEM properly ſignifies a *wreath*, which emperours and kings formerly wore round their heads, to ſhew their dignity.

ECCLESIA, *church*. This word properly ſignifies an *aſſembly* of people called together by the order of the magiſtrates: Whence it comes to be applied to all thoſe whom God has called to eternal life.

ECCLESIASTES is one who harangues the people in an aſſembly.

ENCOENIA comes from a *Greek* word which ſignifies *to renew*. The interpreters of Scripture make uſe of it, to tranſlate by it the *Hebrew* CHANAK, which may be underſtood of all *dedications*^b, whether that which is made after the building of a temple, or that which is made after it has been purified, and if I may ſo ſpeak, *renewed*.

EPISCOPUS, *Biſhop*, comes from a *Greek* word which ſignifies an *overſeer*.

ETHNICUS is the ſame thing as *Gentile*. The Jews called themſelves the people of God, and gave other people the name of GOIM, that is, *Nations*. So that theſe *Nations* called in *Greek* *Ethnoi*, in *Latin* *Gentiles*, were the idolaters who did not worſhip the true God, who was known only in *Judea*.

^a Jud. xiii. 9. *Vulg.* Canopy. *Eng.*

^b John x. 22.

EVANGELIUM, *Gospel*, signifies a piece of agreeable, happy, and *good news*; as that was which informed mankind of the birth of a Saviour.

EUCCHARIST is *thanksgiving*.

EXODUS, *a going out*. This is the name of the second book of *Moses*, so called, because the first thing spoken of in it, is the miraculous march of the *Israelites* out of *Egypt*.

GAZOPHYLACIUM, *treasury*, is properly the place where the riches and treasures of the temple were kept. The first part of this word signifies *riches*, and the other comes from a verb, which signifies *to keep*. The place where the alms were kept, were called by this name.

GENEALOGY is a description of the family and ancestors, from whom any one is descended.

HERESY was taken at first to signify any opinion in general which was strictly adhered to, whether it were good or bad; so that it properly signified *a sect*. But since the apostles have preached to us the doctrine of *JESUS CHRIST*, and since it has been no longer lawful to follow any other doctrine, they have been called *hereticks* who have separated themselves from the communion of the faithful, to follow error. So that the word is now taken in a bad sense, to signify a sect that revolts and rebels against the church.

HOLOCAUST is a word compounded of an adjective which signifies *whole*, and a verb which signifies *to burn*. It was properly a sacrifice in which the victim was *entirely burnt* and consumed upon the altar. Nevertheless, this name has been given, but in a more extensive sense, to some other sacrifices, some parts of which the priests had for themselves.

IDOL signifies *a figure*, or *an image*. Nevertheless, custom has appropriated it to signify the statues of the false gods, which were themselves called *idols*, as being nothing else but *figures* of gold, or silver, or stone, or wood. So that this name *idol* being taken for the false god it represents, may well be said, in the language of the Scriptures, to be *nothing*. There is but one God; the gods of the Gentiles are not. And it is in this sense, that *S. Paul* says, *We know that an idol is nothing in the world*. From this word *idol* comes *idolatry*, which is the *worship that is paid to idols*; *Idolater*, which is *he that worships them*; and *idolothuta*, which signifies *the flesh of the victims, which were offered up in sacrifice to them*.

IOTA is the name of a *Greek* letter. *S. Matthew* gives us to understand that it is very little^a. Nevertheless, it is not the *smallest* in the *Greek* alphabet; but JESUS CHRIST spoke *Hebrew*, and *S. Matthew* wrote in that language, in which the letter JOD in the *Hebrew* alphabet, which answers to the *iota* in the *Greek*, is but half a letter, and is much less than any other.

LAICKS is a name by which the *people* are called, [as opposed to the *Clergy*.] LAOS in *Greek* signifies *people*.

MARTYR, according to the import of the *Greek*, signifies any *witness* in general; but it is particularly applied to those who have bravery and courage enough to confess the faith of JESUS CHRIST, and to lay down their lives in the defence of it.

MYSTERY is a word which comes from a verb which signifies *to shut up*, or *to conceal*; so that a *mystery* is a thing *sacred* and *concealed*.

NEOPHYTE signifies *a new plant*, or *a thing newly planted*, a *novice*. So that this name is applied to those who being newly converted to the faith, are not yet fully instructed, nor fully settled in it.

PARADISE is a *Greek* word which signifies a *garden*, or a *park* or *nursery* where trees are brought up, and where wild beasts are kept for diversion. The *Greek* interpreters give this name to the *garden* God planted in *Eden*, wherein *Adam* was put before his fall. And it is from this delightful *garden* that the name is applied to those happy mansions of bliss which God has prepared for those who shall faithfully keep his commandments.

PARASCEVE, *preparation*, is the name that was given to the day in which the law commanded the Jews to *prepare* every thing that was necessary for life, against the seventh day, which was the day of rest.

PENTATEUCH is a name given to *the five books of Moses*. PENTE signifies *five*, and TEUCHOS *a book*; so that to call them the *Pentateuch* is the same thing as to say, *the five books*.

PENTECOST was the *fiftieth* day, reckoning from the day after the feast of the passover, and from thence it takes its name. It was one of the most solemn days.

PERIPSEMA in *Greek* signifies properly *ordure*, or *excrements*; and it is also taken in the *Greek* for *expiation*. This name was given to those

^a v. 18.

who were condemned to death in *expiation* of some crime. And when *S. Paul* says that he was *omnium peripsema*, he intended to signify thereby, that the people had as great an aversion and contempt of him, as of the persons who were condemned to suffer death.

PHYLACTERIES were pieces of parchment artfully made up, in which the Jews put some words of the law. We have said enough of these *phylacteries* in the former part of this work.

PRESBYTER is an *old man*; this name was given to the ministers of the Church, either because they formerly chose such to be so as were of an advanced age, or rather because nothing ought to appear in their lives and conduct, which is not the effect of a consummate prudence; or even because they had the same respect for them, and paid them the same honours, as they did to persons of an advanced age. And in this sense therefore this name rather shews their dignity than their age.

PROPHET, according to the signification of the *Greek* name, imports one who *foretells* future things. But the *Hellenist* Jews don't always so understand it. They also understand by it, *a teacher*, or *a man of letters*, and even *a poet*. So that *S. Paul* speaking of a *poet* who had said that the *Cretans* were liars, calls him in his *Epistle to Titus*, *a prophet*^a. They who made hymns and songs were called by this name.

PROSELYTE is the name which was given to those who left the superstitions of their fathers, to embrace the Jewish religion. The word signifies *a stranger*.

PSEUDO is a *Greek* word which signifies *false*, or *deceitful*: So that *pseudo-apostoli*, are *false apostles*; *pseudo-prophetæ*, are *false prophets*, &c.

PYTHONESS signifies a woman *possessed* by a demon, which was worshipped under the name of *Python*. *Apollo* was called by this name, because he killed the serpent *Python*. But the word is rather to be derived from a noun which signifies *a serpent* and *a magician*: So that by a *Pythoness* we are to understand *a magician-woman*.

SCHISM signifies *separation*. *Schismatics* are they who *separate themselves* from the body of the faithful.

SYNAGOGUE signifies *assembly*. But it is also used to signify the *place* where the Jews assembled to hear the law of God.

^a 1. 12. *Kulg.*

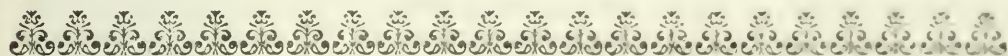
SANHEDRIM was the place where the Jewish magistrates assembled. I have already said enough of it in the first part of this work. The *Great Sanhedrim* sat in the temple.

TETRARCHY, it is pretended, signifies the *fourth part* of a state, so that a *Tetrarch* is one who governs that *fourth part*. But nevertheless, it seems to be rather a title of honour which was inferior to that of *King* and *Ethnarch*, but superior to that of *Toparch*.

It often happens, that where we find an *Hebrew* word in the *New Testament*, we find also the interpretation with it. Thus when the Evangelists speak of *S. Thomas*, they add, *who is called Didymus*. These two words, one of which is *Hebrew* and the other *Greek*, signify the same thing. [*viz. Twins.*] *S. Peter* is also called *Cephas*, both which names signify a *stone*.

TABITHA and DORCAS are the *Greek* and *Hebrew* names of the same person, and both signify a *goat*.

ELYMAS and MAGUS are also the names of the same man, the first of which is *Hebrew*, and the other *Greek*: [and both signify a *sorcerer*.]



C H A P. IX.

The manner of dividing the holy Scriptures, so as that they may all be read in a year.

AS the end and design of this work is to inspire the reader with a taste and love for the holy Scripture, to make plain the difficulties of it, and to give light to it; it is now time, after having said all that I think necessary to this design, that I should set down the order which may be prescribed for dividing it in such a manner, as that it may be all read every year. For it is a most pious custom, and very salutary to the soul, not to let any day pass, without reading something in this divine book. Nothing can conduce more to the support and nourishment of our faith, the regulation of our manners, and the filling our souls with all spiritual comforts.

ALL the Bible is holy, every thing in it is inspired by God; but it is like a temple, in which though all be consecrated to God, yet some places in it are more holy, and more venerable than others. In the same manner some parts of the Bible are more holy than the rest, or are at least more proper to make us so: And in this rank I put the *Gospel*. It contains the life of JESUS CHRIST, the history of his miracles, and his divine instructions which make up the body of christian morality. His miracles convince us of his divinity, his life is the pattern of ours, and his instructions are the rules by which we are to walk in it; and no day ought therefore to be let slip without reading some part of the Gospel, since our lives are to be regulated, and we shall hereafter be examined by it. The workman never lays aside his rule and compass.

AND among those parts of Scripture, which ought to be principally read, I also place the book of *Psalms*; because it is most proper to assist us in the most essential duties which are due from man to God; namely, prayer and thanksgiving. For if our not knowing how to pray, and our being ignorant of what we ought to ask, makes us stand in need of the HOLY GHOST to assist our weakness; how much more difficult is it for us to praise the tu-pream majesty of heaven, who are in his sight but dust and ashes? Now the *Psalms of David* teach us both how to praise God, and how to pray to him. No body has spoken more worthily of the divine power, greatness, holiness, mercy, and providence, than the *Royal Prophet*. The wonders of the creation, the beauty and order of the universe, the vicissitudes of day and night, and different seasons, the infinite vanity of the creatures, and the surprizing splendour and number of the stars are all represented by him with the most lively eloquence. He speaks of all the elements and the beings which are particularly appointed to shew the power of God, and to execute his commands, I mean winds, thunder, and tempests. Who has ever given a more lively, and more magnificent description of them than *David*? And is not all the history of the Jewish people, from the calling of *Abraham* till they became the peaceable possessors of the land of promise, contained in the *Psalms*, and so adorned with the finest beauties of poetry, that prophane authors have nothing of this kind which can equal the poems of this great king? But what ought to make this book most esteemed and valued by christians, is, its containing some of the clearest prophecies concerning

JESUS CHRIST: So that this book becomes thereby as proper a study for Christians as for Jews.

The *Psalms* are also excellent *prayers*. The misery of man was never better expressed, or his wants more strongly represented, than by the *Psalmist*. We here find the most pressing motives that can be made use of, to incline the Almighty to favour us, and to engage him in our assistance. *David* makes use of every inducement, and neglects nothing that can be persuasive; and when he cannot find in himself sufficient reasons for his obtaining his petitions, he has recourse to God himself, and drawing reasons for success from the divine nature, engages God for his own glory's sake, not to give up his people into the hands of their enemies, who would insult their God, for having deserted them. And this is what has made the church always have a particular respect and love for the *Psalms*; insomuch that they were all of them formerly appointed to be read over once a week in the publick offices. And every private person ought, according to her example, to have these divine *songs* always in his mouth. So that we must distinguish the other books of Scripture, which are read only at certain seasons of the year, from the *Psalms* and the *Gospel*: These ought to be read every day^a. And as to what is the proper business of this place, the dividing the rest of the Bible in such a manner, as that the whole may be read over in a year; it seems to be of little consequence, to keep any order in it, provided the whole be read over, and begun anew every year; but nevertheless, it will be granted to be yet better to be orderly and regular in it. Now of all the methods that can be proposed, none is more just, than the following in our private readings, the publick lessons of the church. Besides, that this uniformity is most pious and acceptable to the Lord; the care the church has taken to choose out such passages of the sacred books, as relate to the mysteries which are celebrated in it, does also much contribute to our instruction in religion, and to the filling our minds with the spirit of it.

WE have observed that the synagogue caused the sacred books to be read to her children, in her publick assemblies. For *Moses*, as is said in the *Acts*, *both of old time, in every city, them that preach him, being read*

^a How agreeable is this with the practice of the Church of England, which in her publick offices reads over the whole book of *Psalms* once a month, and all the *Gospels* three times in a year?

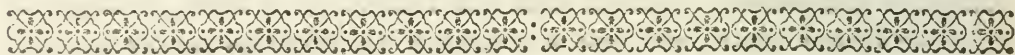
in the synagogues every sabbath-day^a. And the Jewish Calendar shews exactly how the Scriptures, and each chapter and section must be read, as we have seen. In imitation of whose example it is, that the church has always commanded the Scriptures to be read in her offices. But whereas only some very short passages of Scripture, or rather only the title and beginning of each book is now read in the *Roman Breviary*, the church formerly read every book entirely over without omitting any part of it.

AND it was in conformity to so venerable a custom, and the general sentiments of the church, that a person as learned as pious, printed a *pamphlet* in *French*, in the year 1669, at *Savreux*, in which he proposes a method of reading the Scripture every day according to the publick offices. With this method, the whole Scripture may be entirely read over once a year, without making the readings to be too long at a time. For some chapters, which contain only genealogies, and an enumeration of families, may be passed over. And on the solemn days no reading is appointed, because it is supposed that every one is then sufficiently taken up with the publick offices of the church.

THIS treatise is so fine a one, that I thought my self obliged to insert it here [almost] entire. The author of the *Latin* work which I translate^b, contents himself with abridging it; but I am perswaded that the reader will not think it too long in this translation. It is a little prolix, but nothing is mentioned but what is material.

^a XV. 21.

^b These are the words of the French translator, not of Pere Lamy, who is now known to be the author of the work here spoken of. And it must be here observed, that some parts of this treatise are omitted in the English, for reasons given in the preface.



C H A P. X.

A new method for disposing of the several parts of the holy Scriptures in such a manner as that they may all be read in the space of a year, and with most convenience and advantage.

The different methods of reading the Scripture that have hitherto been proposed, and wherein this differs from them.
SOME of those who have proposed methods for reading all the Scriptures in a regular time, have confined themselves to the civil year,

dividing

dividing the number of the chapters of the Bible, by that of the months or days of the year, to shew how much must be read every day, or every month, in order to finish the whole in the year: And this has plainly not much difficulty in it.

OTHERS considering that nothing is more commendable, than to pursue the general directions of the church in our private devotions, have endeavoured to accommodate these pious readings to the order that is kept in the *Breviary*; it being evident, that the church has consecrated certain books of Scripture to certain times, in order the better to imprint on our minds the mysteries which are then celebrated.

BUT as this way of dividing the Scriptures is not so easily adjusted as the other, because of the difficulty of reading whole books of Scripture, while the church reads only some chapters of them; some persons have therefore observed, that the method of this kind, which was proposed some years since, and several times printed, had two considerable inconveniencies in it. The *first* is, that it often happened that too much was appointed to be read at once, some days having five or six, and sometimes seven chapters allotted them: And the *second*, that sometimes it appointed nothing but pieces of morality to be read, which is filling the mind with too much nourishment at a time; and that at other times it appointed nothing but historical parts, which are not so instructive and edifying to all sorts of persons.

AND considering therefore that that method which best agrees with the general order of the church, (which we should always honour even in the smallest things) is undoubtedly preferable to all others; we have thought it our duty to preserve it, and have at the same time endeavoured to remove the two inconveniencies beforementioned, in the *New-method*, which is proposed in the following tables: For, we have endeavoured to adjust every thing so well in it, that though in the space of a year we read the whole Scripture, (except some enumerations of proper names which may be omitted) yet there is generally but three or four chapters to be read in a day. And as for the Second difficulty, we have mixed the moral and historical books together as well as we could, that so every one may daily, with ease, find some spiritual nourishment and edification; imitating in this the commendable conduct of the ancients, who, as *Cassian* observes, generally put a lesson both out of the *Old* and *New Testament*, in their nocturnal offices.

WE have likewise as nearly proportioned every days reading to one another as was possible, putting fewer chapters together when they are long, and more when they are short. But we set down nothing particular to be read on the solemn festivals, because it is supposed, that the service of the church ought at those times sufficiently to employ our thoughts in meditations on the mysteries which are then celebrated, as has already been observed.

§. I.

Of the Civil and Ecclesiastical year.

BUT in order to a right understanding of the method which we have followed in this table, it must be observed that the year consists of 365 days and somewhat more than six hours; because the sun is so long in making his revolution, before he returns to the point from whence he set out.

WHICH days, if divided by seven, make fifty two weeks, and one day over; and these six hours are kept to make a day every fourth year, which is inserted in the sixth of the *Calends of March*, that is, the four and twentieth day of *February*. And this day is called *Bissexitis*, and the year in which it falls *Bissextilis*; because they reckoned in *Latin* on these years, *bis sexio calendas*, that is, they reckoned the *sixth day of the calends* twice; I mean twice before the first day of *March* following, [or twice in the same year.]

THE days of the week (called in *Latin* *Periæ*) are marked in the *calendar* by these seven letters, A, B, C, D, E, F, G. So that if the year consisted only of fifty two weeks, these seven letters would make a continual circle, which would begin every year. But the odd day which the year contains above fifty two weeks, makes the year always end with the same letter, and the same day of the week, with which it began; and consequently the next year cannot begin with the same day of the week, but with the following one. Which is the reason of the change that is necessarily made of the *dominical letters* every year, since the letter which one year is the *Sunday-letter*, must, for this reason, be the *Munday-letter* of the next year: And hence it also comes to pass, that the festivals which are fixed to certain days of the month, must consequently change the days of the week on which they fall.

NEVERTHELESS, if this was the only difference, these festivals and these dominical letters would return in the same circle every seven years. But because there is also every four years, an *intercalary* day, or *bissextile*, which makes the fourth years, or *leap-years*, to consist of 366 days; therefore

fore this circle cannot return to its first order in seven years, but it must be four times seven years, that is, twenty eight years, before it begins again in the same order it did at first. And this is what is called *The Cycle of the Sun*, or the *Circle of the dominical letters*, which serve to regulate the week days in every year, and the festivals which are fixed to certain days of the month.

BUT neither is this circle sufficient to reduce the other festivals which are called *Movable*, to the same order, and the same time; because they depend upon *Easter-day*, which being fixed according to a full moon in *March*, does therefore happen sometimes sooner, and sometimes later. For if we would have the years to return in one perpetual regular course, as well with regard to these festivals as the others, we must make a cycle of several hundred years long. But nevertheless, it may be observed, that there are properly but thirty six differences in all this, and that therefore thirty six briefs, or tables, would be sufficient to regulate the publick offices for ever; though not so as that they should always fall in the same order and succession with respect to one another, yet so as that the *Epaets* and *Dominical Letters* would agree together. For, as in the circle of twenty eight years, the same *Letters* return five times, so in this other circle, the same *Epaets* would return several times. Each particular *Epaet* might also fall upon the same day with each particular *Dominical Letter*; and several *Epaets* might joyn with each *Letter* in giving *Easter* on the same day: So that this order would depend upon this concurrence of the *Letters* and *Epaets*, as is known to all who understand a little of the disposition of the *Calendar*, and as may be seen in the *Tables for finding Easter*, which it would take up too much time here to explain.

AND that I may not detain the reader with any thing that is foreign to my subject, I shall barely consider the year, either as *Civil*, or as *Ecclesiastical*.

THE *Civil* year always begins on the first day of *January*, be it what day of the week it will, and ends likewise the last day of *December*, consisting of either 365, or 366 days, as is before explained.

THE *Ecclesiastical* year, on the contrary, always begins with a *Sunday*, and generally consists of fifty two, but sometimes of fifty three weeks. For as this *Ecclesiastical* year reckons only by whole weeks, so it must necessarily be that the supernumerary day by which the year exceeds fifty two weeks, and the intercalary day every fourth, or *Leap-year*, must add ano-

* See Wheatly on the Common Prayer, Part 1. Ch. 2.

ther week to it every six years at least, and sometimes every five years since there may happen to fall two *leap-years* in five years.

ALL the *Movable feasts* which are regulated by that of *Easter*, belong to the *Ecclesiastical* year, and this year always begins with the *first sunday in Advent*: Because the church having always a regard to JESUS CHRIST in every thing she does, begins her year also with his birth; that is, with the time of *Advent*, which she appoints to be the time for our preparing our selves for the worthy commemoration of his nativity.

THE *First sunday in Advent* is always that *sunday* which is next to the feast of S. *Andrew*; which was regulated in this manner, that there might never be less than four weeks, either compleat, or at least begun in *Advent*: And by this means, this *First sunday in Advent* is sometimes carried up so high as the 27th of *November*, and sometimes brought down so low as the third of *December*; which makes it easy to find room to place the fifty third week of the year here before *Advent*.

§. II.

The division of the Ecclesiastical year into Fixed and Movable weeks.

THAT this method of ranging the Scriptures which is represented in the following tables, may be the more easily understood, and may be always useful, by making a sort of perpetual circle, we have divided the *Ecclesiastical* year into certain seasons, and these seasons into *Fixed* and *Movable* weeks, as some authors have already done before us.

WE call those weeks *Fixed*, which always fall at the same time; and those *Movable*, which are sometimes placed in one part of the year, and sometimes in another.

THUS the four weeks in *Advent* are called *fixed*; because though the fourth is not always compleat, yet a fourth sunday does always happen in *Advent*, and at the same time of the year.

THE three *Sundays after Advent* are also *fixed*, because there are never less than three sundays between the *Fourth Sunday in Advent* and *Septuagesima-sunday*.

BUT between the *third Sunday after Advent* and *Septuagesima*, we have placed five other weeks which we call *Movable*; because they are sometimes found here either in part, or wholly, and sometimes they are wholly, or in part placed after the *twenty second Sunday after Trinity*, according as the *Septuagesima* happens to fall, either sooner or later; which entirely

entirely depends upon *Easter-day*, which is regulated by a full moon in *March*, as has been observed in the foregoing section.

THE three weeks of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, are also *fixed* as well as the five weeks in *Lent*; *Passion-week*, *Easter-week*, and the six weeks that follow it between that and *Whitsuntide*, and *Whitsun-week* it self also; for these always fall in the same order, and nothing can interrupt it, though this order begins sometimes sooner, and sometime later, as *Easter* happens.

AFTER *Whitsuntide* there is also *Trinity-sunday*, and two and twenty sundays after it, which are *fixed*, and always the same.

SO that if we reckon the *Four sundays in Advent*, the *three sundays after Advent*, the three of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, the five of *Lent*, that of *Passion-week*, that of *Easter*, the six after *Easter*, that of *Whitsuntide*, that of *Trinity*, and the *two and twenty after Trinity*, we shall find that these are already seven and forty which are *fixed* and permanent in their order, in which they always follow one another.

BUT the five which remain to make up the number of fifty two, of which the common year consists, are not so; because, as has been observed, they may sometimes be placed after the *third sunday in Advent*, and sometimes after the *twenty second sunday after Trinity*; and this is the reason why they are called *Movable*. By which it appears that there may be sometimes seven and twenty sundays between *Trinity* and *Advent*, and then there will be but three sundays between *Advent* and *Septuagesima*; and that on the contrary, there may sometimes be eight sundays between *Advent* and *Septuagesima*, and then there will be but two and twenty sundays between *Trinity* and *Advent*; which is nevertheless much more uncommon than the other, the last week of the year almost always falling after *Trinity*, and making the twenty third after it.

THIS is the order of the *common* year, which consists of fifty two weeks. But the *extraordinary* years have also another week besides these, which makes a fifty third week, and is always that with which these years end. And therefore though this week does not always happen every year, yet we do not call it *movable*, because when it does happen, it is always in the same place, and can never happen before *Septuagesima*; though it is sometimes joyned to those *movable* weeks which are placed after *Trinity*: which it is necessary to observe, lest so many of these *movable* weeks should

should be placed before *Septuagesima*, as not to leave enough to fill up the time after *Trinity*.

FOR instance, There were in the year 1708. five and twenty *Sundays after Trinity*; but that does not imply that therefore three of these *Movable* weeks were added to the two and twenty, to make up that number: For three of these *Movable* weeks having been in that year placed before *Septuagesima*, there could remain but two to be placed after *Trinity*. But then to these two was added the *extraordinary week* for the last, which made up the number; and so of other years in the like manner. At the end of our *Tables* the reader will find this *extraordinary week*, with a rule which may serve for his direction, that he may never mistake it. But it may here be observed, that as often as the Sundays between *Trinity* and *Advent*, joyned to those between *Advent* and *Septuagesima*, make in all 31; (or which is the same thing) when the weeks between *Trinity* and *Advent* joyned to the *Movable* weeks of that year, make in all 28, this shews that this *extraordinary week* must then be used; as will more particularly appear from the *Table of the Movable feasts*, which we shall add to that of the Scriptures. And by this means, this order will be found to begin always at the same time, and to be always the same.

§. III.

The reasons for the order that is observed in this New method.

WE have in this *New-method*, placed the reading of the prophet ISAIAH, in *Advent*, because he is the *Evangelical* prophet, who is more express and particular in his prophecies of the coming of Christ, than any other. And we joyn *Leviticus* with him, not only because it were difficult to find any other time to fix it in; but also because the sacrifices mentioned in this book, contain an infinite number of figures, which may be referred to JESUS CHRIST himself, who was born only to take upon him our sins, and to become the victim which was to be our purification.

As to our beginning *S. Paul's Epistles* here, on the *fourth Sunday in Advent*, it must be considered, that there would not be time enough to read them all over, if we did not begin them till after *Christmas*; besides that, properly speaking, this *fourth Sunday* is not so strictly in *Advent*, but that it may be considered as distinct from it. For, according to some authors, *Advent* originally was but one and twenty days, which make three weeks, which represent the three times of our saviour's coming to the barren fig-tree, of which *S. Gregory* speaks; namely, before the law, under the law, and after the law: or his coming *among men*, by the mystery of the incarnation,

carnation, his coming *into men* by the operations of his grace, and his coming *against men* to judgment; as has been observed by *S. Bernard*. Which is further confirmed by pope *Innocent the third*, who on account of this *fourth sunday*, makes two comings to judgment, one immediately after death, the other the general one at the last day.

BUT however that be understood, nothing seems more proper to be read in this last week of *Advent*, than this *Doctor of grace*; since if the last judgment be then the subject of our meditations, nothing can better dispose us for such reflections than the truths which he teaches us: And if it be supposed that this judgment has been already figured out in the preceeding weeks, we are then the more at liberty to begin a new subject this week, and to look on it as independant.

BUT however that be, it would perhaps be difficult to find a more proper season to read *S. Paul* in, than that which approaches the coming of our Redeemer, whose grace he so often preaches.

THE reading of this apostle is continued to the *Movable* weeks; and if the *Septuagesima* happens to fall soon, he cannot be read all over, (according to our method) till the last weeks after *Trinity*: Which may likewise serve to represent to us, by this distance of time, the distance of the nations where *S. Paul* preached; it being very reasonable that he who laboured more in the Gospel, and preached it in more different countries than all the rest of the apostles, should also be our meditation at more different times than they.

Leviticus is continued during the whole festival of *Jesus Christ's Nativity*, which we extend at least to the *third sunday after Advent*: And then in the *Movable* weeks which follow, the three histories of *TOBIT*, *JUDITH*, and *ESTHER*, are joyned with *S. Paul*.

IN *JUDITH* we may learn what care we ought to take not to pollute our selves at the tables which luxury and intemperance have made very prophan^a; and that it is only by sobriety, retirement, and prayer, that we can gain the victory over our spiritual enemies, of which *Holofernes* was a figure.

AND by the example of *ESTHER*, we may also be led to love temperance, and to hate the vanities of the world; and may observe in her history, the difference between those feasts where nothing is sought, or aimed at, but luxury, and good cheer, and those which have

^a The Carnivals seem here to be meant.

more lawful and more honourable views. Since on the one hand we here see the fall of a great princess, which points out that of our own souls; and on the other, the destruction of *Haman*, and the exaltation of *Esther* and *Mordecai*, which shews how much God hates the proud, and delights to exalt the humble and those who are at the greatest distance from all the vanities of the world, at the same time that their station in life obliges them to be perpetually in the midst of them.

FOR the two last *Movable* weeks, some of the *Lesser Prophets* are added to what remains of *S. Paul*, and that not without reason. For as these two weeks are oftencst placed before *Advent*, at least the last of them which is almost always there, we have also placed some of those prophets in them, who speak most clearly of the *coming* of JESUS CHRIST, either at his *first*, or *second* appearance, which is always represented by the *first*.

THUS we read in JOEL^a, *The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.* And MALACHI^b speaking of *the Messiah*, says, *Behold, I send my messenger, and he shall prepare my way before me, and the Lord shall suddenly come to his temple, even the messenger of the covenant whom ye delight in,* which entirely relates to his *first* coming; and afterwards he says, *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord^c,* which relates to his *second* coming.

BUT if these weeks happen before *Septuagesima*, it is likewise visible that these readings there must be very well placed; since nothing can tend more to the drawing wicked christians off from the excesses they give into at this season^d, than the representing to them, that if they do not take the advantage of the *first* coming of JESUS CHRIST, they will soon be overtaken by the *second*, when he will come as a terrible judge, to punish their offences. For, as no exhortations can be stronger and more forcible than those of the *Prophets* in Scripture, whether their intent be to draw us from evil, or to incline us to embrace that which is good, so no season can be more proper for the application of them, than this.

And therefore the reading of HOSEA, in the fourth *Movable* week, is also excellently well adapted to this end: Because this prophet represents, very particularly, the severe reproofs with which God condemns

^a ii. 31.

^b iii. 1.

^c iv. 5.

^d Viz. *At the Carnivals.*

the irregularities of the synagogue, which he at last rejects, to take in the church of the Gentiles in its room; and he shews us at the same time, the severe punishments which God inflicted on the vices of the *Israelites*, who instead of retaining their integrity, suffered themselves to be carried away with the profane customs of the *Gentiles*.

ON *Septuagesima* GENESIS is begun, because this is the time that the church represents to us the fall of the first man, and begins to lead us into that state of sorrow and repentance to which that fall reduced us. Thus, as the time from the birth of JESUS CHRIST hitherto, is a proper figure of the life of the innocent; so is this on the contrary, as proper a one of the lives of penitents. This season is set apart by the church for our beginning to enter again into our selves, and reflect upon the miserable condition to which we have been reduced by sin. From whence it appears how great a prophanation those christians are guilty of, who live in a more dissolute manner, at this time, than in any other season of the year.

THIS time was called *Septuagesima* for several reasons; but one of the most visible is, that there are *seven* sundays between this and *Passion-week*, which represent the *seven* ages of the world, and the *70* years of the captivity of *Babylon*. For this captivity ought to represent to us *that* into which *Adam* and his children have been led by sin, in all ages of the world; and the *seventy* years it lasted are represented by the *seventy* weeks of *Daniel*, at the end of which JESUS CHRIST was to be offered up in sacrifice for our deliverance from it. Thus the time of the *passion*, that is, the time in which the church prepares her self particularly to celebrate this offering up of the *Lamb*, does not come till after these *seven* weeks of *Septuagesima*, which represent these *seventy* years, at the end of which these *seventy* weeks were revealed to *Daniel*. And it is remarkable, that the angel told him, when he revealed them to him, that he must first reckon *seven* weeks, and then sixty two. So that these *seven* weeks are also very well represented by the *seven* weeks between *Septuagesima* and *Passion-week*, as the sixty two others, (of which it is said, *And after threescore and two weeks shall Messiah be cut off*.) are by the sixty two days which fall between the same term and *Good-friday*. For, the church can only give us here a brief representation of these things. And thus the *Holy-week* taken separately, does also represent to us the last of *Daniel's* weeks, in which the sacrifice was to cease, and that before it

was ended; and in the midst of the week he shall cause the sacrifice and the oblation to cease^a.

THE books of *Moses* (except *Leviticus*, which has already been read) are continued till *Passion-week*, to shew that we were subject to the law, till JESUS CHRIST by his death delivered us from it. Then we take *Jeremiah*, because he was the most express image of JESUS CHRIST, as humbled in pains and torments, not only by his words, but also by his sufferings; and because there would not otherwise be time enough to finish it, we begin it the *thursday* before.

Good friday, and the day before it, are read the LAMENTATIONS of the same prophet. And *saturday in passion-week* is read *BARUCH*; which is the more suitable to this time, not only because he is as it were a continuation of *Jeremiah*; but also because he begins already to raise the hopes of the Jews a little, in the midst of that weight of affliction and captivity, under which they groaned.

JOSHUA is placed after *Easter*, because he is the figure of the true JOSHUA, or JESUS triumphant and in glory; who leads into the land of the living, the souls which he has delivered from death and hell. After which is read the book of JUDGES, which represent the apostles and bishops who succeeded JESUS CHRIST in the government of the church. And to this is added the history of RUTH, who was a poor stranger, but was nevertheless thought worthy to be one of those from whom JESUS CHRIST descended, to teach us that God is no respecter of persons, and that his church was to be particularly formed out of the *Gentiles*.

BUT with the books of the *Old Testament*, those of the *New* are again begun with the REVELATIONS, which may be considered as the *Gospel of JESUS CHRIST raised from the dead*; and then follow THE ACTS OF THE APOSTLES, that this book may be placed as near as may be to *Ascension-day* and *Whitsunday*, where its history begins.

THE *Epistles* of the Apostles are placed in *Whitsun-week* and the week following, because their words ought to be considered as the effect of that fulness of the HOLY GHOST, which they received, as on *Whit-sunday*, and as the first rules which God gave by them to his church, which he now began to form.

^a V. 27.

THE books of *Samuel* and *Kings* are begun after *Whitsuntide*, and read for some part of the summer: The wars which are related in them, are according to *S. Austin*, the figures of a more spiritual warfare; and should put us in mind, that what graces soever we may have received in the preceding days of joy and sorrow, we are never to leave off fighting till we leave life, which the Scripture calls a state of *war* and temptation; *The life of man upon earth is a continual warfare*^a.

AND therefore as this spiritual war requires a great deal of wisdom and prudence for the conduct of it, we have added the books of *Solomon* to these histories, in order to teach us how we ought to regulate our behaviour; and that how confused soever our external affairs may be which are typified by these wars, yet that we ought never to fail of supplying our souls with spiritual food, by reading something. And these moral lectures are so ranged, that the *Proverbs* and *Ecclesiastes*, and often the book of *Wisdom* it self, (which is a sort of abridgment, or repetition of the same instructions) are all read over before we come to the *Song of Songs*; that so, according to the sentiments of the fathers, we may have learned in the first of these books how to subdue entirely the flesh and its lusts, and in the second, how to tread all the vanities of the world under our feet, before we come to this more sublime discourse, which is fit only for the purest souls, who can already begin to feed on the pleasures of another life, before they leave this.

AND we may observe in the forementioned histories, another great figure, which is, that as after God had rejected *Saul*, had defeated his enemies by the hands of *David*, and had established the glory of his temple, which was the figure of his church, under *Solomon*, who was the figure of *JESUS CHRIST*, the kingdom of the Jews was divided under *Rehoboam*; so after God had rejected the synagogue, had defeated his enemies by *JESUS CHRIST* his son, the apostles, and the primitive fathers, and had shewn the glory of his church under christian emperours, schisms and heresies began to grow in strength, as soon as the days of persecution were once past. But as this was the time in which God caused the most excellent doctors of the church to appear; so we have joyned to these histories of *the Kings*, the books of *Daniel* and *Ezekiel*, they being two of the most excellent men that ever appeared in the Jewish church.

THESE two prophets have this in common, that they both wrote at the

^a Job vii. 1. *Vulg.*

same time, and during the *Babylonish* captivity. But because the beginning of *Daniel* has a more natural connexion with the end of the histories of *the Kings*, and the end of *Ezekiel* does better connect with the beginning of *Ezra*, we therefore begin with *Daniel*, and end with *Ezekiel*. But we intermix their chapters with one another, the better to shew the order of the times in which they saw the visions which they relate, and how God behaved himself towards his people, during this captivity, and the future expectations and hopes which he gave them by these prophets.

AFTER this follows *Ezra*, because it is the history of their return from this captivity: And we here see them first employed after it, in the re-establishment of that temple, with the description of which the book of *Ezekiel* ends. And because some may think this description, though full of mysteries, to be a little dry, we therefore begin in the *thirteenth week after Trinity*, to joyn morality with it, by joyning to it the book of *Ecclesiasticus*, which we continue to read with *Ezra* and *Nehemiah*, but break it off while *Job* is reading, because that book is it self full of moral precepts, which are intermixed with the thread of the history.

WE have put this book of *Job* between *Nehemiah* and *the Maccabees*, because there is nothing in the sacred books to fill up this chasm in ancient history. And we may learn from thence, that as we read this history after the return of the Jews to *Jerusalem*, and the re-building of the second temple, when they began to enjoy profound peace; so it was, strictly speaking, after the emperours had given peace to the church, that there were found *martyrs to patience* among the retired and solitary, of which martyrs *Job* was the figure. Which may also shew us, that we ought never to be better satisfied with the private afflictions God sends us, than when the state wherein we live is in appearance most happy, and farthest removed from publick calamities.

THE books of *Maccabees* follow *Job*, to teach us, that in the progress even of the greatest virtues, there are some difficulties to contend with, and to shew us, that we ought to be very careful, how we suffer our selves to be weakned either by outward afflictions or diseases; and ought on the contrary to act the King in the midst of poverty, and to return with double vigour to the combat, after we have made a good use of our sufferings: Which we shall never be able to do, unless we watch over our selves, with particular care, in the beginning of our overcoming our misfortunes; which
ought

ought to be considered, as a state of recovery from sickness, which it is sometimes more difficult to support ones self in, than under the distemper it self. And for this reason, therefore, we here reassume the book of *Ecclesiasticus*, to joyn it with this history of the *Maccabees*; that we may learn from this divine work, (which the ancients call *παιδείων*, as treating of *all virtues*) holy rules for a truly religious and christian conversation, and that circumspection which we ought always to apply to the least actions of our lives.

AFTER this we take the *Lesser Prophets*, because they are full of earnest exhortations to repentance, which is the only means sinful man has left to prepare himself to receive JESUS CHRIST; [whose *Advent* now approaches] and also because they speak particularly of his coming.

THUS, (not to mention *Hosea*, *Joel*, or *Malachi*, of which we have already given an account, when we spoke of the *Movable weeks*) we here see in *Amos*, with what fury God revenges himself of his enemies without so much as sparing his own people, whose luxury and vices were an abomination unto him, and declares that the captivity of *Babylon* was at hand, and that *they should not make mention of the name of the Lord*^a, in the calamities to which they should be reduced; that even this might make them the more desirous of seeing and hearing the *Messiah*, who was infinitely to excel all the prophets.

OBADIAH also assures us, that *the day of the Lord is near*^b.

JONAH shews us the value of repentance, by the example of the *Ninevites*.

MICAH seems to be another *Isaiah* in his stile, in the force and energy of his reproofs, and in his manner of comforting *Sion*, by promising her her Sovereign and her Saviour, and by being so particular as to declare that *Bethlehem* should be the place of his birth.

NAHUM also expresses God's fury against his enemies, but he adds, *Behold upon the mountains, the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts*^c. By which he shews that the coming of the *Messiah* was near at hand.

HABAKKUK prophesies of the ruin of *Jerusalem*, and also of that of the *Chaldeans* whom God would make use of to destroy it; and he shews at the same time the deliverance of the Jews by *Cyrus*, and that of

^a vi. 10.^b v. 15.^c i. 15.

the elect by JESUS CHRIST, of whom he speaks as if had already been *in his temple*, and had enjoined *all the earth to keep silence before him*^a.

ZEPHANIAH seems to be the abridger of *Jeremiah*. He first brings confusion upon the Jews, and other nations, for all their sins; and then comforts them, as if the Lord, who was to be their deliverer, was already *in the midst of them*^b.

HAGGAI, full of a wonderful boldness and confidence, presses upon the Jews the re-building of the second temple, and assures them, that *the glory of this latter house shall be greater than that of the former*, because of the *Messiah*, who was to appear in it^c. And looking through the *first* coming of JESUS CHRIST to the *second*, and considering them both as very near, he says, *Yet once it is a little while and I will shake the heaven, and the earth, and the sea, and the dry land*^d, which may be understood of his *last* coming; and then he adds, *And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory*^e, which may also signify his *first* coming; so visible is it, that the spirit of God does almost always joyn them together.

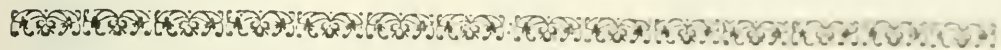
ZECHARIAH is more copious in describing what was to happen to the Jews, till the coming of the *SON of God*, whom he always has in view; and he is so particular in relating the circumstances of his life and death, and the advantages which the church would derive from thence, that he seems rather to be an evangelist than a prophet.

So that whether the year ends with this week, or with the last of the *Movable* weeks, the reader will always find things which point out the *coming* of the *SON of God*, in a very singular manner, and are particularly proper for this season. For it may here be observed that the last week of the *Ecclesiastical* year is as it were the preparation for *Advent*; whence it was that some would formerly have it to be a part of it, and therefore made *Advent* to contain five weeks.

AND if the year ends with the *extraordinary* week, you will there also find things taken from the *Epistles* of *S. Peter* and the *Revelations*, which speak of the last time, and the day of judgment; and this we thought proper for the same reasons; namely, the season in which this week always falls.

^a ii. 20.^b iii. 5.^c ii. 9.^d ii. 5.^e ii. 6.

AND it may also be observed, that in this *New method*, the *Propets* which are the *Apostles* of the *Old law*, and the *Apostles* which are the *Propets* of the *New*, are dispersed throughout almost all the different seasons of the year; that we may at all times look on them as our masters, who are to teach us how to know, and love God, and reform our manners; and that by this means, we may not tire our selves with reading too much at one time.



The Use of the TABLE.

THIS table is very easy to be understood. Above the columns is set down the time of the year, and at the side of them, the *sundays* and *week-days*: and in the body of each column are cyphers, which answer to these *sundays* and *week-days*, and shew what chapters are then to be read of the book which is named above. And wherever we see other smaller cyphers under these with a line between them, as 38 9---21, it signifies that you are to leave off at the ninth verse of this thirty eighth chapter, and reassume it at the one and twentieth verse, either entirely omitting what is between, or running it but slightly over. And if there are several little cyphers one above another, it signifies that these places are as it were so many parentheses, which are passed over, but all the rest is nevertheless read. But if there be an o before the little bar, instead of a cypher, as o---27, it signifies that you are to begin reading this chapter at the 27th verse: And if on the contrary, it be after the bar, as 23---o, this shews that you are to read this chapter to the 23d verse, and no farther.

AND if you find an o by it self among the large cyphers, which shew the chapters, it either signifies, that the chapters which are not marked, are to be omitted, or that you are not on that day to read any thing of the book which is named, where this o is.

N. B. *It must be here observed, that what we here call, the first week after Christmas, is the first week after Advent; which is the last week of the civil year, which ends in December; and we call it so, because Christmas-day is always in it, at least, if not before it.*

I. WEEK.		I. CHAP. - - - - 1, 2, 3.		III. WEEK.		I. CHAP. - - - - 45, 46, 47.		I. WEEK.		ROMANS.		LEVITICUS.	
II.		4, 5, 6, 7.		II.		48, 49, 50.		after Christmas.		II.		Chap. 12, 13.	
III.		8, 9, 10.		III.		51, 52, 53, 54.				III.		15, 16.	
IV.		11, 12, 13, 14.		IV.		55, 56, 57.				I. CORINTH.			
V.		15, 16, 17, 18.		V.		58, 59, 60.				IV.		Chap. - - - 1, 2.	
VI.		19, 20, 21.		VI.		61, 62, 63.				V.		3, 4.	
Sat.		22, 23, 24.		Sat.		64, 65, 66.				VI.		5, 6.	
										VII.		7, 8.	
										Sat.		9, 10.	
II. WEEK.		I. CHAP. - - 25, 26, 27.		IV. WEEK.		ROMANS. LEVITICUS.		II. WEEK.		I.			
I.		28, 29.		I.		Chap. 1, 2.		after Christmas,		II.		11, 12.	
II.		30, 31, 32.		II.		3, 4.		and the 1 st of the		III.		13, 14.	
III.		33, 34, 35.		III.		5, 6.		Civil Year.		IV.		15, 16.	
IV.		36, 37, 38, 9-21.		IV.		7, 8.				II CORINTH.			
V.		39, 40, 41.		V.		9, 10.				IV.		Chap. - - 1, 2.	
VI.		42, 43, 44.		VI.		11, 12.				V.		3, 4.	
Sat.				Sat.						VI.		5, 6, 7.	
										VII.		8, 9.	
										I.		10, 11.	
										after Christmas.		II.	
												12, 13.	
												III.	
												Chap. 1, 2, 3.	
												IV.	
												5, 6.	
												V.	
												Chap. - - 1, 2.	
												VI.	
												3, 4.	
												VII.	
												5, 6.	

Septuagesima.		GENESIS.		I.		EXODUS.	
WEEK.		Chap. --- 1, 2, 3.		WEEK		Chap. - - - - - 26, 27, 28.	
I.		4, 5, 6, 7.		II.		29, 30, 31.	
II.		8, 9, 10, 11.		III.		32, 33, 34.	
III.		12, 13, 14, 15.		IV.		35, 36, 37.	
IV.		16, 17, 18.		V.		38, 39, 40.	
V.		19, 20, 21, 22.		VI.		1, 2, 3, 4.	
VI.		23, 24, 25.		Sat.		5-44, 3-32, 18-32.	
Sat.		2-32.				5, 6, 7, 8.	
		13-19.				18-84.	
Sexagesima.				II.			
WEEK.				WEEK.			
I.		26, 27, 28.		I.		9, 10, 11, 12.	
II.		29, 30, 31.		II.		13, 14, 15, 16.	
III.		32, 33, 34, 35.		III.		17, 18, 19, 20.	
IV.		36, 37, 38, 39.		IV.		21, 22, 23, 24.	
V.		40, 41, 42.		V.		25, 26, 27, 28.	
VI.		43, 44, 45, 46.		VI.		29, 30, 31, 32.	
Sat.		47, 48, 49, 50.		Sat.		to verse 8, and then add only the 12, 13,	
						17, 20, 23, 26, 29, 32, 34, and 39 verses	
						33, 34, 35, 36.	
						7-27, 19-0.	
						41-48.	
Quinquagesima.		EXODUS.		III.		DEUTERONOMY.	
WEEK.		Chap. --- 1, 2, 3.		WEEK		Chap.	
I.		4, 5, 6, 7.		I.		1, 2, 3.	
II.		8, 9, 10, 11.		II.		4, 5, 6.	
III.		12, 13, 14.		III.		7, 8, 9.	
IV.		15, 16, 17, 18.		IV.		10, 11, 12.	
V.		19, 20, 21, 22.		V.		13, 14, 15.	
VI.		23, 24, 25.		VI.		16, 17, 18.	
Sat.				Sat.		19, 20, 21.	

L E N T.

E A S T E R.

IV.		DEUTERONOMY.		I.		Read and meditate on the publick Of	
WEEK		Chap. - - - - - 22, 23, 24.		WEEK.		fices of the Church, and those Scrip-	
I.		25, 26, 27.				tures which are used in them, on this	
II.		28, 29, 30.				Occasion.	
III.		31, 32, 33, 34.				REVELATIONS.	
IV.		0-44.				Chap. - - - - - 1.	
		JEREMIAH.				JOSHUA.	
V.		Chap. - - - - - 1, 2, 3, 4.		II.		Chap. - - - 1.	
VI.		5, 6, 7, 8.		III.		2.	
Sat.		9, 10, 11, 12.		IV.		3.	
				V.		4, 5.	
				VI.		6.	
				Sat.		7.	
V.		JEREMIAH.		I.		REVELATIONS.	
WEEK		Chap. - - - - - 13, 14, 15, 16.		WEEK		Chap. - - - - - 8.	
I.		17, 18, 19, 20, 21.		I.		Chap. - - - 7.	
II.		22, 23, 24, 25.		II.		9.	
III.		26, 27, 28, 29.		III.		10, 11.	
IV.		30, 31, 32.		IV.		12.	
V.		33, 34, 35.		V.		13.	
VI.		36, 37, 38, 39.		VI.		14.	
Sat.				Sat.		15.	
Passion		JEREMIAH.		II.		REVELATIONS.	
WEEK.		Chap. - - - - - 40, 41, 42.		WEEK		Chap. - - - 14.	
I.		43, 44, 45, 46, 47.		I.		15, 16.	
II.		48, 49, 50.		II.		20-63	
III.		51, 52.		III.		18.	
IV.		LAMENTATIONS.		IV.		19.	
V.		Chap. - - - - - 1, 2, 3.		V.		20.	
VI.		4, 5. BARUCH. 1, 2, 3.		VI.		19, 20.	
Sat.		4, 5, 6.		Sat.		21.	
						22.	

III. WEEK after Easter.	A C T S.		J O S H U A.	
	I	Chap. 1.	II	Chap. 23
	II	2.		24
J U D G E S.				
	III	3.	Chap.	1.
	IV	4.		2
	V	5		3
	VI	6		4
	Sat	7.		5

IV. WEEK after Easter.	A C T S.		J U D G E S.	
	I	Chap. 8	II	Chap. 6.
	II	9		7.
	III	10.		8
	IV	11.		9
	V	12.		10
	VI	13		11
	Sat.	14.		12.

V. WEEK after Easter.	A C T S.		J U D G E S.	
	I	Chap. 15	II	Chap. 13.
	II	16		14
	III	17		15.
	IV	18		16.
	V	19.	The Office of the Church	
	VI	20.		17.
	Sat	21.		18

VI. WEEK after Easter.	A C T S.		J U D G E S.	
	I	Chap. 22	II	Chap. 19
	II	23.		20
	III	24.		21
R U T H.				
	IV	25.	Chap.	1
	V	26		2
	VI	27.		3
	Sat.	28.		4

Whitsun- WEEK.	I.		The public Office of the Church.	
	II	Chap. 1	The EPISTLE of St. JAMES.	
	III	2, 3		3
	IV	4, 5		4
	V	6, 7	The EPISTLE of St. PETER.	
	VI	8, 9	Chap.	1
	Sat.	10.		2, 3.

Trinity WEEK	I. SAMUEL		2 PETER	
	II	Chap. 1, 2	III	Chap. 1
	III	3, 4, 5		2, 3
	IV	6, 7, 8	Chap.	1, 2, 3
	V	9, 10		4, 5.
	VI	11.	2 Epist. of St. JOHN.	
	Sat	12, 13, 14	3 Epist. of St. JOHN.	

After TRINITY.

I. WEEK after Trinity.	I SAMUEL		P R O V E R B S.	
	I	Chap. 15, 16	II	Chap. 1.
	II	17, 18.		2
	III	19, 20		3
	IV	21, 22.		4.
	V	23, 24		5.
	VI	25, 26		6.
	Sat.	27, 28, 29.		7.

II. WEEK after Trinity.	I SAMUEL.		P R O V E R B S.	
	I	Chap. 30, 31.	II	Chap. 7.
	II	2 SAMUEL.		8
	III	1, 2.		9
	IV	3, 4		10.
	V	5, 6		11.
	VI	7, 8, 9		12.
	Sat.	10, 11.		13.

III. WEEK. after Trinity.	2 SAMUEL.		P R O V E R B S.	
	I	14, 15	II	14.
	II	16, 17		15
	III	18, 19.		16
	IV	20, 21.		17.
	V	22, 23, 24		18.
	VI	25, 26	I K I N G S.	
	Sat.	Chap. 1, 2.		19.

After TRINITY.

IV. WEEK after Trinity.	I. K I N G S		P R O V E R B S.	
	I	Chap. 6, 7.	II	Chap. 21
	II	8.		22
	III	9, 10.		23
	IV	11, 12.		24
	V	13, 14.		25
	VI	15, 16.		26
	Sat	17, 18.		27

V. WEEK after Trinity	I. K I N G S		P R O V E R B S.	
	I	Chap. 19, 20.	II	Chap. 28
	II	21, 22.		29
	III	II. K I N G S		30
	IV	Chap. 1, 2		31
	V	3, 4	ECCLESIASTES.	
	VI	5, 6	Chap.	1
	Sat	7, 8		2

VI. WEEK after Trinity	II. K I N G S.		ECCLESIASTES	
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	V	20, 21		8
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VII. WEEK <i>after Trinity.</i>		I.	I. CHRONICLES. Chap. 10. 11. 12. 25-30. 3-7. 9-14. 24-37.	ECCLESIASTES. Chap. 11.
		II.	13. 14. 15. 5-11.	12. WISDOM. Chap. 1
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		IV.	19. 20. 21.	3.
		V.	22. 23. 24.	
		VI.	7-24. 7-30. 28. 29.	4.
		Sat.	II. CHRONICLES. Chap. 1. 2. 3.	5.
VIII. WEEK <i>after Trinity.</i>		I.	II. CHRONICLES. Chap. 4. 5. 6. 7.	WISDOM. Chap. 6.
		II.		7.
		III.	8. 9. 10.	8.
		IV.	11. 12. 13.	9.
		V.	14. 15. 16.	10.
		VI.	17. 18. 19.	11.
		Sat.	20. 21.	12.
IX. WEEK <i>after Trinity.</i>		I.	II. CHRONICLES. Chap. 22. 23. 24. 25.	WISDOM. Chap. 13.
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XIII.		EZECHIEL.	ECCLESIASTICUS.
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XVI.	J O B.
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nity.	III. 3.	24. 25.
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	VI. 6.	30.
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XVIII.	I. MACCABEES.	ECCLESIASTICUS.
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nity.	III. 11.	33. 34.
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V.		5.	42.
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XX WEEK after Trinity		II. MACCABEES.	ECCLESIASTICUS.
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III.		11.	47.
IV.		12.	48.
V.		13.	49.
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III.		7. 8. 9. OBADIAH.	Chap. 1.
		JONAH.	
IV.	Chap.		1. 2. 3. 4.
		MICAH.	
V.	Chap.		1. 2. 3.
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XXII. WEEK.		HABAKKUK.	
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WEEK.		II. PETER.	RIVELATIONS
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III.		3.	8. 9.
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VI.		4.	14. 15.
Sat.		5.	16. 17.

N. B. If there yet remain any weeks between the *twenty second Sunday after Trinity* and *Advent*, they must be filled up with as many of the *moveable weeks* as were not read before *Septuagesima*; and by this means the number of fifty two weeks, which ordinarily makes up the year, will always be found complete. But because, as we have said, the *ecclesiastical year* has sometimes fifty three, we have therefore added this *extraordinary week*, which can never come before *Septuagesima*, but always falls immediately before *Advent*; which can happen no oftner than once in five or six years. And therefore we have filled it with what has been already read, because otherwise what would have been put in this week, would not have been read every year.

But if any one should not remember, how many of these *moveable weeks* were left unread before *Septuagesima*; they need only observe that the *Sunday of the first moveable week* is always the *third Sunday of the Civil year*, in *January*. So that they have only to look on an Almanack, and reckon all *moveable weeks* before *Septuagesima*, as there are Sundays between this *third Sunday in January* and *Septuagesima*; and then the *moveable weeks* which remain after that, will be those which are to be read in this place. And if after all there yet remains a week before *Advent*, it must be filled up with this *extraordinary week*.

But that every thing may be the more clear and easy, we shall here add A TABLE OF MOVEABLE FEASTS, up to the year 1740. wherein these weeks will be shewn, as well as the festivals which depend upon *Easter* and one glance of the eye will shew all that has been said about them.

The number which is set against them in this Table, shews how many of them happen every year before *Septuagesima*; and consequently what remains of them after that number is taken out must be added after the 22d. week after Trinity, to complete the number of the weeks of the year.

For instance, the year 1723. is said to have one *moveable week* and 26 weeks after Trinity; and consequently there will then be one of these *moveable weeks* before *Septuagesima*, and four to add to the 22d. after Trinity.

But if the number of *moveable weeks* in the Table, when added to that of the weeks after Trinity, makes up all but 26, this shews that to them must also be added the *extraordinary week* before *Advent*. And that this may be the better discerned, I have mark'd the years which have it with an Asterisk.

A TABLE

A TABLE of WEEKS and MOVEABLE FEASTS.

Years.	Dominical Letter.	Epact.	Moveable Weeks.	Septuagesima-sunday.	Ash-Wednesday.	Easter-day.	Whit-sunday.	Weeks or Sundays after Trinity.	Advent-Sunday.
1723	F	4	3	Feb. 10	Feb. 27	April 14	June 2	24	Dec. 1
1724	ED	15	*3	2	19	5	May 24	*25	Nov. 29
1725	C	16	1	Jan. 24	10	Mar. 28	16	26	28
1726	B	7	3	Feb. 6	23	April 10	9	24	27
1727	A	18	1	Jan. 29	15	2	21	26	Dec. 3
1728	GF	29	4	Feb. 18	Mar. 6	21	June 9	23	1
1729	E	11	*2	2	Feb. 19	6	May 25	*26	Nov. 30
1730	D	22	1	Jan. 25	11	Mar. 29	17	26	29
1731	C	3	4	Feb. 14	Mar. 3	April 18	June 6	23	28
1732	BA	14	2	6	Feb. 23	9	May 28	25	Dec. 3
1733	G	25	1	Jan. 21	7	Mar. 25	13	26	2
1734	F	6	3	Feb. 10	27	April 14	June 2	24	1
1735	E	17	*3	2	19	6	May 25	*25	Nov. 30
1736	DC	28	5	22	Mar. 10	25	June 13	22	28
1737	B	9	3	6	Feb. 23	10	May 29	24	27
1738	A	20	1	Jan. 29	15	2	21	26	Dec. 3
1739	G	1	4	Feb. 18	Mar. 7	22	June 10	23	2
1740	FE	12	2	3	Feb. 20	9	May 25	25	Nov. 30

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	48	451
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	27	376
20	17	212
23	14	421

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8	15	412
10	3	422
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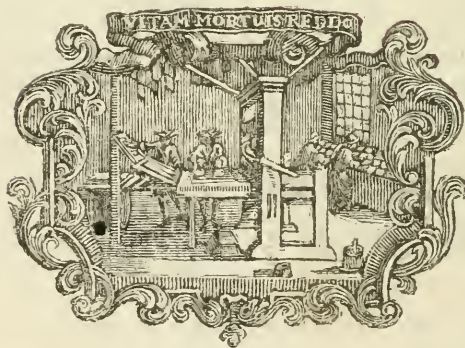
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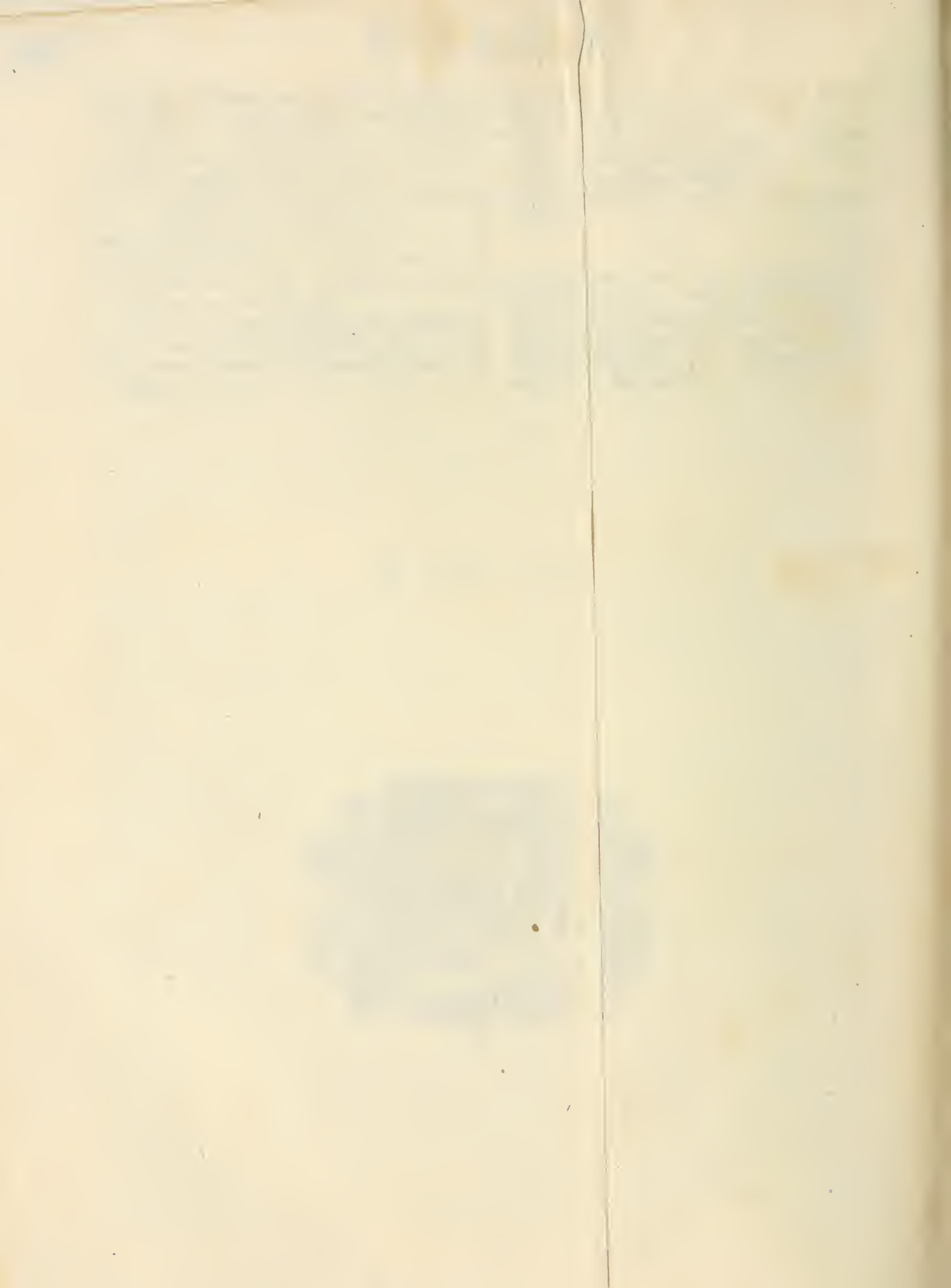
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